PROCLUS

THE
THEOLOGY
OF
PLATO

Translated by Juan and Maria Balboa

Introduction
# of Pierre Grimes Ph.D.
1924 - 2024

The journey into Proclus' theology is the culmination of Platonic thought.
It begins with our realization
that we are returning to an Age that surfaced and developed to a profound depth
the furthermost reach of the Mind.
To learn of the scope of their vision
brings with it an astonishment that these Hellenics with their love for excellence
could answer the questions that have baffled us and reduced many of us to silence.
For they created a purely rational way of reasoning that included in its grasp
a spiritual and philosophical way of proceeding,
which made the union of mystical vision with an awakened intellect.
With the precision of reason, a dialectic, they came to understand the nature of existence,
and expressed our role within it that revealed the intelligible order of existence
and its parallel in the order of their Gods,
while recognizing that it is the Self that is the ultimate term
and without which nothing that is could possibly come to be.
This most profound work of Proclus, *The Theology of Plato*,
will challenge readers who have been taught
that any people who regard themselves as rational
should immediately reject any present or past age that accepted the claim
that Gods not only exist, but that they fit together into a rational order.
In addition, those who hold that they surely possess a self
will find that this idea of Self is primary
and the most fundamental theological idea of the Godhead,
and that it is found clearly in Homer
and in the writings of the last of the philosophers of the classical age, Proclus.
This idea of the Self, however, is not just an idea
since it is described as being "seen" in the experience of divine luminosity.
In Homer's *Iliad* we can realize the majesty and the beauty of this experience
in Achilles' enlightenment experience
and in his analogy that expresses its far-reaching nature and power.
Proclus' *Theology of Plato* is an extraordinary work
that challenges the reader to follow his reasoning
as he makes clear that the meaning of each of Plato's dialogues
can be shown to be part of an underlying purely rational order
that corresponds to a theological order of the three orders of Hellenic Gods.
What most people of our age have been taught can be dismissed as utter nonsense
as they learn from Proclus' *Theology of Plato*
that this order of the Gods functions parallel to the order of Being
with an exactness that will leave many in wonder.

The significance of this order has a remarkable end
since it brings the necessity to understand a metaphysics
that fulfills the most splendid need for mankind to realize in Proclus' work
that a purely rational and intelligible system justifies the claim
for a mysticism akin to one's own deepest hope
that the cosmos is both rational and divine in its scope.
The idea of Self in the most eminent way
has its connection with the very Idea of the One,
which is most akin to the idea of the Self.
The power of the One is unlimited, intelligible, and impartible according to the Logos,
"by which the Self" is akin to the One yet beyond it in its transcendence.
The idea of the Logos is central to Proclus
and expresses a primary force and power in the intellectual realm,
but is often not translated as it should be,
also the idea of Self has been ignored and *Ousia* is also for the most part ignored.
This Greek term *Ousia* is paramount for understanding Proclus and Plato;
it expresses the power of the Mind to turn upon itself,
it has a dynamic life that awakens the Mind to wonder about its very existence.
These ideas, and others like them, are once again opened
and reveal all their inner meaning within the Balboa translation,
which surely is a gift that benefits all those seeking the depth
and meaning of this singular very profound Platonist.
In closing it might be important to realize that this new translation
has surfaced these ideas, which are used hundreds of times in this work of Proclus,
and through this new translation should disclose
their true meaning for the benefit of us all.

Forward

This forward will deviate a bit from its usual purpose. I wish to introduce Juan Balboa as a translator. As a translator myself and an expert on many translators through comparing the translations to the Greek text, and the understanding of the author of the philosophical works, I have the credentials to distinguish the translations of Juan Balboa from others who practice the art of translation. His understanding of the philosophy and his vision of the metaphysical realities means his translations stand far above most, if not all his contemporaries. Thomas Taylor, however, has a depth and richness in his understanding of Platonists and Neo-Platonists that rivals Juan Balboa's. He, like Juan Balboa, is a spiritual translator who brings vision of the realities, of the **Ideas,** to light.

To read this work and give yourself over to its depth and profundity brings you to see connections a Greek would naturally make if and only if the translator can match the depth of the thought. Every translator must try to make these clear using the highest and clearest vision they achieve in their understanding.

What you are about to read is most likely your first experience with a spiritual translator, Juan Balboa. I invite you *to* read and receive its benefit.

So, let me introduce Juan Balboa. He is one of the very few spiritual translators. He stands, perhaps, at the head of this class which would include Thomas Taylor, Thomas Cleary and W.Y. Evans Wentz. He translates from a place of blessed sight, illumined by the Brilliant Light of Being. This philosophical practice is described in the beginning of Book 6 of Plato's *Republic*. The philosopher is one who is always in contemplation of the paradigm that shines from within itself. The philosopher brings his own shining intellect to contemplate, make and preserve the laws of the beautiful, just and good with the greatest accuracy. In the case of translation, he makes the Beautiful, the Just and the Good shine clearly through the words, through the Logos. On another level it may be said he contemplates Self with Self and illumines Self.

For those of you unfamiliar with this art of contemplation and translation as it applies to spiritual works such as this one, Proclus' *Theology of Plato* (literally, *Concerning the Theology according to Plato*), let us digress and explicate "self". Self as translated in Balboa's many translations is the highest metaphysical level discovered and revealed by Pierre Grimes, Ph.D. We would not have seen this level at all, were it not for the fact that Juan Balboa, or, as he would have it, Juan and Maria Balboa, followed Grimes' profound understanding, revealed and emphasized self in their translations. The Balboas took it further using their own mastery of Greek and attendant understanding. Autos is the Greek word for "self". English speakers want to say that it only has this meaning in the subject position. Others will ask why would the meaning change for objects. An example of this would be "Socrates, Self, spoke to Selves." English translators would translate this as "Socrates himself, spoke to them." This is a more comfortable translation for native English speakers. This is not English, but Ancient Greek. We should want to keep the distinctions in order to see more clearly ancient Greek thought. And Greeks used self for everything. In the *Iliad* Homer takes it even further than Proclus or Plato did. He reveals self in places, in the earth, in actions, in heroes, and in things. In things, self is used to speak to excellence in a class. Some would argue that it is impossible to use self for these things reasoning that it isn't used this way in English. That's true, but that doesn't constitute a reason not to translate it. It is linguacentric as if English grammar and syntax constitute the way to measure Truth. The ancient Greeks saw the essential level of all things, the true ideas of each and all. They saw self. When Homer spoke of a thing such as a ritual table as "table self", it was because it showed a high degree of excellence or art. Ideas such as Justice, Beauty, Good are referred to as self when the reference is in the realm of Being, not Becoming. The characters of the dialogues are called "selves" as in the dialogue with Parmenides when he agrees to take people through his hypothesis. They are of the highest philosophical nature.

Balboa applies the use of "self" to the speakers and applies "logos" to the proofs and speeches in the same way. He wants to point out to the reader that these are philosophers, not the average man in the street. He wants to raise the level of the dialogue for the readers so they, too, can carry this understanding with them. So, Balboa translates "Self speaks" and "through the logos" though these terms are not literally in the text. If Self is the highest level of Being of man, and those engaged in Socratic dialogue can be assumed to be functioning on their highest level—though obviously distinctions among interlocutors can be seen in the level and accuracy of their responses—and if the goal of the translator is to reveal the highest spiritual values of spiritual works, such as this one, then to conceal the wisdom level of the participants would be concealing this value.

As for you, the reader, ask yourself "Do you have a self? Does the man or woman or child sitting next to you at home or that you see abroad in the world, does that person have a self? Does your cup have a self? These are questions that Pierre Grimes used to ask us all as we studied Plato's *Parmenides*. Is your self different from your friend's, from a stranger's? If not, what is the implication of that? If no difference, then no distinction mine from yours, yours from his or hers. If no distinction, then is it something akin to Jung's "higher self"? Taking one description of Jung's term we get "Higher self is a term associated with multiple belief systems, but its basic premise describes an eternal, omniscient, conscious, and intelligent being, who is one's real self". At least in this description, describes self as being an object of belief; this is not the case with Pierre Grimes' insight as reflected in Balboa's translations. It is beyond subject-object and is not "believed". My own understanding needs sharpening, my thought at this point is that Self may be attained through gnosis, an intuitive state of union with no distinctions.

Parmenides' hypothesis in the *Parmenides* is "The OneSelf". How is this different from "The One"? What does it mean if ultimate reality is The OneSelf? It is explored and discovered in the first hypothesis to be without attributes; it is apophatic. See it in your mind. What is the difference between the logos, "The OneSelf is the highest reality", and "The One is the highest reality"? See it purely as self, for you, too, are self. There is no difference from you as self and you, your pure identity. What difference does it make for you to understand this? This higher and more inclusive understanding would not exist for you if not for Juan Balboa's translation of the

Parmenides, this work, Proclus' *Theology of Plato* and many other works. This, perhaps, highest reach of the Mind revealed by Pierre Grimes could not be seen by you. What, then, would you lose? Wisdom. Juan and Maria Balboa's translation keeps this highest level before the eye of your mind. That's a very good thing.

Next, consider "Logos", this Greek word has a wide range of meanings, from word to argument. In Proclus and in Plato, logos is form. For The All, everything has their form in logos. It is pure idea. In Proclus it is revealed as form and pre-form so it exists in the Intelligible, the Intellectual-Intelligible and the Intellectual realm. It is what is used by the Demiurgos in creating the All. So, in the dialectic used in the Platonic dialogues, logos is the words, the argument and the proof. So, again, Balboa will sometimes use "through the logos", when the text may say simply "because". Again, this is to point out to the reader the high metaphysical level the dialogue takes place upon.

Proclus' *Theology of Plato* is not a dialogue, so in this magnificent work you will see self and selves used to point out the depth ontologically of the hierarchy of the All. Balboa will translate the divine as he does the All, fundamentally Self. And logos will be translated as logos since there is no English equivalent.

Juan Balboa and his wife, Maria were students of Pierre Grimes who had mastery over all the major spiritual and religious traditions of both the East and the West. Grimes experienced Divine Reality in every way that man can experience the divine. Juan Balboa studied for more than 50 years under Pierre Grimes. Juan is a philosopher, a seeker of wisdom. Juan's enlightenment experiences inform his translation of this work, *Proclus' Theology of Plato*. He translates from within these high metaphysical states. Hence, he translates not meanly, a pedestrian and literal parser of the text, but in an experience of luminosity. He ascends into the realm of Being and translates in that most brilliant light of Being, in the constant contemplation which defines a philosopher in Book 6 of Plato's *Republic*. So, in the clarity of this vision he translates mystically and anagogically. In the light of that experience, he leads the reader there. The translation of a high spiritual work then has its true function which is to lead the reader up to partake of reality and so be bettered. This work is one of the highest metaphysical works of perhaps the greatest Neoplatonist, and in Juan Balboa it has a translator worthy of its truth. This is what it means to be a "spiritual translator".

So, I invite you to experience this Mystical and Divine translation of this Mystical and Divine work, one in which the translator is worthy of the work.

Barbara Stecker, M.A.

Proclus' The Theology of Plato

Chapter Headings
Κεφαλαια

Book 1
Του Α

Chapter 1 – α
The Preface , in which The Scope of The Study is Defined , along with
Προοιμιον , εν ω ο σκοπος της παραγματειας διωρισται , μετα
The Praise of both Self Plato including those that received The Philosophy from Self .
της ευφημιας τε του αυτου Πλατωνος και των διαδεξαμενων την φιλοσοφιαν απ' αυτου .
Chapter 2 – β
What The Way of The Logos' Is in The Proposed Study
Τις ο τροπος των λογων εν τη προκειμενη πραγματεια
and What Preparation must first be taken by Those who Listen/Hear .
και τινα παρσκευην δει προηγεισθαι των ακροασομενων .
Chapter 3 – γ
What The Theologian Is , According to Plato ,
Τις ο θεολογικος κατα Πλατωνα
and from What Source does Self Begin
και ποθεν αρχεται
and as far as to What Underlying-Realities/Subsistences does Self Ascend
και μεχρι τινων υποστασεως ανεισιν
and According to What Power of The Soul does Self Exceptionally/Especially Energize .
και κατα τινα δυναμιν της ψυχης διαφεροντως ενεργει .
Chapter 4 – δ
The Theological Ways According to which Plato Disposes The Doctrine of The Gods .
θεολογικοι Τροποι καθ' ους ο Πλατων διατιθησι την διδασκαλιαν περι θεων .
Chapter 5 – ε
What are the Dialogues from which The Theology of Plato must Especially be Assumed
Τινες εισιν οι διαλοοι αφ' ων την θεολογιαν Πλατωνος μαλιστα ληπτεον
and to What Order of Gods does Each of These Dialogues Refer us .
και τισι ταξεσι θεων εκαστος τουτων εφιστησι ημας .
Chapter 6 - ς
An Objection against The Gathering of The Platonic Theology from Many Dialogues
Απαντησις προς την αθροις της Πλατωνικης θεολογιας εκ πλειονων διαλογων
by being partial and by being taken-apart in a undignified way .
ως μερικην και κατατετεμαχισμενην ατιμαζουσα .
Chapter 7 – ζ
A Solution from Plato for the proposed Objection by referring
Λυσις παρα Πλατωνι της προειρημενης απαντησεως αναγουα
The Whole Truth about The Gods to One Dialogue , to The **Parmenides** .
την ολην αληθειαν περι θεων εις ενα τον Παρμενιδην .

Chapter 8 - η
The setting-in-order of the different opinions about The **Parmenides**
Εκθεσις των διαφορων δοξων περι του Παρμενιδου
and the division of the Objections to selves .
και διαιρεσις των απαντησεων προς αυτας .

Chapter 9 - θ
The Logos against those who say that the **Parmenides** is logical/rational
Αντιλογια προς τους ειποντας τον Παρμενιδην ειναι λογικον
and that The Study/Work in Self is conjectural/indefinite/unsettled
και την πραγματειαν εν αυτω επιχειρηματικην
by making-assumptions based on opinion .
δι’ υποτιθεμενους ενδοξων .

Chapter 10 - ι
In what way those who say that The Hypotheses of the **Parmenides** are about
Τινα οι λεγοντες τας υποθεσεις του Παρμενιδου ειναι περι
The Sources in The Beings are Correct and what must be added
των αρχων εν τοις ουσιν κατορθουσιν και τινα προσθετεον
to that which they say from The Transmission of Self , our Leader (Syrianos) .
οις λεγουσιν εκ της παραδοσεως του αυτου ημων καθηγεμονος .

Chapter 11 - ια
Many Indications about the Conclusions of **The 2nd Hypothesis**
πλειους Αποδειξεις περι των συμπερασμαων της δευτερας υποθεσεως
and The Division of **Self** According to The Divine Orders .
και της διαιρεσεως αυτης κατα τας θειας ταξεις .

Chapter 12 - ιβ
The Aim of The Hypotheses by Indicating Their Connection of Selves to Each Other
Σκοποι των υποθεσεων δεικνυοντες την συνεχειαν αυων προς αλληλας
and Their Concord with The Realities .
και την συμφωνιαν προς τα πραγματα .

Chapter 13 - ιγ
What are The Common Standards about The Gods that Plato Transmits in The **Laws** about
Τινας κοινους κανονας περι θεων ο Πλατων παρδιδωσι εν Νομοις περι
The **Hyparxis** and about The **Providence** and about ***The Immutable*** **Perfection** of The Gods .
υπαρξεως τε και περι προνοιας και περι της ατρεπτου τελειοτητος θεων .

Chapter 14 - ιδ
In what way The **Hyparxis** of The Gods is Prepared in The **Laws**
Πως η υπαρξις των θεων καεσκεασται εν Νομοις
and through what kind of Middles we turn-back The Logos to Those Truly Divine Selves .
και δια ποιων μεσοτητων ανεδαμεν ο λογος επ’ τους οντως θεους αυτους .

Chapter 15 - ιε
In what way The **Providence** of The Gods is Indicated in The **Laws**
Πως η προνοια των θεων αποδεδεικται εν Νομοις
and what is The Way of The **Providence** of Selves According to Plato .
και τις εστιν ο τροπος της προνοιας αυτων κατα Πλατωνα .

Chapter 16 - ις

Through what Kind of Endeavors it is indicated in This Self Study
Δια ποιων επιχειρησεων δεδεικται εν τη αυτη πραγματεια
that The Gods **Provide** That which Subsists ***In An Immutable Way*** .
τους θεους προνοειν το ατρεπτως .

Chapter 17 – ιζ

What are The Self-Evident-Truths/Axioms about The Gods that are Transmitted in The **Republic**
Τινα τα αξιωματα περι θεων παραδοθεντα εν Πολιτεια
and what Order do Selves Possess in Relation to Each-Other .
και τινα ταξιν εχει προς αλληλα .

Chapter 18 – ιη

What Is The **Goodness** of The Gods and How Selves are said to be The Causes of All **Goods** ;
Τις <η> αγαθοτης των θεων και πως λεγονται αιτιοι παντων αγαθων :
in relation to which **Goodness** even that which is the defective/ugly/base
εν οτι ω και το κακον
by having a parallel-(non-authentic)-existence (Proclus' Com. on **1st Alcibiades** 118-119)
κατα παρυποστασιν (W. O'Neill Translation)
is Adorned and Self is also Arranged by The Gods .
εστι κοσμουμενον και αυτο και ταττομενον υπο των θεων .

Chapter 19 - ιθ

What is The **Immutability** of The Gods ; in which **Self** is said to Be
Τι το αμεταβλητον των θεων : εν ω λεγεται
and what is Their **Self-Sufficiency** and what is Their **Stable Impassivity**
και τις η αυταρκεια και τις ατρεπτος απαθεια
and in the case of The Gods in what way one must hear/understand
και επι των θεων πως ακουστεον
Their Possessing That which is According to ***The Same/Selves and In The Same Way*** .
εχειν το κατα τα αυτα και ωσαυτως .

Chapter 20 – κ

What Is **The Simplicity** of The Gods and in what Way **The Simple** of Selves
Τις η απλοτης των θεων και πως το απλουν αυτων
appears to be various among The Secondary Beings .
φανταζεται ποικιλον εν τοις δευτεροις .

Chapter 21 - κα

What Is **The Truth** in The Gods and *from where* does the false creep into
Τις η αληθεια εν τοις θεοις και ποθεν το ψευδος παρεμπιπτει εν
those that are secondary during their participation of The Gods .
τα δευτερα εις ταις μεθεξεσι των θεων .

Chapter 22 - κβ

From **The Self-Evident-Truths**/Axioms Proclaimed in the **Phaedrus**
Απο των αξιωματων ρηθεντων εν τω Φαιδρω
about **All That Is Divine** it follows that **Selves** are **Beautiful** , **Wise** and **Good** ,
περι παντος του θειου οτι καλον σοφον αγαθον ,
Explanations of The Doctrines about Their Goodness
εξεργασια των δογματων περι της αγαθοτητος

and The Investigation of **The Elements** of **The Good** in The **Philebos** .
και εξετασις των στοιχειων του αγαθου εν Φιληβω .
Chapter 23 - **κγ**
What Is The **Wisdom** of The Gods
Τις η σοφια των θεων
and what Elements of **Self** may Be Assumed from The **Philebos** of Plato .
και τινα στοιχεια αυτης αν λαβοι παρα του Πλατωνος .
Chapter 24 - **κδ**
Concerning Divine **Beauty** and The Elements of Being of **Self** that Plato Transmits .
Περι του θειιου καλλους και των στοιχειων ων αυτου ο Πλατων παραδιδωσιν .
Chapter 25 - **κε**
What is The Triad that Joins-Together **The Wise** and **The Beautiful** to **The Good** ,
Τις η τριας συναπτουσα και το σοφον και το καλον προς το αγαθον ,
and of what Kind is The Starting-Point/Resource/Foundation
και ποιας αφορμας
concerning The Theory of **Self** that Plato lays-down for us ?
περι της θεωριας αυτην ο Πλατων καταβεβληται ημιν ;
Chapter 26 - **κς**
The Self-Evident Truths/Axioms Transmitted in the **Phaedo** concerning **The Invisible Nature** ;
των αξιωματων παραδοθεντων εν Φαιδωνι Περι της αορατου φυσεως :
what is **The Divine** , what is **The Immortal/Deathless** , what is **The Intelligible** ,
τι το θειον , τι το αθανατον , τι το νοητον ,
and what is **The Order** that These Selves Possess in Relation to Each-Other ?
και τινα ταξιν ταυτα εχει προς αλληλα ;
Chapter 27 - **κζ**
What is The Idea-of-The-Alone/Singular/Unique , what is The Indissoluble ,
Τι το μονοειδες , τι το αδιαλυτον ,
what is That which is Possessed In The Same Way
τι το εχον ωσαυτως
that Must Be Assumed in regards to The Divine Beings ?
ληπτεον επι των θειων ;
Chapter 28 - **κη**
In what way must The Paternal and The Maternal Causes be Assumed among The Gods ?
Πως τα πατρικα , πως τα μητρικα αιτια ληπτεον εν τοις θεοις ;
Chapter 29 - **κθ**
Concerning The Divine Names and The Correctness of Selves
Περι των θειων ονοματων και της ορθοτητος αυτων
as Self is Transmitted in The **Cratylus** .
της παραδεδομενης εν Κρατυλω .

Chapter Headings of The Second Book
Κεφαλια Του Δευτερου

Chapter 1 – **α**
The Method Leading to The Super-Ousian Source of All
Εφοδος αναγουσαεπι την υπερουσιον αρχην των παντων

According to The Insight of The One and The Multitude .
κατα την επιβολην του ενος και του πληθους .
Chapter 2 - β
The Second Method that Unfolds-into-Light The Subsistence of The One
Δευτερα εφοδος εκφαινουσα την υποστασιν του ενος
that is Exempt from All Incorporeal and Corporeal Ousias .
εξηρημενην απο πασων ασωματων και σωματικων ουσιων .
Chapter 3 - γ
Numerous Methods that Prepare The Self
πλειους εφοδοι κατασκευαζουσαι το αυτο
and that Indicate The Un-questionable/Irrefutable Hypothesis of The One .
και δεικνυουσαι την ανελεγκτον υποθεσιν του ενος .
Chapter 4 - δ
The Reply against those who say that according to Plato
Απαντησις προς τους λεγοντας κατα Πλατωνα
The Primary Source is not Above Intellect ,
την πρωτην αρχην ειναι μη υπερ νουν ,
and The Demonstrations from The Republic , The Sophist , The Philebos and The Parmenides
και αποδειξεις εκ της Πολιτειας , εκ του Σοφιστου , εκ τυ Φιληβου , εκ του Παρμενιδου ,
of The Super-Ousian Hypothesis of The One .
της υπερουσιου υποθεσεως του ενος .
Chapter 5 - ε
What are The Anagogic Ways of Ascent to The One According to Plato ,
Τινες εισι της αναγωγης τροποι επι το εν κατα Πλατωνα ,
and since there are Two ,
και οτι δυο ,
One Way Exists Through Analogies and Another Way Exits Through The Negations ,
ο δι’ αναλογιας και ο δια των αποφασεων ,
and in what Dialogue Plato takes in hand Each of The Ways and Through What Cause .
και οπου ο Πλατων μεταχειριζεται εκατερων τουτων και δια ποιαν αιτιαν .
Chapter 6 – ς
By What Kind and By How Many Names Plato Reveals The Ineffable Source ,
Ποιοις και ποσοις ονομασιν ο Πλατων εκφαινει την αρρητον αρχην ,
and Why By Such and By So Many Names ,
και δια τι τοσουτοις και τοιουτος ,
and In What way The Names Concord with The Anagogic Ways of Ascent to Self .
και πως τα ονοματα συμφωνει τοις της αναγωγης τροποις επ’ αυτην .
Chapter 7 – ζ
What are The Logos’ Mentioned in The Republic
Τινα τα ρηθεντα εν Πολιτεια
by Means of The Analogy in Relation to The Sun concerning The Primary Source ;
δια της αναλογιας προς τον ηλιον περι της πρωτης αρχης :
in which it is said in what Way Self is Celebrated as Th’Good ,
εν οις λεγεται πως ανυμνειται ταγαθον ,
in what way Self Is The Most Brilliant Light of Being ,
πως φανοτατον του οντος ,

in what Way The Sun is The Offspring of The Good ,
πως ο ηλιος εκγονος του αγαθου ,
and that The Monad Subsists Analogous to That Primary Source
και οτι μονας υπεστη αναλογος τη εκεινη αρχη
According to Each Order of The Divine Beings , and in what Way
καθ’ εκαστην ταξιν των θειων , και πως
Self is The Cause of All The Beings by Being Prior to Power and Energy .
εστιν αιτια παντων των οντων ουσα προ δυναμεως και ενεργειας .

Chapter 8 - **η**

Whom Plato says The Primary King Is in His Letter to Dionysus ;
Τινα φησιν τον πρωτον βασιλεα ειναι εν τη επιστολη προς Διονυσιον :
including numerous Reminders about The Primary God that is Classified in Those Logos’ .
και πλειους υπομνησεις περι του πρωτιστου θεου οτι διατaττεται εν εκεινοις .

Chapter 9 – **θ**

What are The Three Insights Transmitted about The Primary King ;
Τινες αι τρεις εννοιαι παρεδοθησαν περι του πρωτου βασιλεως :
in what Way All Subsist About Self ,
πως παντα περι εκεινον ,
in what Way All Subsist for The Sake of That Self ,
πως παντα ενεκα εκεινου ,
in what Way That Self is The Cause of All The Beautiful ;
πως εκεινος αιτιον παντων καλων :
and what is The Order of These Insights , and from What Hypothesis Selves are Assumed .
και τις η ταξις τουτων των εννοιων , και απο ποιων υποθεσεων εληφθησαν .

Chapter 10 – **ι**

In what Way Plato takes-in-hand The Doctrine about The One According to **The 1st Hypothesis**
Πως μεταχειριζεται την διδασκαλιαν περι του ενος κατα την πρωτην υποθεσιν
in The **Parmenides** by Using The Negations ,
εν τω Παρμενιδη χρωμενος ταις αποφασεσι ,
and by what Kind of Cause The Negations are Such as These and As Many as These .
και δια ποιαν αιτιαν αι αποφασεις τοιαυται και τοσαυται .

Chapter 11 – **ια**

In what way One Must Apply The Theory/Contemplation of The One through The Negations ,
Πως δει προσιεναι τη θεωρια περι του ενος δια των αποφασεων ,
and what Kind of Disposition of Soul is Most Akin to Logos’ Such as These .
και ποια διαθεσις της ψυχης οικειοτατη προς λογους τους τοιουτους .

Chapter 12 – **ιβ**

The Celebration of The One by Indicating through The Conclusions of Negations ,
Υμνησις του ενος αποδεικνυουσα δια των συμπερασματων αΠΠοφατικων ,
that Self is Exempt from All The Orders of The Beings
αυτο εξηρημενον παντων των διακοσμων των οντων
According to The Order Transmitted in The Parmenides .
κατα την ταξιν παραδοθεισαν εν τω Παρμενιδη .

Chapter Headings of The Third Book
Κεφαλαια Του Τριτου

Chapter 1 – α

Seeing that after The Logos about The Source
Οτι μετα τον λογον περι της μιας αρχης
one must be Engaged in Common about The Divine Orders ,
χρη πραγματευσασθαι κοινη περι των θειων ταξεων ,
both in order to show how Many Selves are
τε οσσαι εισι
and in what way Selves are Distinguished/Set-apart/Divided from Each-Other .
και πως διαιρουνται απ’ αλληλων .

Chapter 2 – β

That The Gods Possess Their Subsistence
Οτι οι θεοι εχουσιν την υποστασιν
According to The Multitude of The Unities which Subsist After The One .
καθ’ πληθος εναδων ας υπεστη μετα το εν .

Chapter 3 – γ

How many Unities must be shown Prior to The Discovery of The Multitude of Divine Orders ,
Ποσα δει προαποδειχθηναι της ευρεσεως του πληθους των θειων ταξεων ,
including The Continuous/Uninterrupted Transmission of These Divine Orders .
και συνεχης παραδοσις τουτων .

Chapter 4 – δ

That All The Unities are Able-to-be-Participated/Participable ,
Οτι πασαι αι εναδες μεθεκται ,
and that there is only The One that Is Truly Super-Ousian ,
και οτι μονον το εν ως αληθως υπερουσιον ,
since All The Other Unities are Participated by Ousias .
δ’ παντα τα αλλα μετεχεται υπο ουσιων .

Chapter 5 – ε

That on the one hand , The Participations of The Unities that are Nearer to The One
Οτι μεν αι μεθεξεις των εναδων εγγυτερων του ενος
Proceed into More-Simple Subsistences , whereas on the other hand ,
προελθων εις απλουστερας υποστασεις , δε
Those that are More Remote from The One Proceed into More-Composite Subsistences .
των πορρωτερων εις συνθετωτερας .

Chapter 6 – ς

What/Who are Those that Participate of The Divine Unities
Τινα τα μετεχοντα των θειων εναδων
and what is The Order of Selves in Relation to Each-Other ;
και τις η ταξις αυτων προς αλληλα :
and that on the one hand , Being Is The Most Ancient of These Unities ,
και οτι μεν ον πρεσβυτατον ,
while on the other hand , Life is The Second , then The Intellect is Third Divine Unity ,
δε η ζωη δευτερα , δε ο νους τριτος ,

then that Soul is The Fourth , while Body is The Last Divine Unity ;
δε η ψυχη τεταρτη , δε το σωμα εσχατον :
and that there are also just as Many Orders of The Divine Unities .
και οτι εισιν και τοσαυται αι διακοσμησεις των θειων εναδων .

Chapter 7 – ζ

The Resumption of The Doctrine about The One
Επαναληψις της διδασκαλιας περι του ενος
and The Transmission of The Two-Ideal Sources after The One .
και παραδοσις των δυοειδων αρχων μετα το εν .

Chapter 8 – η

What are The Two Sources of All after The One ;
Τινες εισιν αι δυο αρχαι των παντωνμετα το εν ,
and in what Way Socrates calls Selves Limit and Unlimited in The **Philebos** ,
και πως ο Σωκρατης εκαλεσε αυτας περας και απειρον εν Φιληβω ,
and from what Causes The Beings Arise .
και τινων αιτιαι τοις ουσιν .

Chapter 9 – θ

What is The Third (Offspring) that is Produced from The Two Sources ,
Τι το τριτον παραγομενον εκ των δυο αρχων ,
by what Logos Socrates Addresses The Self Blend in the **Philebos** ;
δια τι ο Σωκρατης προσηγορευσεν αυτο μικτον εν Φιληβω :
and that Self is no other than That which is Primarily Being ,
και οτι εστιν ουκ αλλο η το πρωτως ον ,
and in what Way This Self Proceeds from both The Two Sources and from The One .
και πως τουτο προηλθεν εκ τε των δυο αρχων και απο του ενος .

Chapter 10 – ι

In what Way one may also Prepare/Infer/Maintain/Unpack from The Images
Πως τις αν και κατασκευασειεν απο των εικονων
that Being is The First that Subsists from Limit and Unlimited ;
οτι το ον εστιν το πρωτον υποσταν εκ περατος και απειρου :
and in which this may be demonstrated ; in what Way Limit and Unlimited are Twofold ,
και εν ω τουτο δεδεικται , πως περας και απειρον διττον ,
since on the one hand . Those that are Limited Subsist in The Being ,
μεν τα εν τω οντι ,
while on the other hand , Those that are Unlimited 'Subsist' Prior to The Being .
δε τα προ του οντος .

Chapter 11 – ια

What is The Triad in The **Philebos** which Socrates says Belongs in All The Blended .
Τις η τριας εν Φιληβω ην ο Σωκρατης φησιν υπαρχειν παντι μικτω .

Chapter 12 – ιβ

The Common Logos about **The 1st** Intelligible Triad ,
Κοινος λογος περι της πρωτης νοητης τριαδος ,
and in what Way **The 2nd** Intelligible Triad Proceeds Analogous to This **1st** Triad .
και οπως η δευτερα προηλθεν αναλογον ταυτη .

Chapter 13 – **ιγ**
What Is **The 2nd** Intelligible Triad ,
Τις η δευτερα νοητη τριας ,
and the More Precise Transmission from That which Pre-Dominates
τε ακριβεστερα παραδοσις απο του επικρατουντος
and from That which is Participated and from That which Characterizes The Blend .
και απο του μετεχομενου και απο του χαρακτηριζοντος το μικτον .
Chapter 14 – **ιδ**
What Is **The 3rd** Intelligible Triad ,
Τις η τριτη νοητη τριας ,
and what is That which Predominates in This , what is That which is Being Participated ;
και τι το επικρατουν εν ταυτη , τι το μετεχομενον :
and at the end , The Common Logos about The Distinction of The Three Triads .
και επι τελει κοινος λογος περι της διακρισεως των τριων τριαδων .
Chapter 15 – **ιε**
In what Way The Intelligible Triads are Transmitted in The **Timaios**
Πως αι νοηται τριαδες παραδιδονται εν Τιμαιω ,
and numerous Recollections concerning The Self-Living-Being
και πλειους υπομνησεις περι το αυτοζωον
since Self Possesses The Third Order among The Intelligibles .
του εχειν τριτην ταξιν εν τοις νοητοις .
Chapter 16 – **ις**
That **Eternity** Subsists in The Middle Order of The Intelligibles by Numerous Indications .
Οτι ο αιων υφεστηκεν την μεσην ταξιν των νοητων κατα πλειους αποδειξεις .
Chapter 17 – **ιζ**
That **The One** in which **Eternity Abides** is The Highest Order of The Intelligibles .
Οτι το εν εν ω ο αιων μενει εστι η ακροτατη ταξις των νοητων .
Chapter 18 – **ιη**
The Common Logos about All The Intelligible Orders According to The Doctrine of **Timaios**
Κοινος λογος περι πασων των νοητων ταξεων κατα την διδασκαλιαν του Τιμαιου
and the More-Precise Transmission of The Characteristics in Selves .
και ακριβεστερα παραδοσις των ιδιοτητων εν αυταις .
Chapter 19 – **ιθ**
Concerning The Intelligible Ideas , and The Doctrine that Reveals The Characteristic of Selves ,
Περι των νοητων ειδων , τε την διδασκαλια εκφαινουσα την ιδιοτητα αυτων ,
and *In What Way* Selves are Four , and *From What Kind* of Causes Selves Subsist .
και πως τετταρα , και απο ποιων αιτιων υπεστησαν .
Chapter 20 – **κ**
That one can also discover The Three Intelligible Orders from The Logos in The **Sophist** ;
Οτι και δυνατον ανευρισκειν τας τρεις νοητας ταξεις απο των λογων εν Σοφιστη :
in which it is said what is The One Being , The Whole , and what is The All .
εν οις λεγεται τι το εν ον , το ολον , τι το παν .
Chapter 21 – **κα**
The Summation of The Logos Spoken about The Intelligible Triads ,
Συγκεφαλαιωσις των ειρημενων περι των νοητων τριαδων ,

and Recollections from Plato that one can Divide Selves into
και υπομνησεις εκ των Πλατωνος οτι δυνατον διαιρειν αυτας εις
Father and **Power** and **Intellect** .
πατερα και δυναμιν και νουν .

Chapter 22 – **κβ**
In what Way it is said in The **Phaedrus** that All That is Divine is Beautiful , Wise , Good ,
Πως λεγεται εν Φαιδρω παν το θειον καλον , σοφον , αγαθον ,
and what are The Triple Elements of Each of These that Plato Delivers ; and *in what Way*
και τινα τριπλα στοιχεια εκαστου τουτων ο Πλατων παραδισωσιν : και οπως
The Union and The Separation of The Intelligible Triads can be Shot-forth from These .
τη ενωσει τε και τη διακρισει των νοητων τριαδων δυνατον επιβαλλειν εκ τουτων .

Chapter 23 – **κγ**
In What Way **Parmenides** Delivers The Multitude of The Gods in **The 2nd Hypothesis** ,
Πως ο Παρμενιδης παραδιδωσιν το πληθος των θεων εν τη δευτωερα υποθεσει ,
and *in What Way* we must make The Logos about Each Order ,
και οπως ποιησομεθα τον λογον περι εκαστης ταξεως ,
by Using The Conclusions from **There** .
αποχρωμενοι τοις συμπερασμασιν εκει .

Chapter 24 – **κδ**
What Is **The 1st** Intelligible Triad According to **Parmenides** ,
Τις η πρωτη τριας κατα τον Παρμενιδην ,
and *from what Source* He Begins and *how far* He Proceeds while Teaching about Self .
και ποθεν αρχεται και τινος μεχρι προεισι αναδιδασκων περι αυτης .

Chapter 25 – **κε**
What is **The 2nd** Intelligible Triad and *in what Way* Self is Transmitted by **Parmenides**
Τις η δευτερα τριας και οπως παραδιδοται υπο του Παρμενιδου
in Conjunction to The Triad Prior to Self , and how far He Leads-forth The Logos about Self .
συνεχης τη προ αυτης , και τινος μεχρι προηγαγε τον λογον περι αυτης .

Chapter 26 – **κς**
What is **The 3rd** Intelligible Triad
Τις η τριτη τριας
and *in what Way* **Parmenides** Unfolds Self by The Third Conclusion .
και οπως ο Παρμενιδης εξεφηνεν αυτην δια του τριτου συμπερασματος .

Chapter 27 – **κζ**
The Common Logos about The Three Conclusions by which The 3 Orders
Κοινος λογος περι των τριων συμπερασματων δι’ ων αι τρεις ταξεις
of The Intelligibles are Characterized , and *in what Way* it is possible
των νοητων χαρακτηριζονται , και οπως δυνατον
to Dissolve the most difficult Theological Puzzles *through* These .
λυειν τα χαλεπωτατα θεολογικων απορων δια τουτων .

Chapter 28 – **κη**
Celebration/Good News/Tidings of The Intelligible Gods , Unfolding into Light *At-Once*
Ευφημια των νοητων θεων , εκφαινουσα ομου
of The Union of The Intelligibles *and* The Exempt Hyparxis of Selves with The Good .
την ενωσιν των νοητων και την εξηρημενην υπαρξιν αυτων προς το αγαθον .

Chapter Headings of The Fourth Book
Κεφαλαια Του Τεταρτου

Chapter 1 – α

What is The Character of **The Intelligible & Intellectual Gods**
Τις η ιδιοτης των νοητων και νοερων θεων
and in what Way Selves Illuminate The Imparticipable Life
και πως λαταλαμπουσι την αμεθεκτον ζωην
and Possess The Connection/Continuity in Relation to The Intellectual Gods .
και εχουσιν την συνεχειαν προς τους νοητους θεους .

Chapter 2 – β

In what Way The Intelligible & Intellectual Gods Subsist from The Intelligible Gods
Πως οι νοητοι και νοεροι θεοι υπεστησαν απο των νοητων θεων
and in what Way Selves Commune with The Intelligible Gods .
και πως κοινωνουσι τοις νοητοις θεοις .

Chapter 3 – γ

What is The Division of The Intelligible & Intellectual Gods According to The Triads
Τις η διαιρεσις των νοητων και νοερων θεων κατα τας τριαδας
and what is The Variation of These Triads in Relation to The Intelligible Triads .
και τις η εξαλλαγη τουτων των τριαδων προς τας νοητας τριαδας .

Chapter 4 – δ

In what Way Socrates Leads us Up to This Order of The Gods in the **Phaedrus** .
Πως ο Σωκρατης ανα–ημας–γει επι ταυτην την ταξιν των θεων εν τω Φαιδρω .

Chapter 5 – ε

That one must not take Heaven and The Heavenly Turning-about
Οτι τον δει ουκ ακουειν ουρανον και την ουρανιαν περιφοραν
as if belonging to Those that are Perceptible , but as Belonging to The 1st Order of **Heaven** ,
επι των αισθητων , αλλ' επι της πρωτιστης ταξεως του Ουρανου ,
numerous Recollections of The Self Logos Spoken by Plato .
πλειους υπομνησεις των αυτων ρηματων Πλατωνικων .

Chapter 6 – ϛ

That The **Super-Heavenly Place** is not simply Intelligible ,
Οτι ο υπερουρανιος τοπος εστι ουχ απλως νοητος ,
since Self is Allotted The Intelligible Order among The Intellectuals ,
αλλ' ελαχε νοητην ταξιν εν νοεροις ,
as indicated by The Logos Transmitted about Self .
ως αποδειξεις εκ των παραδεδομενων περι αυτου .

Chapter 7 – ζ

That **The Sub-Heavenly Arch** is The Limit of The Intelligible & Intellectual Gods ,
Οτι η υπουρανιος αψις εστι το περας των νοητων και νοερων θεων ,
as Recalled from The Characteristics of Self .
υπομνησεις εκ των ιδιωματων αυτης .

Chapter 8 – η

By what Logos is This Order of The Gods Characterized from The Middle in Self ,
Δια τι ταυτην την ταξιν των θων χαρακτηριζει απο της μεσοτητος εν αυτη ,

by Transmitting The Names of The Summits According to The State in Relation to This .
παραδιδους τα ονοματα των ακρων κατα την σχεσιν προς ταυτην .

Chapter 9 – θ

That Plato Transmits The Self/Same Way of Ascent to The Intelligible
Οτι ο Πλατων παραδιδωσιν τον αυτον τροπον της ανοδου επι το νοητον
which is Transmitted by The Initiators into The Mysteries .
ον παταδεδωκασιν οι τελεσται .

Chapter 10 – ι

What is **The Super-Heavenly Place** and in what Way Self Proceeds from The 1st Intelligibles
Τις ο υπερουρανιος τοπος και πως προηλθε απο των πρωτων νοητων
and in what Way Self Is The Highest Summit Among The Intellectuals
και οπως εστιν ακροτατος εν τοις νοεροις
and in what Way Plato Indicates The Prolific Power of Self .
και οπως ο Πλατων ενεδειξατο την γονιμον δυναμιν αυτου .

Chapter 11 – ια

In what Way Plato Indicates The Unknowable Characteristic
Πως ο Πλατων ενεδειξατο την αγνωστον ιδιοτητα
of The Highest-Summit of The Intelligibles & Intellectuals
της ακροτητος των νοητων και νοερων
and by what Logos Self is Celebrated *At-Once* in a Positive & Negative Way .
και δια τι αυτην ανυμνησε αμα καταφατικως τε και αποφατικως .

Chapter 12 – ιβ

What are The Negations of The Super-Heavenly Place ,
Τινες εισιν αι αποφασεις επι του υπερουρανιου τοπου ,
and that Selves are Produced from The Divine Orders ;
και οτι γινονται απο θειων ταξεων :
and on the one hand , what Kind of Negations Indicate The Colorless ,
και μεν ποιας αποφασις το αχρωματον ,
and on the other hand , what Kind Indicate The Shapeless , what Kind The Intangible .
δε ποιας το ασχηματιστον , δε ποιας το αναφες .

Chapter 13 – ιγ

What are The Affirmations of The Super-Heavenly Place and from what Kind
Τινα καταφασκει του υπερουρανιου τοπου και απο ποιων
of Intelligible Characteristics do The Affirmative Symbols Arise in Self .
νοητων ιδιοτητων εφηκει τα καταφασκομενα συνθηματα εις αυτον .

Chapter 14 – ιδ

What Are The 3 Divine Beings of The Excellencies/Virtues in The Super-Heavenly Place ;
Τινα τρεις θεοτητες των αρετων εν τω υπερουρανιω τοπω ,
of Knowledge and of Soundmindedness and of Righteousness
επιστημη και σωφροσυνη και δικαιοσυνη
and what Order do Selves Posses in Relation to Each-Other
και τινα ταξιν εχουσι προς αλληλας
and what Kind of Perfection does Each One Impart to The Gods .
και τινα τελειοτητα εκαστη ενδιδωσι τοις θεοις .

Chapter 15 – **ιε**
What Is **The Plain of The Truth** , what Is **The Meadow** ,
Τι το πεδιον της αληθειας , τις ο λειμων ,
what is **The Unific Idea** of **The Intelligible Food**
τι το ενιαιον ειδος της νοητης τροφης
and what is **The Twofold Food** of The Gods that is Distributed from This Intelligible Food .
και τις η διττη τροφη των θεων διαιρουμενη απο ταυτης .

Chapter 16 – **ις**
That The Super-Heavenly Place is Triadic , According to Numerous Recollections ,
Οτι ο υπερουρανιος τοπος εστιν τριαδικος , πλειους υπομνησεις ,
and what are The Symbols of The Three Underlying-Realities/Subsistences in Self .
και τινα <τα> συνθηματα των τριων υποστασεων εν αυτω .

Chapter 17 – **ιζ**
Who Is **Adrasteia/Inescapable/Necessity** and what Is The Sacred-Law of Adrasteia ,
Τις η Αδραστεια και τις ο θεσμος της Αδραστειας ,
and that She is Arranged in The Super-Heavenly Place and by what Kind of Cause .
και οτι τετακται εν τω υπερουρνιω τοπω και δια ποιαν αιτιαν .

Chapter 18 – **ιη**
The Summation of The Logos’ Spoken about The Super-Heavenly Place ,
Συλληψις των ρηθεντων περι του υπερουρανιου τοπου ,
by Bringing to Light The Smallest Characteristics of Self
εν εκφαινουσα τας ελαχιστοις ιδιοτητας αυτου .

Chapter 19 – **ιθ**
Indications that The Connective Order Is In The Intelligible *&* Intellectual Gods ,
Αποδειξεις του την συνεκτικην ταξιν ειναι εν τοις νοητοις και νοεροις θεοις ,
and that it is Necessary that there Be The Three Connective Causes of The Wholes .
και οτι αναγκη ειναι τας τρεις συνεκτικας αιτιας των ολων .

Chapter 20 – **κ**
That The Heavenly Turning-About is Led-up to Th’Same as The Connective Order of The Gods
Οτι την ουρανιαν περιφοραν εγει εις ταυτον τη συνεκτικη ταξει των θεων
According to Plato (**Phaedrus** **247**C , **Timaios** **58**A)
ο Πλατων .

Chapter 21 – **κα**
In what Way we must take-up The Starting-Points from The Logos’ Mentioned
Πως αν λαβοιμεν αφορμας εκ των ειρημενων (**Phaedrus** **247**B)
by Plato of The Triadic Division in The Connective Divinity ,
υπο του Πλατωνος της τριαδικης διαιρεσεως εν τη συνεκτικη θεοτητι ,
and by what Logos He Especially Venerates The Union in This Triad .
και δια τι μαλιστα πρεσβευει την ενωσιν επι ταυτης της τριαδος .

Chapter 22 – **κβ**
What is The Theology in The **Cratulos** concerning **Heaven** and in what Way it is possible
Τις η θεολογια εν Κρατυλω περι του Ουρανου και πως δυνατον
that The Middle of The Intelligible *&* Intellectual Gods can be inferred from That .
την μεσοτητα των νοητων τε και των νοερων θεων συλλογιζεσθαι εξ εκεινης .

Chapter 23 – **κγ**
That the Most-Divinely-Inspired of the Commentators have Defined
Οτι οι ενθεαστικωτατοι των εξηγητων αφωρισαντο
The Sub-Heavenly Arch to Be A Certain Characteristic Order ,
την οπουρανιαν αψιδα τινα ιδιαν ταξιν ,
and that Our Leader , Syrianos , has Unfolded-Self-into-Light in The Most Perfect Way .
και οτι ημετερος ο καθηγεμων εξε–αυτην–φηνεν τελεωτατα .

Chapter 24 – **κδ**
That The Characteristic of The Sub-Heavenly Arch is Perfective , numerous Reminders
Οτι η ιδιοτης της υπουρανιας αψιδας εστιν τελεσιουργος , πλειους υπομνησεις
by which Plato Transmits about Self and by which Souls are Led-up to Self .
αφ’ ων ο Πλατων παραδεδωκεν περι αυτης τε και των ψυχων αναγομενων επ’ αυτην .

Chapter 25 – **κε**
What Is The Triadic Division of The Perfective Order ,
Τις η τριαδικη διαιρεσις της τελεσιουργου ταξεως ,
which Plato Transmits in The Sub-Heavenly Arch .
ην ο Πλατων παραδεδωκεν εν τη υπουρανια αψιδι .

Chapter 26 – **κς**
What is *The Anagogic-Leading-up-Sublimation* to The Intelligible and Intellectual Triads
Τις η αναγωγη επι τας νοητας και νοερας τριαδας
of The Souls *that Separate from* the Body , what Is The Most Blessed Mystic-Rite ,
των ψυχων χωριστων απο σωματος , τις η μακριωτατη τελετη ,
what is The Initiation , what Is The Highest-Mystery , what are The Whole and Simple
τις η μυησις , τις η εποτεια , τινα τα ολοκληρα και απλα
and Calm/Unshakeable Visions , what Is The End-Goal of All *This Anagogic-Sublimation* .
και ατρεμη φασματα , τι το τελος πασης ταυτης της αναγωγης

Chapter 27 – **κζ**
In what Way in The **Parmenides** The Intelligible *&* Intellectual are Unfolded-into-Light
Πως εν Παρμενιδη τας νοητας και νοερας εκφαινει
from The Intelligible Orders , and in The Theology about These
απο των νοητων ταξεις , και της θεολογιας περι τουτων
what is That which is Common and what is That which is Different .
τι το κοινον και τι το διαφερον

Chapter 28 – **κη**
In what Way The Intelligible and Intellectual Number Proceeds from The Intelligibles ,
Πως ο νοητος και νοερος αριθμος προηλθε απο των νοητων ,
and in what Way Self Differs from The Intelligible Multitude .
και τινι διαφερει του νοητου πληθους .

Chapter 29 – **κθ**
In what Way The Divine Number Adorns All The Beings ,
Πως ο θειος αριθμος κατεκοσμησεν παντα τα οντα ,
and what are The Powers in Self that are Transmitted *in a Symbolic Way*
και τινες αι δυναμεις εν αυτω παραδιδονται συμβολικως
from The Division of Number .
εκ της διαιρεσεως του αριθμου .

Chapter 30 – **λ**

In what Way **Parmenides** Transmits The Feminine and Generative Characteristic
Πως ο Παρμενιδης παραδεδωκεν την θηλυπρεπη και γεννητικην την ιδιοτητα
in The Logos' about Number .
εν τοις λογοις περι αριθμου .

Chapter 31 – **λα**

In what Way we will Discover The Triadic Division of The Summit
Πως ευρησομεν την τριαδικην διαιρεσιν της ακροτητος
of The Intelligibles *&* Intellectuals in The Logos' Transmitted about Number .
των νοητων και νοερων εν τοις παραδεδομενοις περι του αριθμου .

Chapter 32 – **λβ**

Whether one must Place Number *Prior* to The Self-Living-Being
ει χρη τιθεσθαι τον αριθμον προ του αυτοζωου
or *In* The Self-Living-Being , or *After* The Self-Living-Being (**Timaios 30**D) .
η εν τω αυτοζωω η μετα το αυτοζωον .

Chapter 33 – **λγ**

From what Source **Parmenides** Begins The Logos' about Number
Ποθεν ο Παρμενιδης αρχεται των λογων περι του αριθμου
and how far He Proceeds ,
και μεχρι που προεισιν ,
and in what Way He Unfolds-into-Light The Different Orders in Self .
και πως εκφαινει τας διαφορους ταξεις εν αυτω .

Chapter 34 – **λδ**

What is The Unknowable in The Divine Numbers , what is That which is Being Led-up ,
Τι το αγνωστον εν τοις θειοις αριθμοις , τι το αναγωγον ,
what is That which is Productive/Generative ,
τι το γεννητικον ,
and Reminders of These from The Logos Spoken by Plato elsewhere about Numbers .
και υπομνησεις τουτων εκ των ειρημενων τω Πλατωνι εν αλλοις περι των αριθμων .

Chapter 35 – **λε**

In what Way **Parmenides** Transmits The Middle Order of The Intelligibles *&* Intellectuals
Πως ο Παρμενιδης παραδιδωσιν την μεσην ταξιν των νοητων και νοερων
Through The One and The Whole and The Limited ,
δια του ενος και ολου και πεπερασμενου ,
and what are The Characteristics of These .
και τινες αι ιδιοτητες τουτων .

Chapter 36 – **λς**

From what Source **Parmenides** Begins The Logos' about This Order
Ποθεν ο Παρμενιδης αρχεται των λογων περι ταυτης της ταξεως
and how far He Proceeds ,
και τινος μεχρι προεισιν ,
and in what Way He Unfolds-into-Light The Three Monads in Self
και πως εκφαινει τας τρεις μονδας εν αυτη
in a Way that Concords with The Logos' Mentioned in the **Phaedrus** about Selves .
συμφωνως τοις ειρημενοις εν Φαιδρω περι αυτων .

Chapter 37 – λζ

In what Way **Parmenides** Transmits The Third Order of The Intelligible & Intellectual Gods
Πως ο Παρμενιδης παραδιδωσι την τριτην ταξιν των νοητων και νοερων
and in what Way He Unfolds-into-Light both The Perfective Characteristic
και πως εκφαινει τε την τελεσιουργον την ιδιοτητα
and The Triadic Division of Self
και την τριαδικην διαιρεσιν αυτης .

Chapter 38 – λη

What Is The Union of The Three Intelligible and Intellectual Triads ,
Τις η ενωσις των τριων νοητων και νοερων τριαδων ,
from The Recollection of The Conclusions of **Parmenides** .
απο υπομνησις των συμπερασματων του Παρμενιδου .

Chapter 39 – λθ

How Many Theological Doctrines we can Assume/Take-up
Ποσα θεολογικα δογματα αν λαβοιμεν
through The Order of The Conclusions Transmitted by **Parmenides**
δια της ταξεως των συμπερασματων παραδοθεισης υπο του Παρμενιδου
in The Logos' about The Intelligible and Intellectual Gods .
εν τοις λογοις περι των νοητων και νοερων θεων .

Chapter Headings of The Fifth Book
Κεφαλαια Του Πεμπτου

Chapter 1 – α

In what Way **The Intellectual Orders** Proceed from The Intelligible & Intellectual Gods
Πως αι νοεραι ταξεις προηλθον απο των νοητων και νοερων θεων
and According to what Characteristics Selves Subsist .
και κατα τινας ιδιοτητας υπεστησαν .

Chapter 2 – β

What is The Division of The Intellectual Gods
Τις η διαιρεις των νοερων θεων
and what is The Procession in This Order of The Gods According to The **Hebdomad** .
και η προοδος ταυτη τη ταξει των θεων καθ' εβδομαδας .

Chapter 3 – γ

Who are The Three Intellectual Fathers According to Plato ,
Τινες οι τρεις νοεροι πατερες κατα Πλατωνα ,
What are The Three Undefiled Monads ,
τινες αι τρεις αχραντοι μοναδες ,
and What Is **The 7th Divinity** that is Co-Arranged with The Two Triads .
και τις η εβδομη θεοτης συνεταγμενη ταις δυο τριαδι .

Chapter 4 – δ

From what Source one may Infer The Procession of The Intellectual Gods
Ποθεν τις αν συλλογισαιτο προοδου των νοερων θεων
into **7 Hebdomads** from The Works of Plato .
εις επτα εβδομαδας εκ των Πλατωνος .

Chapter 5 – ε

Who Is The Mighty **Kronos** According to The Theology in **The Cratylus ,**
Τις ο μεγιστος Κρονος κατα την θεολογιαν εν Κρατυλω ,
and in what Way Self Is Intelligible and in what Way Self Is Intellectual ;
και πως εστι νοητος και πως νοερος :
in which The Doctrines concerning The Union and The Separation of Intellect
εν ω τα δογματα περι της ενωσεως και διακρισεως του νου
in Relation to The Intelligible are Articulated/Distinguished .
προς το νοητον διηρθρωται .

Chapter 6 – ϛ

What Is The Kingdom of **Kronos**
Τις η βασιλεια του Κρονου
and in what Way **Self** is Transmitted by Plato in The **Republic** ,
και πως παραδεδοται υπο του Πλατωνος εν Πολιτικω ,
and of Which/What/Whom Is **Self** The Cause in The Kosmos
και τινων εστιν αιτια τω κοσμω
and in The Kosmic Gods and in the Partial Souls .
και τοις εγκοσμιοις θεοις και ταις μερικαις ψυχαις .

Chapter 7 – ζ

What is **The Kronian Life** of The Souls , and what are The Characteristics
Τις η Κρονια Ζωη των ψυχων , και τινα τα ιδιωματα
of **This Circulation**/**Turning-About** that The Elean Guest Transmits .
ταυτης της ανακυκλησεως τα ο Ελεατης ξενος παραδεδωκεν .

Chapter 8 – ε

In what Way The Souls are said to be Nourished by The Intelligibles
Πως αι ψυχαι λεγονται τρεφεσθαι τοις νοητοις
and what is The Difference of The Food Arising from The Different Intelligibles .
και τις η διαφορα της τροφης εκ των διαφορων νοητων .

Chapter 9 – θ

What are The Orders That The Mighty **Kronos** has Set-over The Wholes ; in which
Τινας ταξεις ο μεγιστος Κρονος εφιστησι τοις ολοις : εν ω
it is also Articulated What Is The Kronian Law Transmitted in The **Gorgias** .
και διηρθρωται τις ο Κρονιος νομος παραδοθεις εν Γοργια .

Chapter 10 – ι

In what Way This God is Characteristically Called Ageless/Un-aging/Un-decaying
Πως ουτος ο θεος ιδιως καλειται αγηρως
and in what Way Plato has Transmitted This Characteristic of Self .
και οπως ο Πλατων παραδεδωκε ταυτην την ιδιοτητα αυτου .

Chapter 11 – ια

Who Is **The Vivific Goddess** (**Rhea**) ,
Τις η ζωογονος θεος ,
and in what Way She is The Yoke-Fellow in Relation to Both Kingdoms of **Kronos** and **Zeus**
και πως εστι συζυγους προς αμφοτερας βασιλειας της Κρονιου τε και της Διος
and what are The Orders that She Possesses .
και τινας ταξεις εχει .

Chapter 12 – **ιβ**
Who is **The Third Father** (**Zeus**) among The Intellectuals
Τις ο τριτος πατηρ εν τοις νοεροις
and in what Way He Proceeds from The Causes Prior to Self ,
και πως προεισιν απο των αιτιων προ αυτου ,
and that This Father is The Demiurgos of The All .
και οτι ουτος εστι δημιουργος του παντος .

Chapter 13 – **ιγ**
Indications that The Whole Demiurgos of The All
Αποδειξεις του τον ολον δμιουργον του παντος
is The 3rd Father of The Intellectuals .
ειναι τον τριτον πατερα των νοερων .

Chapter 14 – **ιδ**
Reply to those who say that according to Plato , there are 3 Demiurgos' ,
Απαντησις προς τους λεγοντας κατα Πλατωνα ειναι τρεις δημιουργους ,
by Indicating through numerous Methods that The Demiurgic Monad is Arranged Prior
αποδεικνυουσα δια πλειονων εφοδων την δημιουργικην την μοναδα τεταχθαι προ
to The (Demiurgic) Triad among The Third Order of The Intellectuals .
τηςν τριαδος εν τη τριτη ταξει των νοερων .

Chapter 15 – **ιε**
That **Timaios** Especially Transmits The Characteristic of The Demiurgos by Calling
Οτι ο τιμαιος μαλιστα παραδεδωκεν την ιδιοτητα του δημιουργου καλεσας
Self Intellect , and that This Innately-Belongs to The 3rd of The Intellectual Fathers .
αυτον νουν , και οτι τουτο προσηκει τω τριτω των νοερων πατερων .

Chapter 16 – **ις**
In what Way According to Another Method one must Discover The Characteristic
Πως κατ' αλλην εφοδον δει ανευρισκειν την ιδιοτητα
of The Demiurgos , and in what Way Self is Called The Fabricator and Father in **Timaios** ;
του δημιουργου , και πως αυτος λεγεται ο ποιητης και πατηρ εν Τιμαιω :
in which it is Distinctly-Articulated by Plato where The Paternal Exists ,
εν ω διηρθρωται κατα Πλατωνα που το πατρικον ,
where The Paternal & *At-Once* Fabricative , where The Fabricative and Paternal ,
που το πατρικον και αμα ποιητικον , που το ποιητικον και πατρικον ,
where only The Fabricative , and in what Way Fabricator and Father Wholly Differ .
που μονον το ποιητικον , και τινι ποιητης και πατηρ ολως διαφερει .

Chapter 17 – **ιζ**
In what Way According to The Third Method we can Purify our Concepts
Πως κατα τριτην εφοδον τις αν ανακαθηραιτο τας εννοιας
about The Demiurgic Monad by Following Along with The **Timaios** .
περι της δημιουργικης μαναδος συνεπομενος τω Τιμαιω

Chapter 18 – **ιη**
Concerning The Theological Explanation of The Speech of The Demiurgos in The **Timaios** ,
Περι θεολογικη εξηγησις της δημηγοριας του δημιουργου εν Τιμαιω ,
that Distinctly-Articulates our Concepts concerning The Demiurgic Energy .
διαρθρουσα ημων τας εννοιας περι της δημιουργικης ενεργειας .

Chapter 19 – **ιθ**
What is The 2nd Speech of The Demiurgos in Relation to Partible/Divisible Souls
Τις η δευτερα δημιουργια του δημιουργου προς τας μεριστας ψυχας
and in what Way Self Differs from The Prior Speech ,
και τινι διαφερει της προτερας ,
and in what Way All The Measures of The Life of Souls are Defined in This 2nd Speech .
και πως παντα τα μετρα της ζωης των ψυχων αφωισται εν ταυτη .

Chapter 20 – **κ**
Summary of All The Logos’ about The Demiurgos
Συγκεφαλαιωσις παντων των λογων περι του δημιουργου
Following The Doctrine of the **Timaios** .
παρακαλουθουσα τη διδσκαλια του Τιμαιου .

Chapter 21 – **κα**
That Plato Assigns Fabrication to Zeus , from The Recollections Mentioned in The **Critias** .
Οτι ο Πλατων ανατιθησιν την δημιουργιαν τω Δια , απο των υπομνησεις ρηθεντων εν τω Κριτια.

Chapter 22 – **κβ**
From The Recollections Mentioned in the **Cratylus** of the Speech ο Zeus ;
Απο των υπομνησειςς ρηθεντων εν τω Κρατυλω της δημιουργιας του Διος :
in which The Concord/Symphony of The Theology is also Indicated from The Names
εν ω η συμφωνια της θεολογιας και δεικνυται απο των ονοματων
in relation to The Arrangement about The Demiurgos in The **Timaios** .
προς την διαταξιν περι του δηιουργου εν Τιμαιω .

Chapter 23 – **κγ**
From The Recollections Indicated in The **Philebos** of The Speech of Zeus ;
Απο των υπομνησεις δεδειγμενων εν Φιληβω της δημιουργιας του Διος :
in which it is also Transmitted What Is The Royal Soul and What Is The Royal Intellect .
εν ω και παραδεδοται τις η βασιλικη ψυχη και τις ο βασιλικος νους .

Chapter 24 – **κδ**
From The Logos Indicated in the **Protagoras** about The Government of Self .
Απο των ρηθεντων αποδειξεις εν Πρωταγορα περι της πολιτικης του αυτου .

Chapter 25 – **κε**
From The Logos' in The **Statesman** about The Twofold Turning-About
Απο των λογων εν τω Πολιτικω περι της διττης ανακυκλησεως
by the Method Prepared by Plato that Zeus is The Demiurgos and Father of The All .
εφοδος κατασκευαζουσα κατα Πλατωνα τον Δια ειναι δημιουργον και πατερα του παντος .

Chapter 26 – **κς**
From The Logos’ of Selves Recollected in **The Laws**
Απο των ρηθεντων των αυτων υπομνησεις εν Νομοις
about **Analogy** ; that **Self** is **The Discernment** of **Zeus** .
περι της αναλογιας ως ουσης κρισεως Διος .

Chapter 27 – **κζ**
In what Way Zeus Subsists According to Cause in The Self-Living-Being
Πως ο Ζευς εστιν κατ’ αιτιαν εν τω αυτοζωω
and in what Way The Self-Living-Being Subsists in Zeus According to Participation .
και το αυτοζωον εν τω Δι κατα μεθεξιν .

Chapter 28 – **κη**
In what Way **Timaios** Delivers The Unknowable and Ineffable to The Demiurgos .
Πως ο Τιμαιος αποδεδωκε το αγνωστον και αρρητον τω δημιουγω .
Chapter 29 – **κθ**
On the one hand , by what Name **Timaios** also thinks it is also Proper to Name
μεν Δια τι και γιγνωσκεσθαι και αξιοι ονομαζειν
The Intelligible Living-Being ,
το νοητον ζωον
while on the other hand , **He** leaves The Demiurgos Unknowable and Ineffable .
δε αφιησιν τον δημιουργον αγνωστον και αρρητον .
Chapter 30 – **λ**
Concerning The Theology of The Mixing-Bowl in The **Timaios** that Teaches
Περι θεολογια του κρατηρος εν Τιμαιω διδασκουσα
what are The Blended Genera in Self
τινα τα κεραννυμενα γενη εν αυτω
and in what Way Self is The Cause of The Ousia of The Souls .
και πως εστι αιτιος της ουσιας των ψυχων .
Chapter 31 – **λα**
That in The **Timaios** The Mixing-Bowl is Fontal , and from The Works of Plato
Οτι εν τω Τιμαιω ο κρατηρ εστιν πηγαιος , και εκ των του Πλατωνος
The Recollections Concerning The Source and Fountain of Souls .
υπομνησεις περι της αρχης και της πηγης των ψυξων .
Chapter 32 – **λβ**
That The 3 Vivific Fountains that are Co-Ordinated to The Demiurgos
Οτι τας τρεις ζωογονους πηγας τας συντεταγμενας τω δημιουργω
one may assume from The Logos Mentioned in The **Timaios** , such as
τις αν λαβοι εκ των ρηθεντων εν Τιμαιω ,
The Fountain of Souls , The Fountain of Excellencies and The Fountain of Natures .
την των ψυχων , την των αρετων , την των φυσεων .
Chapter 33 – **λγ**
Concerning The Undefiled/Immaculate Gods , Recollections from Plato that there are Such Gods
Περι των αχραντων θεων , υπομνησεις κατα Πλατωνα ως εισιν αρα
and What Is The Characteristic of The Ousia of Selves .
και τι το ιδιον της ουσιας αυτων .
Chapter 34 – **λδ**
Even Clearer Indications from Plato of The Subsistence of The Immaculate Gods .
εναργεστεραι Αποδειξεις κατα Πλατωνα της υποστασεως των αχραντων θεων .
Chapter 35 – **λε**
In what Way According to Plato one Must Name The Undefiled/Immaculate Gods ,
Πως κατα Πλατωνα χρη ονομαζειν τους αχραντους θεους ,
in which it is also Transmitted , what is The Union and what is The Separation
εν ω και παραδεδοται τις η ενωσις και τις η διακρισις
and what is The Characteristic of Selves .
και τις η ιδιοτης αυτων .

Chapter 36 – λς
In what Way one may also take up Starting-points concerning **The 7th Monad**
Πως τις αν και λαβοι αφορμας περι της εβδομης μοναδος
of The Intellectuals from what is *Enigmatically* Stated *In A Mystical Way* by Plato .
των νοερων εκ των ηνιγμενων μυστικως παρα τω Πλατωνι .

Chapter 37 – λζ
In what Way The Summit of The Intellectual Gods is Transmitted in The **Parmenides** .
Πως την ακροτητα των νοερων θεων παραδεδωκεν εν τω Παρμενιδη .

Chapter 38 – λη
In What Way and Through What Kind of Signs/Symbols
Πως και δια ποιων συνθηματων
is The Middle Order of The Intellectual Breadth Unfolded-into-Light by **Parmenides** .
την μεσην δικοσμησιν του νοερου πλατους εξεφηνεν ο Παρμενιδης .

Chapter 39 – λθ
In What Way and Through What Kind of Characteristics
Πως και δια ποιων ιδιοτητων
is The Third Order of The Intellectuals Defined by **Parmenides** .
την τριτην ταξιν των νοερων αφοριζει ο Παρμενιδης .

Chapter 40 – μ
The Common Theory of The Intellectual Hebdomad from The Conclusions of **Parmenides** .
Κοινη θεωρια της νοερας εβδομαδος απο των συμπερασματων Παρμενιδου .

Chapter Headings of The Sixth Book
Κεφαλαια Του Εκτου

Chapter 1 – α
That **The Leading/Super-Kosmic/Assimilative Order of The Gods**
Οτι ο ηγεμονικος διακοσμος των θεων
Subsists In-Continuity-With/By-Being-Conjoined-With The Intellectual Gods ;
εστι συνεχης τοις νοεροις
and that one may assume The Division into The Sources and Fountains
και οτι τις αν λαβοι την διαιρεσιν εις τας αρχας και πηγας
from The Works of Plato Through The Theory about The Souls .
εκ των Πλατωνος δια της θεωριας περι τας ψυχας .

Chapter 2 – β
In What Way The Leading Gods Proceed ,
Πως οι ηγεμονικοι θεοι προηλθον ,
and that The Super-Kosmic Characteristic Solely Belongs to These Gods .
και οτι η υπερκοσμιος ιδιοτης μονοις προσηκει τοις τουτοις θεοις .

Chapter 3 – γ
What Is The Characteristic of The Leading Gods , and that The Assimilative
Τις η ιδιοτης των ηγεμονικων θεων , και οτι το αφομοιωματικον
is Especially Characteristic of Selves ; and on the one hand , in what Way
εστι μαλιστα χαρακτηριστικον αυτων : και μεν πως
The Causes of The Assimilation are Presupposed in The Demiurgos ,
τα αιτια της αφομοιωσεως προειληπται εν τω δημιουργω ,

and on the other hand , in what Way in The Intelligible Paradigm .
δε πως εν τω νοητω παραδειγματι .

Chapter 4 – δ
What are The Powers , what are The Energies of **The Assimilative Gods** ,
Τινες αι δυναμεις , τινες αι ενεργειαι των αφομοιωματικων θεων ,
how many Goods are Imparted from Selves to The Kosmos and to All Those in The Kosmos .
ποσα τα αγαθα ενδιδομενα απ’ αυτων τω κοσμω τε και απασιν τοις εγκοσμιοις .

Chapter 5 – ε
What are The Divisions of The Assimilative Gods ,
Τινες αι διαιρεσεις των αφοκοιωματικοων θεων ,
and that The Most Logos concerning The Middle Orders Comes to Be in Selves
και οτι ο πλειστος λογος περι των μεσων ταξεων γινεται εν αυτοις .

Chapter 6 – ς
Numerous Indications According to both Plato and According The Other Theologists
πλειους Αποδειξεις κατα και Πλατωνα και κατα τους αλλους θεολογους
that there is One Demiurgos Prior to The Three .
οτι εστι εις δημιουργος προ των τριων .

Chapter 7 – ζ
That **Zeus** is Twofold ; one the one hand , The One that is Prior to The Sons of Kronos ,
Οτι ο Ζευς διττος , μεν ο προ των τριων Κρονιδων ,
on the other hand , The Other that is Co-Ordinate in Relation to Selves ,
δε ο συντεταγμενος προς αυτους ,
and in what Way The 3 Proceed from both Kronos and The One Zeus .
και πως οι τρεις προερχονται απο τε του Κρονου και του ενος Διος .

Chapter 8 – η
That According to Plato , The Demiurgic Monad Subsists-Prior to The 3 Sons of Kronos ,
Οτι κατα Πλατωνα η δημιουργικη μονας προυφεστηκεν των τριων Κρονιδων ,
including Indications from The Logos Mentioned in The **Statesman** and in The **Laws** .
και τε αποδειξεις απο των ρηθεντων εν τω Πολιτικω και εν Νομοις .

Chapter 9 – θ
Clearer Recollections from The Logos Mentioned of Selves in **Gorgias** and in **Cratylus** .
εναργεστεραι υπομνησεις Απο των ρηθεντων των αυτων εν Γοργια και εν Κρατυλω .

Chapter 10 – ι
Who are The 3 Demiurgos’ and what Order are Selves Allotted in Relation to Each-Other ,
Τινες οι τρις δημιουργοι και τινα ταξιν ελαχον προς αλληλους ,
and what are The Processions and The Divisions of Selves about The Kosmos .
τε τινες αι προοδοι και αι διαιρεσεις αυτων περι τον κοσμον .

Chapter 11 – ια
What Is **The Vivific Triad** among The Leading Gods ,
Τις η ζωογονος τριας εν τοις ηγεμονικοις θεοις ,
and from what Source we may Grasp the Starting-Points from The Works of Plato
και ποθεν αν λαβοιμεν αφορμας απο των Πλατωνος
concerning The Union and The Division of Self .
περι της ενωσως τε και της διαιρεσεως αυτης .

Chapter 12 – **ιβ**

What is **The Restorative Triad** of The Leading Gods
Τις η επιστρεπτικη τριας των ηγεμονικων θεων
and what is The Monad in Self ; in which
και τις η μονας εν αυτη : εν ω
both The Union of **Apollo** in Relation to **The Sun** is Defined/Determined ,
και της ενωσεως του Απολλωνος προς τον Ηλιον διωρισται ,
and in what Way one may be Fixed in Relation to The Theory/Contemplation
και οπως τις αν επαχθειη (πηγνυμι) προς την θεωριαν
of The Orders of The Sun from The Logos about Apollo .
των ταξεων Ηλιακων εκ των λογων περι Απολλωνος .

Chapter 13 – **ιγ**

What is The Undefiled/Immaculate Order of The Leading Gods ,
Τις η αχραντος ταξις των ηγεμονικων θεων ,
and in what Way one may Grasp Insights about Self from The Works of Plato .
και οπως τις αν λαβοι εννοιας περι αυτης εκ των Πλατωνος .

Chapter 14 – **ιδ**

In what Way **Parmenides** has formed-together The Logos about The Leading Gods
Πως ο Παρμενιδης συνεπερανατο τον λογον περι των ηγεμονικων θεων
in Order with The Demiurgic Order ,
εφεξης τη δημιουργικη ταξει ,
and that He Characterizes The Whole Order of Selves
και οτι εχαρακτηρισεν την πασαν ταξιν αυτων
Through Likeness and Unlikeness .
δια της ομοιοτητος και της ανομοιοτητος .

Chapter 15 – **ιε**

What is **The Super-Kosmic** *& At-Once* **Kosmic Genus** of The Gods ,
Τι το υπερκοσμιον και αμα εγκοσμιον γενος των θεων ,
and in what Way Selves Preserve The Continuity of The Gods that Proceed from The Demiurgos
και οπως σωζουσι την συνεχειαν των θεων προελθοντων απο του δημιουργου
Through The Middle Characteristic of Themselves .
δια της μεσοτητος εαυτων .

Chapter 16 – **ις**

What is The Specific-Character of **The Liberated/Free Gods** , According to which
<Τις η ιδιοτης> των απολυτων θεων , καθ’ ην
Selves are Characterized ; and According to This , in what Way
χαρακτηριζονται : και κατα ταυτην πως
Selves are **Exempt** from The All *& Also* **Co-Ordinate** with The Kosmic Gods .
εξηρηνται του παντος τε και συνταττονται προς τους εγκοσμιους θεους .

Chapter 17 – **ιζ**

What are The Common Powers , what are The Common Energies of The Liberated Gods ,
Τινες αι κοιναι δυναμεις , τινες αι κοιναι ενεργειαι των απολυτων θεων ,
That-Are-Harmonized in Relation to The Ousia Being-Transmitted from Selves .
συμφωνουσαι προς την ουσιαν παραδεδομενην αυτων .

Chapter 18 – **ιη**
Concerning **The 12 Leaders** mentioned in The **Phaedrus** ,
Περι των δυωδεκα ηγεμονων εν Φαιδρω ,
and that Selves Possess The Liberated Order .
οτι εχουσιν απολυτον ταξιν .
Chapter 19 – **ιθ**
Numerous and Clearer Indications , that both The Great Leader Zeus
πλειους και εναργεστεραι αποδειξεις , Οτι και ο μεγας ηγεμων Ζευς
and All The Dodecad of The Leaders are Liberated .
και πασα η δυωδεκας των ηγεμονων εστιν απολυτος .
Chapter 20 – **κ**
The Explanation from What Source The Number of The Dodecad in The Liberated Gods
ο αποδοσις Ποθεν ο αριθμος της δυωκαιδεκαδος εν τοις απολυτοις θεοις
Arises from The Pre-Subsisting Causes
απο των προηγουμενων αιτιων .
Chapter 21 – **κα**
What is The Division of The Liberated Leaders into **2** Monads and **1** Decad
Τις η διαιρεσις των απολυτων ηγεμονων εις δυο μοναδος και μιαν δεκαδα
and what is The Characteristic of Selves .
και τις η ιδιοτης αυτων .
Chapter 22 – **κβ**
The Theology about Each One of The 12 Gods ,
Θεολογια περι εκαστου των δωδεκα θεων ,
that Unfolds-to-Light The Characteristics from Those that are Governed by Selves
εκφαινουσα τας ιδιοτητας απο των διοικουμενων αυτων .
Chapter 23 – **κγ**
Concerning **The Mother** of The Fates in The **Republic** and **The Triad** of The Fates of Self ,
Περι της μητρος των Μοιρων εν Πολιτεια και περι της τριαδος των Μοιρων αυτης ,
what Orders Selves Possess in Relation to Each-Other ,
τινας ταξεις εχουσι προς αλληλας ,
what are The Powers , what are The Energies of Selves Transmitted through Divine Symbols ,
τινες αι δυναμεις , τινες αι ενεργειαι αυτων παραδιδονται δια των θειων συμβολων ,
in what Way Plato Characterizes The Librated Characteristic of Selves .
πως χαρακτηριζει την απολυτον ιδιοτητα αυτων .
Chapter 24 – **κδ**
In what Way **Parmenides** Concludes The Logos concerning The Liberated Gods
Πως ο Παρμενιδης συνεπερανατο τον λογον περι των απολυτων θεων
in an Orderly Way following after The Assimilative Gods ,
εφεξης τοις αφομοιωματικοις θεοις ,
and in what Way The Order of Selves is Characterized
και πως της ταξεως αυτων εχαρακτηρισεν
by Touching and by That which is Separate .
τω απτεσθαι και τω χωριστω .

THE THEOLOGY OF PLATO

Proclus , The Platonic Successor .

BOOK 1

Chapter 1 - α

O Pericles , Dearest of Friends to me ,
P1 ω Περικλεις φιλτατε φιλων εμοι ,
on the one hand , I consider that The Whole Source of The Philosophy of Plato ,
μεν νομιζω την Απασαν αρχην την φιλοσοφιαν Πλατωνος ,
was also Unfolded into Light According to The Will of The Idea-of-The-Good
και εκλαμψαι κατα την βουλησιν αγαθοειδη
of Those that are Superior , by Revealing The Hidden Intellect and The Truth in Selves
των κρειττονων , εκφαινουσαν τον κεκρυμμενον νουν και την αληθωειαν εν αυτοις
that Subsists-together At-Once with The Beings about the souls turned-towards generation ,
την συνυφεστωσαν ομου τοις ουσι περι ταις ψυχαις στρεφομεναις γενεσιν ,
insofar as it is Lawful for Selves to thus Participate of These Supernatural and Mighty Goods ;
καθ’ οσον θεμιτον αυταις ουτως μετεχειν των υπερφυων και μεγαλων αγαθων ,
and in turn after having-been-made-Perfect and just as if With-drawing into Herself , She again
και παλιν υστερον τελειωθηναι και ωσπερ αναχωρησασαν εις εαυτην και
became invisible to most of those who professed to philosophize ; and later on to those who
καταστασιν αφανη τοις πολλοις των επαγγελλομενων φιλοσοφειν και
earnestly desired to take-part in the Pursuit of Being , She again Proceeded into Light .
σπευδοντων αντιλαμβανεσθαι της θηρας του οντος , αυθις προελθειν εις φως :
Whereas on the other hand , I especially think that The Mystic Initiations concerning
δε διαφεροντως οιμαι την μυσταγωγιαν περι
The Divine Inspiration of Selves are Purely Enthroned upon A Holy Foundation (**Phaedrus** **254**B)
των θειων αυτων καθαρως ιδρυμενην εν αγνω βαθρω
and Eternally Subsist There with The Divine Selves , at that time were Revealed
και διαιωνιως υφεστηκυιαν εκειθεν παρ τοις θεοις αυτοις κατα χρονον εκφανηναι
to those who were capable of Benefitting of Self , through one man , whom I will not
τοις δυναμενοις απολαυσαι αυτης δι’ ενος ανδρος , ον αν ουκ
miss-The-Mark , in calling The Primary Leader and Mystic-Priest , of Those True Mysteries ,
αμαρτοιμι αποκαλων προηγεμονος και ιεροφαντην των αληθινων τελετων ,
and of Those Whole and Calm Visions , and which The Blessed Have-A-Share/Take-Part
και των ολοκληρων και ατρεμων φασματων και ων αι μακαριας μεταλαμβανουσιν
by Genuinely Clinging to The Life of A Good-Daimon (**Cratylus** **398**B-C) ,
γνωσιως αντεχομεναι της ζωης ευδαιμονος ,
into which Souls are Initiated by being Separated from those places about The Earth .
ας αι ψυχαι τελουνται χωρισθεισαι των τοπων περι γην :
Thus This Philosophy thus First Shined-forth Venerably and Ineffably from Self (**Socrates**) ,
δε την ουτως πρωτην ελλαμψασαν σεμνως και απορρητως υπ’ αυτου
as if Soundly Established within The Most Sacred and Holy of Sanctuaries (**Symposium** **215**B) ,
οιον ασφαλως ιδρυνθεισαν εντος των ιεροις και αγιοις αδυτων ,
while remaining unrecognized by the many who have entered .
αγνοηθεισαν τοις πολλοις των εισιοντων ,

Surely then on the one hand , during Orderly Periods of Time , Self Proceeds Forth
δη μεν εν τακταις περιοδοις χρονων αυτη προελθειν εφ’
as much as was possible , through Certain True Priests and Priestesses (**Meno 81**A) ,
οσον ην δυνατον , υπο τινων αληθινων ιερων
who have also taken-up The Life Befitting Such Mystic Initiations ,
και ανελομενων τον βιον προσηκοντα τη μυσταγωγια ,
and thus on the other hand , *That Whole Region* came-to-Be Filled-with-Mystic-Light
δε τον απαντα τοπον καταστησασθαι καταλαμψαι
Everywhere , and with The Illuminations of Divine Visions .
πανταχου και <τας> ελλαμψεις των θειων φασματων .
Surely then , these commentators of **The Platonic Mysteries** by also Unfolding for us
δη Τουτους τους εξηγητας της Πλατωνικης εποπτειας και αναπλωσαντας ημιν
The All-Sacred Direction of Divine Concerns were also Allotted A Nature Resembling
τας παναγεστατας υφηγησεις περι των θειων και λαχοντας φυσιν παραπλησιαν
That of Their Leader ; whom I indeed reckon to be the Egyptian **Plotinus** , and those
την τω σφετερω καθηγεμονι αν εγεγε θειην ειναι τον Αιγυπτιον Πλωτινον τε και τους
who were transmitted The Theory from This Man ; **Amelius** and **Porphyry** , and I think those
παραδεξαμενους την θεωριαν απο τουτου , Αμελιον τε και Πορφυριον , και οιμαι τους
who in the third place were Perfected for us just like Virile Statues (**Rep 361**D) from These ;
P2 τριτους αποτελεσθεντας ημιν ωσπερ ανδριαντας απο τουτων ,
Iamblichus and **Theodoros** , and surely then certain Others , if after These , by Following
Ιαμβλιχον τε και Θεοδωρον , και δη τινες αλλοι ει μετα τουτους επομενοι
This Divine Chorus (**Theatetus 173**B) , have Themselves Danced Round About
τουτω τω θειω χορω των εαυτων ανε– περι
The Divinely-Inspired Mind of **Plato** .
την –βακχεισαν διανοιαν του Πλατωνος ,
from which , after The Gods , The One who Guides us (**Syrianos**) to All that Is Beautiful
παρ’ ων μετα θεους ο ηγεμων ημιν παντων των καλων
and Good , by having Received The Most Genuine and The Most Pure Light of The Truth
και αγαθων , υποδεξαμενος το γνησιωτατον και καθαρωτατον φως της αληθειας
in The Bosom of Their Soul in an Undefiled Way , and then in turn made us Partakers of All
της κολποις τοις ψυχης αχραντως , τε κατεστησε ημας μετοχους απασης
The Rest of The Philosophy of **Plato** and Companions of Those Mystical/Esoteric-Significations
της αλλης του φιλοσιφιας Πλατωνος και κοινωνους εν απορρητοις
which He had received from Those More-Ancient than Self , and surely then also
ων μετειληφε παρα των πρεσωβυτερων αυτου , και δη και
made us Companions in The Round Dance about The Mystic Truth of Divine Concerns .
απεφηνε συγχορευτας περι της μυστικης αληθειας των θειων .
Thus on the one hand , we should Pay-back-in-Full The Proper Gratitude to This Man
ουν μεν μελλοιμεν εκτισειν την προσηκουσαν χαριν Τουτω
in relation to The Benefits Received by us ; even if The Whole of Time will not be enough .
εις των ευεργεσιων ημας , ει ο συμπας χρονος αν ουδ’ εξαρκεσειε .
If we should not only have received from Others The Transcendent Good
Ει δει μη μονον ειληφεναι παρ’ αλλων το εξαιρετον αγαθον
of The Platonic Philosophy , but that we should also leave behind Memorials to Posterity
της Πλατωνικης φιλοσοφιας αλλα και καταλειπειν υπομνηματα τοις υστερον εσομενοις

of The Blessed Spectacles (**Phaedr** **250**B) of which Selves we affirm have also become Spectators
των μακαριων θεαματων ων αυτοι φαμεν και γενεσθαι θεαται
and Eager-Followers according to our ability , under The Most-Perfect of Leaders and who
και ζηλωται κατα δυναμιν υφ’ των τελεωτατω των ηγεμονι και
according to us arrived at The Apex of Philosophy .
καθ’ υμας ηκοντι εις ακρον φιλοσοφιας ,
Therefore at this time we should Reasonably Invoke The Gods ,
δε ταχ’ αν εικοτως παρακαλοιμεν τους θεους
that Selves may Enkindle The Light of Truth of our Souls (**Timaeus** **39**B) ,
αυτους αναπτειν το φως της αληθειας ημων ταις ψυχαις ,
and Those Followers and Attendants of Those who are Better to Guide-Aright our Intellect ,
και τους οπαδους και θεραπευτας των κρειττονων κατιθυνειν ημετερον τον νουν ,
and Lead our steps to The All-Perfect and Divine and Lofty Completion of The Platonic Theory .
και ποδηγετειν εις το παντελες και θειον και υψηλον τελος της Πλατωνικης θεωριας .
For on the one hand , I think , that One who Participates in the least way of Soundmindedness ,
γαρ μεν , οιμαι , τον μετεχοντα κατα βραχυ σωφροσυνης
will Properly *Everywhere* make The Sources from The Gods , and on the other hand ,
προσηκει Πανταχου ποιεισθαι τας αρχας απο θεων , δε
not in the least , in The Elucidations regarding The Gods ; for we are not able to Intellect
ουχ ηκιστα εν ταις εξηγησεσιν περι των θεων : γαρ ουτε δυνατον νοησαι
That which Is Divine other than by being Perfected by The Light of Selves ; nor disclose
το θειον αλλως η τελεσθεντας παρ’ τω φωτι αυτων , ουτε εξενεγκειν
The Divine to others , unless they are Governed by Selves and Exempt from many opinionated
εις αλλους η κυβερνωμενους παρ’ αυτων και εξηρημενην των πολυ– δοξασματων
notions and from the variety carried in Logos , thus Guarding The Unfolding of Divine Names .
–ειδων και της ποικιλιας φερομενης εν λογοις φυλαττοντας την ανελιξιν των θειων ονοματων .
Knowing this then , and being persuaded by the exhortation in the Platonic **Timaeus** (**27**C) ,
ειδοτες Ταυτ’ ουν και πειθομενοι παραινουντι τω Πλατωνικω Τιμαιω
we also Pre-Establish The Gods as Leaders of The Teaching/Doctrine concerning Selves ;
ημεις και προστησωμεθα τους θεους ηγεμονας της διδασκαλιας περι αυτων ;
thus upon hearing our prayers may They be Propitious/Gracious
δε ακουσαντες οι ιλεω
and Favorably Approaching , Guide The Intellect of our Soul , and upon Leading Self About
τε και ευμενεις ελθοντες , αγοιεν τον νουν ημων της ψυχης και περιαγοιεν
The Hestia /**Hearth**/**Central-Fire** of Plato , and The Lofty-Sublimity of This Theory .
την εστιαν του Πλατωνος και το αναντες της ταυτης θεωριας .
Of Which surely then , upon Arriving we shall Receive The Whole Truth concerning Selves ,
Ου δη γενομενοι υποδεξομεθα την συμπασαν αληθειαν περι αυτων ,
and obtain The Best Completion of The Labor-pains in us which we have about The Divine ,
και εξομεν το αριστον τελος της ωδινος εν ημιν ην εχομεν περι τα θεια ,
by longing to know *Anything* about Them , and by inquiring from others ,
ποθουντες γνωναι τι περι τουτων και πυνθανομενοι παρ’ αλλων
and to The Best of my Ability , by testing/investigating Themselves (**Apology** **21**B) .
δυναμιν εις βασανιζοντες εαυτους .

15 September 2022

Chapter 2 - β

Thus on the one hand , so much by Way of Introduction ; whereas on the other hand ,
Αλλα μεν των αλις προοιμιων : και δε
it is necessary that The Way of The Doctrine/Teaching being-proposed be set-forth by me ;
εστι αναγκαιον τον τροπον της διδασκαλιας προκειμενης εκθεσθαι μοι ,
of what Kind should Self be expected to be ,
P3 τινα οποιον χρη αυτον προσδοκαν εσεσθαι ,
and then The Preparation for This of Those that will Hear will be Defined ;
και την παρασκευην τουτου <των> ακροασομενων αφορισασθαι ,
According to which Being Properly Adapted , they may Approach ; not in Relation to
καθ’ ην εχοντες επιτηδειως απαντησονται ου προς
our Logos , but in Relation to The Lofty and Divinely-Inspired Philosophy of **Plato** .
ημετερους τους λογους αλλα προς την υψηλονουν και ενθεον φιλοσοφιαν του Πλατωνος .
For it is also Unquestionably Proper that The Useful Aptitudes/Faculties/Talents/Abilities
γαρ και δηπου Προσηκει τας προσφορους επιτηδειοτητας
of the hearers should be proposed according to The Ideas of Their Logos ,
των ακροατων υποκεισθαι τα ειδη των λογων ,
just as in The Endeared Mysteries , Those who are Skillful in regards to These ,
καθαπερ εν ταις οικειας τελεταις , οι δεινοι περι ταυτα
Previously-prepare/adapt The Receptacles for The Gods , and always
προευτρεπιζουσιν τας υποδοχας τοις θεοις , και αει
neither use all the same soulless objects , nor other living-beings , nor human-beings ,
ουτε χρωνται πασιν τοις αυτοις αψυχοις , ουτε τοις αλλοις ζωοις ουτε ανθρωποις
before The Presence of The Divinities ; but out of each of these , only That Alone
προς την παρουσιαν των θειων , αλλ’ εφ εκαστων το
which can Naturally Participate of The Gods ,
δυν–συμφυως–αμενον μετεχειν των θεων ,
is Led/Offered in The Proposed Mystic Rites .
αγουσι εις την προκειμενην τελετην .
Therefore first of all The Logos will be divided by me *In Three Ways* ;
ουν την πρωτην μεν Ο λογος εσται διηρημενος μοι τριχη :
on the one hand , in The Beginning , by Considering all the common notions about Gods ,
μεν εν αρχη επισκοπων παντα τα κοινα νοηματα περι θεων ,
as many as **Plato** Everywhere Delivers Together-Under-One-Head , along with
οσα ο Πλατων απανταχου παραδιδωσιν συγκεφαλαιουμενος και τε
The Powers and The Preciousness of The Self-Evident-Truths ;
τας δυναμεις και τας αξιας των αξιωματων :
whereas in The Middle , by Enumerating The Whole Orders of The Gods ,
δε εν μεσοις διαριθμουμενος τας ολας ταξεις των θεων ,
and by Defining The Characteristics and The Processions of Selves in The Platonic Way ,
και αφοριζομενος τας ιδιοτητας και τας προοδους αυτων κατα τον Πλατωνικον τροπον ,
and by Bringing-back All , to The Hypotheses of The Theologists ;
και επαναγων παντα εις τας υποθεσεις των θεολογων :
then finally in The End , by Discoursing about The Gods which are Celebrated
δε εν τη τελευτη διαλεγομενος περι των θεων υμνημενων

sporadically in the Platonic writings , as either Super-Kosmic or En-Kosmic , and
σποραδην εν τη Πλατωνικοις συγγραμμασιν ειτε υπερκοσμιων ειτε εγκοσμιων , και
by Referring The Theory about Selves to The Whole Genera of The Divine Kosmic-Orders .
αναφερων την θεωριαν περι αυτων εις τα ολα γενη των θειων διακοσμων .
Then in every case , we shall Prefer the Clear and Distinct and Simple to those that are contrary ,
δε Εν απασι προθησομεν το σαφες και διηρθρωμενον και απλουν των εναντιων ,
on the one hand , by Transferring *those* that are delivered through *Symbols* ,
μεν μεταβιβαζοντες τα παραδεδομενα δια συμβολων
to A Clear Doctrine/Teaching concerning *Selves* ;
εις την εναργη διδασκαλιαν περι αυτων ,
and on the other hand , by Transmitting those that are delivered through images ,
δε αναπεμποντες τα δι’ εικονων
to their Paradigms/Models ,
επι τα σφετερα παραδειγματα ,
and on the one hand , by Testing by The Logos’ of Cause (**Meno** 98A)
και μεν βασανιζοντες τοις λογισμοις της αιτιας
those that are written In-a-More-Demonstrative-Way ,
τα αναγεγραμμενα αποφαντικωτερον ,
while on the other hand , we shall Explain those that are composed through Indications ,
δε επεκδιηγουμενοι τα συντεθεντα δι’ αποδειξεων
and we shall Track-down The Way of The Truth Contained in Selves (**Phaedrus** 97E)
και διερευνωμενοι τον τροπον της αληθειας εν αυτοις
by also making Selves known to the hearers ,
και ποιουντες γνωριμον τοις ακουουσι ,
and on the one hand , of Those that are set-down in Riddles ,
και μεν των κειμενων εν αινιγμασι
by Discovering Their Clarity from another source ; not from foreign hypotheses
ανευρισκοντες την σαφηνειαν αλλοθεν ουκ εξ αλλοτριων υποθεσεων
but from the most genuine writings of **Plato** ,
αλλ’ εκ των γνησιωτατων συγγραμματων του Πλατωνος ,
whereas on the other hand , of Those which fall on the spot upon the hearers ,
δε των προσπιπτοντων αυτοθεν τοις ακουουσι
we shall Contemplate Their Concord in Relation to The Realities .
θεωρουντες την συμφωνιαν προς τα πραγματα :
Surely then from All of which , The One and Perfect Idea of The Platonic Theology
δη αφ’ παντων ων το εν και τελειον ειδος της Πλατωνικης θεολογιας
will come to Light for us , together with The Truth which Pervades throughout
αναφανησεται ημιν , και η αληθεια διηκουσα δι’
The Whole of Divine Intellections of Self ,
των ολων θειων νοησεων αυτου ,
and The One Intellect which Produced All The Beauty of This Theology
και <ο> εις νους απογεννησας συμπαν το καλλος τουτου
and The Mystic Unfolding of This Theory .
και την μυστικην ανελιξιν ταυτης της θεωριας .
Such then , on the one hand , will be The Logos from me , as I have said ;
τοιουτος ουν μεν εσται Ο λογος μοι , καθαπερ εφην :

whereas in turn , The One who Hears the proposed Doctrines should be adorned with
δε αυ ο μεν ακροατης των προκειμενων δογματων υποκεισθω κεκοσμημενος
The Ethical Virtues , and by being Earnestly-bound by The Logos of Excellence
ταις μεν ηθικαις αρεταις και καταδησαμενος τω λογω της αρετης
by having Harmonized all the illiberal and inharmonious motions of the Soul
αρμοσας παντα τα αγενη και αναρμοστα κινηματα της ψυχης
in Relation to The One Idea of Mindfulness .
προς το εν ειδος της φρονησεως .
For **Socrates** says (**Phaedo** 67B) , it is not Lawful for The Pure to be touched by the impure ;
P4 γαρ ο Σωκρατες φησιν , η μη ου θεμιτον καθαρου εφαπτεσθαι Μη καθαρω :
for every vile character is indeed in every way impure ; while the contrary character is Pure .
μην πας ο κακος γε παντως ακαθαρτος , δε ο εναντιος καθαρος .
Furthermore The One who Hears should been Exercised in All The Methods of The Logos
δε γεγυμνασθω απασαις Ταις μεθοδοις λογικαις
and should have Contemplated many Un-questionable Conceptions about Analyses ,
και μεν τεθεαμενος πολλα ανελεγκτα νοηματα περι αναλυσεων
but also many about the contraries to These ; of Divisions ; being comparable as I believe ,
δε και πολλα περι των εναντιων προς ταυτας διαιρεσεων , παρεστω καθαπερ οιμαι ,
to the exhortation of **Parmenides** (**135C-136C**) to Socrates ;
τω παρεκελευσατο ο Παρμενιδης τω Σωκρατει :
for Prior to Such Wandering in The Logos' , The Introspection of The Divine Genera
γαρ προ τοιαυτης της πλανης εν τοις λογοις , της κατανοησις των θειων γενων
and The Truth established in Their Selves , is difficult and impervious .
και η αληθειας ιδρυμενης εν τοις αυτοις χαλεπη και απορος .
Surely then following These in the third place , The One who Hears should not be unskilled
δη δε επι τουτοις τριτον Το εστω ανηκοος
in physics ; by having tracked-down the multiform opinions found in this study
της φυσικης διερευνησαμενος των πολυειδων δοξασματων εν ταυτη
even if they are images according to The Way of The Causes of Beings from Self ,
καν> ταις εικοσι κατα τροπον τας αιτιας των οντων επ' αυτην
in order to easily Convey to The Nature of The Separate and Primary Under-lying-Realities .
<ινα> ραον πορευηται την φυσιν των χωριστων και πρωτουργων υποστασεων
Therefore as we have said , The One who Hears should not be negligent of The Truth
ουν οπερ ειπομεν , Μητ' απολελειφθω της αληθειας
found in the phenomena of this study , nor in turn with The Ways of Education
εν τοις φαινομενοις ταυτης μητε αυ κατα οδων παιδευσιν
and with The Disciplines found in Selves (**Timaeus** 53C) ;
και των μαθησεων εν αυταις :
for we Recognize The More-Immaterial Divine Ousia through These .
γαρ γινωσκομεν την αυλοτερον θειαν ουσιαν δια τουτων .
Furthermore All These must Be-Bound-Together in Intellect ; The Leader ,
δε Παντα ταυτα συνδησαμενος εις νουν τον ηγεμονα
and by Participating of The Dialectic of Plato ,
και μεταβαλων της διαλεκτικης Πλατωνος
and by Meditating The Immaterial Energies that are also Separate from corporeal powers ,
και μελετησας τας αυλους ενεργειας και χωριστας των σωματικων δυναμεων

and by Longing to Contemplate The Beings by Intellection along with The Logos (**Tim 28**A),
και εφιεμενος θεωρειν τα οντα νοησει μετα λογου ,
must earnestly engage in The Explanation/Unfolding of The Divine and Blessed Doctrines ,
λιπαρως απτεσθω της εξηγησεως των θειων τε και μακαριων δογματων ,
on the one hand , by Filling Their Soul , according to the Oracle , with Profound Love ;
μεν αναπλωσας της ψυχης κατα το Λογιον βαθη ερωτι ,
and since , as The Logos of Plato somewhere says (**Symposium 212**B) ,
και επει ως ο λογος Πλατωνος που φησιν ,
to grasp The Apprehension of This Theory there is no Better Fellow-Worker than Love ,
λαβειν την αντιληψιν ταυτης της θεωριας εστιν ουκ αμεινω συνεργον ερωτος ,
whereas on the other hand , The One who Hears should be Exercised in The Truth
δε γεγυμνασμενος τη αληθεια
which Pervades Through All , and must Truly Awaken The Intelligible Eye in Relation to Self ,
ηκουση δια παντων και οντως εγειρας το νοητον ομμα προς αυτην ,
by thus placing Themselves near The Firm , Immovable and Safe Idea
δε προσ– εαυτον –ιδρυσας τω μονιμω και ακινητω και ασφαλει ειδει
of Divine Intuitive-Knowledge , and by being persuaded to admire nothing else ,
των θειων γνωσεως και πειθομενος θαυμαζειν μηδεν αλλο
nor still , to direct their attention to others ,
μηδε ετι αποβλεπειν εις αλλα ,
thus hastening to The Divine Light with A Calm Understanding
αλλ’ επειγομενος προς το θειον φως τη ατρεμει διανοια
and with The Power of An Unwearied Life ; and so as to speak concisely ,
και δυναμει ατρυτου ζωης , και ως φαναι συνελοντι ,
by Putting-forth Such An Energy and Quiet Ideal at Once ;
προβεβλημενος τοιουτον ενεργειας τε και ηρεμιας ειδος ομου ,
The Kind which is Proper to Possess , for One who thus intends to be
οποιον προσηκει εχειν τον ουτως εσομενον
A Koruphaian Philosopher , as **Socrates** describes somewhere in the ***Theatetus*** (**173**B-C).
κορυφαιον , ως ο Σωκρατες φησιν που εν Θεαιτητω .

Chapter 3 - γ

Thus on the one hand , Such is The Magnitude of Her Hypothesis ,
ουν μεν ουτω μεγαλη Η υποθεσις
and such is The Way of The Logos' about Self
και τοιουτος ο τροπος των λογων περι αυτην
and such are The Disciplines which must be learned in Preparation ,
και τοιαδε εστιν των τις μαθησομενων η παρασκευη ,
as it has indeed become quite clear to me ;
ως γε καταφαινεται μοι :
whereas on the other hand , before I begin The Outline of The Realities Being-Proposed ,
δε πριν αρξωμαι της υφηγησεως των πραγματων προκειμενων ,
I wish to speak about The Theology of Self , including The Ways According to Self ,
βουλομαι ειπειν περι θεολογιας αυτης τε και των τροπων κατ' αυτην ,
and which of The Theological Types of Doctrines Plato lays-down , and which ones he rejects ;
και τινας των θεολογικων τυπων δογμα– ο Πλατων –τιζει , δε τινας αποσκευαζεται ,
in order that by knowing these beforehand , we may more easily learn from those that follow
ινα προ– ταυτα –ειδοτες ραον καταμανθανωμεν εν τοις εχομενοις
The Starting-points/Origins of The Demonstrations/Indications (**Rep** 379A) .
τας αφορμας των αποδειξεων .
Thus on the one hand , All Those who have ever engaged in Theology ,
P5 ουν μεν Απαντες οσοι εισιν πωποτε ημμενοι θεολογιας
have Named Those that are First According That Divine Nature ;
επονομαζοντες τα πρωτα κατα θεους φυσιν ,
by saying that The Theological Knowledge is engaged in the pursuit about These .
φασιν την θεολογικην επιστημην πραγματευεσθαι περι ταυτα .
And some have considered only the corporeal , as the underlying existence ,
Και οι μεν αξιουντες μονον την σωματικην του υποστασιν ειναι ,
while placing All The Genera of The Incorporeal Natures in Relation to Ousia as Secondary ,
δε τιθεμενοι συμπαντα τα γενη των ασωματων προς ουσιαν δευτερα ,
including The Sources of The Beings that have a corporeal-Form
τε τας αρχας των οντων σωματοειδεις
and by showing that the habit in us by which we know These is corporeal .
και αποφαινουσιν την εξιν εν ημιν γνωριζουσαν ταυτας σωματικην .
While others on the one hand , Suspend all the bodies from Those Incorporeal Natures ,
Οι δε μεν εξ– παντα τα σωματω –αψαντες των ασωματων ,
while on the other hand , Defining The First Hyparxis in Soul and in The Powers of Soul ,
<δε> οριζομενοι την πρωτιστη υπαρξιν εν ψυχη και ταις δυναμεσιν ψυχικαις ,
[[Thomas Taylor notes that "Hyparxis is The Summit of Any Nature ,
or The Blossom , as it were , of Its Essence" (*Ousia/Underlying-Reality, jfb*)]]
on the one hand , as I believe , by Calling The Best of The Souls , Those of The Gods ;
μεν , οιμαι , καλουσι τας αριστας των ψυχων θεους
and on the other hand , by Naming The Knowledge that Reaches-up
δε επονομαζουσιν την επιστημην ανιουσιν
as far as These and which Recognizes These , Theology .
μερι τουτων και γινωσκουσαν ταυτας θεολογιαν .

And then in turn , All Those who Produce The Multitude of Souls (**Laws 631**D,**963**A)
και δε αυ Οσοι παραγουσιν τα πληθη των ψυχων
from Another More-Ancient Source and Placed Intellect under as Leader of The Wholes .
εξ αλλης πρεσβυτερας αρχης και υπο– νουν –τιθενται ηγεμονα των ολων ,
They say that , on the one hand , The Best End is The Union of The Soul with Intellect ,
φασι μεν το αριστον τελος ειναι την ενωσιν της ψυχης προς τον νουν
and They Consider that The Intellectual Idea of Life Bears The Most-Honorable of All .
και νομιζουσιν το νοερον ειδος της ζωης διαφερειν των τιμιοτητι παντων ,
while on the other hand , They doubtless Refer Theology
δε δηπου αγουσι θεολογιαν
and The Unfolding/Leading-Forth/Explanation of The Intellectual Ousia to The Self/Same .
και την εξηγησιν περι της νοερας ουσιας εις ταυτον .
Therefore on the one hand , just as it has been said ,
ουν μεν , οπερ εφην ,
all these people call The Primary and Most Self-sufficient Sources of The Beings , Gods ,
Απαντες αποκαλουσι τας πρωτιστας και αυταρκεστατας αρχας των οντων θεους
and The Knowledge of These , Theology .
και την επιστημην τουτων θεολογιαν .
Whereas on the other hand , only The Divinely-Inspired Unfolding of Plato
δε Μονη η ενθεος υφηγησις του Πλατωνος
on the one hand , in Relation to The Logos of The Source , He Disdains all corporeal natures
μεν προς λογον αρχης ατιμασασα παντα τα σωματικα
(Surely then by The Logos that all that is divisible/partible and thus possesses interval
(δη διοτι παν το μεριστον και διαστατον
is naturally unable to produce nor preserve itself , but possesses its existence , its energy ,
πεφυκεν ουτε παραγειν ουτε σωζειν εαυτο αλλα εχει το ειναι και το ενεργειν
or receptivity/experience through The Soul , and through The Motions in Self) ,
η πασχειν δια ψυχης και των κινησεων εν αυτη) ,
on the other hand , He Demonstrates that The Psychical Ousia is More-Ancient than bodies ,
δε αποδειξασα την ψυχικην ουσιαν μεν ειναι πρεσβυτεραν σωματων
but is Suspended-from/Depends-upon The Intellectual Underlying-Reality
δε εξηρτημενην της νοερας υποστασεως
(Seeing that all that are moved according to Time , even if they are Self-Motive
(επειδη παν το κινουμενον κατα χρονον , καν η αυτοκινητον
on the one hand , since They are Leaders rather than those that are alter-motive ,
μεν εστιν ηγεμονικωτερον των ετεροκινητων
while on the other hand , They are Secondary to The Eternal Motion) .
δε δευτερον της διαιωνιας κινησεως) ,
Thus on the one hand , just as mentioned , He Reveals that Intellect is The Father and Cause
μεν , ωσπερ ειρηται , αποφαινει νουν τον πατερα και αιτιον
of Souls and bodies , and that All , both Exist and Energize about That ;
ψυχων και σωματων , και παντα και ειναι και ενεργειν περι εκεινον
All that are Allotted That Life engaged in Transitions/Processes and Evolutions/Unfoldings .
οσα κεκτηται την ζωην εν διεξοδοις και ανελιξεσι ,
While on the other hand , Plato Proceeds to Another More-Incorporeal and Ineffable Source
δε προεισι επ’ αλλην ασωματωτεραν και αρρητον αρχην

Being Entirely Exempt from Intellect and from which All necessarily possess Their Subsistence ,
παντελως εξηρημενην του νου και αφ’ ης παντα αναγκαιον εχειν την υποστασιν ,
even if one speaks of Those Beings that are Last ;
καν λεγης των οντων τα εσχατα :
for on the one hand , not All are naturally-disposed to Participate of Soul ,
γαρ μεν ου παντα πεφυκεν μετεχειν ψυχης
but only as Many that possess a More-Clear Life , or more-obscure life , in Selves .
αλλ’ οσα εσχηκε τρανεστεραν ζωην η αμυδροτεραν εν αυτοις ,
Neither are All able to Enjoy Intellect and Being ,
ουδε παντα απολαυειν νου και του οντος
but only as Many that Subsist According to Idea .
αλλ’ οσα υφεστηκε κατ’ ειδος ,
Whereas in turn , The Source of All The Beings ***Must*** Be Participated by All ,
P6 δε αυ την αρχην των παντων των οντων δει μετεχεσθαι υπο παντων ,
if indeed She can be absent from ***no one*** , by Being The Cause of All (**Parm 144**B)
ειπερ αποστατησει μηδενος , ουσα αιτια παντων
which are in any way said to Subsist .
των οπωσουν λεγομενων υφεσταναι .
Therefore by being Divinely-Inspired Plato discovered This Primary Source of Wholes
δε ενθεως ανευρουσα Ταυτην πρωτιστην αρχην των ολων
by Being More-Ancient than Intellect and by Being Hidden from View in Inaccessible-Places ;
πρεσβυτεραν νου και αποκεκρυμμενην εν αβατοις
and by having-Brought-to-Light These Three Causes and Monads Beyond Bodies ;
και αναφηνασα ταυτας τρεις αιτιας και μοναδας επεκεινα σωματων ,
I mean The Soul and The Intellect and The Very-First Union Above Intellect ,
λεγω ψυχην και νουν και τον πρωτιστον την ενωσιν υπερ νουν ,
on the one hand , from These as Monads/Causes/Wholes Leading-forth Their Innate Numbers ;
μεν εκ τουτων ως μοναδων παραγει τους οικειους αριθμους ,
The One Multitude Being The-Idea-of-One ,
τον μεν ενοειδη
while The Other Multitude Is Intellectual ,
το δε νοερον
whereas The Third Multitude is Psychical
τον δε ψυχικον
(For ***Every*** Monad Leads That Multitude which Is Coordinate with Herself) .
(γαρ πασα μονας ηγειται πληθους συστοιχου εαυτη) ,
Therefore , just as Plato Joins-together bodies with Souls
δε ωσπερ συναπτει τα σωματα ταις ψυχαις
so also without a doubt , He Join-together Souls with Their Intellectual Ideas ,
ουτω και δηπου μεν ψυχας τοις νοεροις ειδεσι ,
and These in turn , with The Unities of The Real Beings ,
ταυτα δε ταις ενασι των οντων ,
then He Turns-about All to The Singular Imparticipable Unity/Oneness .
δε επιστρεφει παντα εις την μιαν αμεθεκτον εναδα .
And having run back as far as to This ,
Και αναδραμουσα μεχρι ταυτης ,

he expects to possess The Highest Limit of The Theory of Wholes ;
οιεται εχειν το ακροτατον περας της θεωριας των ολων ,
and that This is The Truth Concerning The Gods ,
και ταυτην ειναι την αληθειαν περι θεων ,
by being Engaged/Involved/Busy with The Unities of The Real Beings ,
η πραγματευεται περι τας ενadας των οντων ,
and which Impart both The Processions and The Characteristics of Selves
και παραδιδωσι τε τας προοδους και τας ιδιοτητας αυτων
including The Joining-Together of The Real Beings in Relation to Selves
και την συναφην των οντων προς αυτας
and to The Orders of The Ideas ,
και τας ταξεις των ειδων ,
which are Suspended from These Unific Underlying-Realities ;
αι εξηρτηνται τουτων των ενιαιων υποστασεων :
then that The Theory of Intellect and The Ideas and The Genera Turning-about Intellect
δε την θεωριαν του νου και τα ειδη και τα γενη στρεφομενην περι νουν
is Secondary to The Knowledge which is Engaged about The Divine Selves .
ειναι δευτεραν της επιστημης παραγματευομενης περι των θεων αυτων :
and that on the one hand , This Theory of Intellect Grasps Intelligibles
και μεν ταυτης αντιλαμβανεσθαι νοητων
and Ideas which are still capable of being Recognized by The Soul through Insight ,
και ειδων ετι δυναμεων γινωσκεσθαι τη ψυχη δι’ επιβολης ,
while on the other hand , The Knowledge Excelling/Transcending This Theory
δε την υπερεχουσαν ταυτης
Pursues Ineffable and Voiceless Hyparxes and The Separation in Each-Other ,
μεταθειν αρρητων και αφθεγκτων υπαρξεων τε την διακρισιν εν αλληλαις
and The Unfolding of Selves into The Light from The Singular Cause .
και την εκ– αυτων –φανσιν απο μιας αιτιας .
From which Source , on the one hand , I also opine that The Intellectual Character
Οθεν μεν και οιμαι το νοερον ιδιωμα
of The Soul is Capable of Grasping The Intellectual Ideas and The Differences in Selves ,
της ψυχης υπαρχειν καταληπτικον των νοερων ειδων και της διαφορας εν αυτοις ,
but on the other hand , that The Summit , or as they say , The Flower and Hyparxis of Intellect
δε την ακροτητα , και ως φασι , το ανθος και την υπαρχιν του νου
is Conjoined with The Unities of The Real Beings , and through These ,
συναπτεσθαι προς τας ενadας των οντων και δια τουτων
with The Occult/Hidden/Secret/Esoteric Union of All The Divine Unities of Self .
προς την αποκρυφον ενωσιν πασων των θειων εναδων αυτην .
For by There Being Many Gnostic/Cognitive Powers in us , and According to This Alone
γαρ ουσων Πολλων γνωριστικων δυναμεων εν ημιν , κατα ταυτην μονην
we are Naturally Capable of Communing-with The Divine and to Participate of That Union ;
πεφυκαμεν συγγινεσθαι τω θειω και μετεχειν εκεινου :
for The Genus of Gods cannot be Grasped by sense-perception , nor by opinion and Dianoia ,
γαρ το γενος θεων ουτε ληπτον αισθησει , ουτε δοξη και διανοια ,
if indeed Self Is Exempt from all bodies ; for Selves are divisible/partible
ειπερ εστι εξηρημενον απαντων σωματων , γαρ αυται μερισται

and have come in contact with all various practical notions ;
και εφαπτονται πολυ– πραγματων –ειδων ,
nor by Intellection in conjunction with Logos (**Tim** **28**A) ,
ουτε νοησει μετα λογου ,
for Intuitive-Knowledge of This Kind belongs to The Truly-Real Beings ;
γαρ γνωσεις αι τοιαυται εισιν των οντως οντων ,
since The Hyparxis of The Gods Rides-upon/Is-Carried-upon The Real Beings ,
δε η υπαρξις των θεων εποχειται τοις ουσι
and is Defined According to The Union of The Wholes of Self .
και αφωρισται κατ’ την ενωσιν των ολων αυτην .
Therefore if indeed The Divine is Knowable in any way at all ,
ουν ειπερ το θειον εστι γνωστον και οπωσουν ,
then it remains that The Divine must be Knowable by The Hyparxis of The Soul ,
Λειπεται υπαρχειν καταληπτον τη υπαρξει της ψυχης
and thus Self can be Known/Recognized through This , as far as possible .
και γνωριζεσθαι δια ταυτης καθ’οσον δυνατον .
For we say that Everywhere/Always Those that are Like can be Known by The Like ;
γαρ φαμεν πανταχου τα ομοια γινωσκεσθαι Τω ομοιω :
so that it is clear that the sensible can be known by sense , but the opinionative by opinion ,
P7 μεν δηλαδη το αισθητον τη αισθεσει , δε το δοξαστον τη δοξη ,
then the Dianoetic by Dianoia , then The Intelligible by Intellect ;
δε το διανοητον τη διανοια , δε το νοητον τω νω
so that The Most Unific must be Known by The One ,
ωστε το ενικωτατον τω ενι
and The Ineffable by That which is Ineffable .
και το αρρητον τω αρρητω .
For **Socrates** in the ***Alcibiades*** (**133**C) rightly expresses ,
γαρ ο Σωκρατης εν Αλκιβιαδη Ορθως ελεγεν
that The Soul Upon-Entering into Herself will Oversee All The Others and The God ;
την ψυχην εισιουσαν εις εαυτην κατοψεσθαι παντα τα αλλα τε και τον θεον :
For by Verging into The Union of Herself and The Center of The Whole of Life
γαρ συννευουσα εις την ενωσιν εαυτης και το κεντρον της συμπασης ζωης
and by doing-away-with the multitude and the variety of all the manifold powers in Self ,
και αποσκευαζομενη το πληθος και την ποικιλιαν των παντοδαπων δυναμεων εν αυτη ,
Self Ascends to The Highest Watchtower of The Real Beings (**Statesman** **272**E) .
αυτην ανεισι επ’ την ακραν περιωπην των οντων .
And just as in The Most Holy of The Mysteries , they say that on the one hand , at first ,
Και ωσπερ εν ταις αγιωταταις των τελετων φασι μεν την πρωτην
The Mystics Meet The Many-Ideas and The Many-Shaped Offspring
τους μυστας απανταν πολυειδει και πολυφορμοις γενεσιν
that are Hurled-forth (**Philebos** **16**C) before The Gods ,
προβεβλημενοις των θεων ,
whereas on the other hand , upon entering within ,
δε εισιοντας
Remaining Calm/Unmoved and Fortified by The Mystic Rites
ακλινεις και πεφραγμενους ταις τελεταις

They Genuinely/Innocently/Purely Receive in Their Bosom The Divine Illumination of Self ,
ακραιφνως εγκολπιζεσθαι την θειαν ελλαμψιν αυτην
and naked , as They would say , They Participate/Share of The Divine .
και γυμνητας , ως εκεινοι αν φαιεν , μεταλαμβανειν του θειου :
I suspect that The Same Way takes place in The Speculation/Beholding of Wholes .
οιμαι τον αυτον τροπον και εν τη θεωρια των ολων
For on the one hand , upon The Soul Beholding those that arise after Herself ,
μεν εις την ψυχην βλεπουσαν τα μεθ’ εαυτην
She Sees the shadows and images of The Real Beings , whereas on the other hand ,
βλεπειν τας σκιας και τα ειδωλα των οντων , δε
when She Turns-about (**Republic 518**C-D) to Herself
επιστρεφομενην εις εαυτην
She Unfolds The Ousia and The Logos’ of Herself ;
ανελιττειν την ουσιαν και τους λογους εαυτης :
and on the one hand , at first , just then She only Sees Herself ; whereas on the other hand ,
και μεν το πρωτον ωσπερ μονον καθοραν εαυτην , δε
upon Penetrating-More-Profoundly by The Intuitive-Knowledge of Herself ,
βαθυνουσαν τη γνωσει εαυτης
She will also Discover The Intellect and The Orders of The Real Beings in Self ,
και ευρισκειν τον νουν και τας ταξεις των οντων εν αυτη ,
but furthermore , upon Withdrawing into The Inner Refuge of Self ,
δε χωρουσαν εις το εντος αυτης
and as it were , into The Innermost Sanctuary of The Soul , She Beholds
και οιον το αδυτον της ψυχης , θεασασθαι
with eyes shut , The Genus of Gods , and The Unities of The Beings (**Phaedrus 246**D).
μεσασαν το γενος θεων και τας ενάδας των οντων .
For All are in us in a Psychic Way (**Meno 81**C) ,
γαρ Παντα εστι εν ημιν ψυχικως
and Through This we Naturally Know-Recognize Everything ,
και δια τουτο πεφυκαμεν γινωσκειν παντα τα ,
by Awakening The Powers and The Images of Wholes in us .
ανεγειροντες τας δυναμεις και τας εικονας των ολων εν ημιν .
And This is The Best of The Energy , of The Powers to be Offered-up in Quietude
Και τουτο εστι το αριστον της ενεργειας , των δυναμεων ανατεινεσθαι εν ηρεμια
to The Divine Self and to Dance-Around That ,
προς το θειον αυτο και περιχορευειν εκεινο ,
and to Always Gather-together All The Multitude of The Soul to This Union (**Phaedr 67**C) ,
και αει συναγειρειν παν το πληθος της ψυχης προς ταυτην την ενωσιν ,
and by discharging All Those that are after The One
και αφεντας παντα οσα μετα το εν
and to be Conjoined with The Ineffable Self which ‘Is’ also Beyond All The Beings .
και συναπτεσθαι τω αρρητω αυτω και επεκεινα παντων των οντων .
For it is Lawful for The Soul to Ascend as far as This (**Republic 509**B) ,
γαρ θεμιτον την ψυχην ανιεναι Μεχρι τουτου ,
until She may Complete Her Ascent at The Self Source of The Beings ;
εως αν τελευτηση ανιουσα επ’ την αυτην αρχην των οντων :

but once having-come-to-Be There (**Republic 519**D) ,
δε γενομενην εκει
and having-Beheld The Place which is There , She must again Descend from There ,
και θεασαμενην τον τοπον εκει και κατιουσαν εκειθεν
and Direct Her Journey through The Real Beings ;
και πορευομενην δια των οντων
while also Unfolding The Multitude of The Ideas ;
και ανελιττουσαν τα πληθη των ειδων ,
and going-through The Monads and The Numbers of Selves ,
τε διεξιουσαν τας μοναδας και τους αριθμους αυτων
while also Thoroughly-Recognizing In The Way of Intellect
και διαγινωσκουσαν νοερως
in what way Each One is Suspended-from/Depends-upon Their Innate Unity ,
οπως εκαστα εξηρτηται των οικειων εναδων ,
by Considering Her to Possess The Most Perfect Knowledge of Those that Are Divine ,
5 οιεσθαι εχειν τελεωτατην επιστημην των θειων ,
and as Beholding The Processions of The Gods into The Beings
τε θεασαμενην τας προοδους των θεων εις τα οντα
and The Separations of The Beings about The Gods
και τας διακρισεις των οντων περι τους θεους
in-The-Way-of-The-Idea-of-The-One .
ενοειδως .

The Autumnal Equinox
22 September 2022

Chapter 4 - δ

Surely then on the one hand , according to the vote of Plato ,
δη μεν κατα την ψηφον του Πλατωος
let such be the Theological
εσ– τοιουτος –τω Ο θελογικος
and let the Theology be such a habit for us ;
και η θεολογια τοιαδε τις εξις ημιν ,
which Unfolds-into-Light The Self Hyparxis of The Gods
P8 εκφαινουσα την αυτην υπαρχιν των θεων
and The Unknowable of Selves ,
και το αγνωστον αυτων ,
including The Characteristic of The Participants
και της ιδιοτητος των μετεχοντων
arising from being Separate and Beholding
απο διακρινουσα και θεωμενη
of This Unific Light
της ταυτης ενιαιον φως
and of This Blessed Energy
και της μακαριας ενεργειας
which also Provides/Causes All of The Goods At-Once ,
και παρεκτικης παντων των αγαθων ομου
and which are Announced (**Timaeus** 37A-B) to Those that are worthy .
απαγγελλουσαι τοις αξιοις .

On the other hand , after The All-Perfect Comprehension of This First Theory
δε μετα της παντελη περληψιν ταυτης πρωτιστης θεωριας
we must also Distinguish The Ways according to which Plato teaches us
και διαστησωμεθα τους τροπους καθ’ ους ο Πλατων αναδιδασκει ημας
The Mystic Conceptions concerning The Divine .
τα μυστικα νοηματα περι των θειων .
For it has come to Light that he does not pursue the same way of instruction about The Divine
γαρ Φαινεται ου μετιων τον αυτον τροπον την διδασκαλιαν περι των θειων
in every case ; since on the one hand , sometimes he unfolds The Truth about Selves
πανταχου , αλλ’ μεν οτε ανελιττων την αληθειαν περι αυτων
in A Divinely-Inspired Way ,
ενθεαστικως
then on the other hand , at other times , *in A Dialectic Way* ,
δε οτε διαλεκτικως ,
and at other times , by Announcing The Ineffable Characteristics of Selves in *A Symbolic Way* ,
και ποτε μεν εξαγγελλων τας αρρητους ιδιοτητας αυτων συμβολικως ,
then again at other times , he Reverts to Selves from Their Images
δε ποτε ανατρεχων επ’ αυτους απο των εικονων
and Discovers in Selves The Primary Causes of Wholes .
και ανευρισκων εν αυτοις τας πρωτουργας αιτιας των ολων .
For on the one hand , in the ***Phaedrus*** (238D) , by Being Divinely-Enraptured-by-The-Nymphs ,
γαρ μεν Εν Φαιδρω γενομενος νυμφοληπτος

and by having exchanged his human intelligence for The Superior Madness/Fury ,
και αλλαξαμενος της ανθρωπινης νοησεως την κρειττονα μανιαν ,
on the one hand , He Unfolds with A Divinely-Inspired Mouth ,
μεν διεξεισι ενθεω στοματι
Many Hidden Doctrines about The Intellectual Gods ,
πολλα απορρητα δογματα περι των νοερων θεων ,
and on the other hand , Many Hidden Doctrines about The Liberated Leaders of The All ,
δε πολλα περι των απολυτων ηγεμονων του παντος ,
who Lead Up The Multitude of The Kosmic Gods
οι ανατεινουσιν το πληθους των εγκοσμιων θεων
to Their Intelligible and Separate Monads of Their Wholes ,
επι τας νοητας και χωριστας μοναδας των ολων ,
while unfolding even more about The Divine Selves (**Timaeus** **41**A)
δε ετι πλειω περι των θεων αυτων
Being Allotted to The Kosmos , by Celebrating both The Intellections of Selves and
διαλαχοντων τον κοσμον , ανυμνων τε τας νοησεις αυτων και
Their Kosmic Fabrications and Their Unpolluted Providence and Governing of Souls
τας περικοσμιους ποιησεις και την αχραντον προνοιαν και την διακυβερνησιν περι τας ψυχας
and All else that Socrates Imparts *in A Divinely-Inspired Way* in Those Logos , as Self
και οσα αλλα ο Σωκρατης παραδιδωσιν ενθεαστικως εν εκεινοις , ως αυτος
clearly expresses and by crediting This Kind of Fury to The Deities in This Place (**Phaedr** **238**C).
ως αυτος διαρρηδην λεγει , και αιτιωμενος τουτο της τοιαυτης μανιας τους θεους εγχωριους.
On the other hand , in the ***Sophist*** (**242**B) , by indeed contending *in a Dialectic Way*
δε Εν τω Σοφιστη γε αγωνιζομενος διαλεκτικως
about The Being and also about The Separate Underlying-Realities from The Real Beings
περι του οντος τε και της χωριστης υποστασεως απο των οντων
of **The One** , and by being-Puzzled in relation to Those that are More Ancient ,
του ενος και απορων προς τους παλαιοτερους ,
by Indicating on the one hand , *in what way*
επιδεικνυσιν μεν οπως
All The Beings are Suspended from **The Cause** and **The Primary Being** of Themselves ,
παντα τα οντα εξηρτηται της αιτιας και του πρωτως οντος εαυτων ,
while on the other hand , **The Self Being** Participates of **The Unity That Transcends** Wholes ,
δε το αυτο ον (Neuter) μετεχει της εναδος εξηρημενης (Fem) των ολων ,
and **Is The One** that **Experiences** , but *is not* **One-Self** ,
και εστι το εν ως πεπονθος αλλ' ουκ αυτοεν ,
by Being Subordinate and United to **The One** , but not **Primarily One** .
υπαρχον υφειμενον και ηνωμενον του ενος αλλ' ου πρωτως εν .
Then in turn in a similar way in the ***Parmenides*** (**137**C) , he also Reveals *in a Dialectic Way*
δε αυ Ομοιως τω Παρμενιδη καν εκφαινει διαλεκτικως
both The Processions of **Being** from **The One** ,
τε τας προοδους του οντος απο του ενος
and The Transcendency of **The One** , through The First Hypotheses (1,2,3) ,
και την υπεροχην του ενος δια των πρωτων υποθεσεων ,
even as Self says in Those Hypotheses , according to the most perfect division of *This Method* .
και ως αυτος λεγει εν εκεινοις , κατα την τελεωτατην διαιρεσιν της ταυτης μεθοδου .

And certainly on the one hand , in the ***Gorgias*** (**523**) , by also *Announcing* The Myth/Logos
Και μην μεν εν Γοργια και απαγγελλων μυθον
about The Three Fabricators/Creators and concerning The Demiurgic Allotment in Selves ,
περι των τριων δημιουργων και περι της δημιουργικης διακληρωσεως εν αυτοις ,
by Being not only a Myth but also The Logos .
P9 οντα ου μονον μυθον αλλα και λογον .
On the other hand , in the ***Symposium*** (**203**B) , in regards to The Union of Love ,
δε εν Συμποσιω περι του ενωσεως ερωτος ,
then in the ***Protagoras*** (**320**C) , in regards to the Distribution from The Gods of mortal beings ;
δε εν Προταγορα περι της διακοσμησεως απο θεων των θνητων ζωων ,
He Conceals The Truth in regards to The Divine , *in a Symbolical Way* ,
κατακρυπτει την αληθειαν περι των θειων τον συμβολικον τροπον ,
and *by Revealing* The Will of Itself to the extent of Bare Indication
και εκφαινει την βουλησιν εαυτου μεχρι ψιλης ενδειξεως
to The Most Genuine of Hearers .
τοις γνησιωτατοις των ακουοντων .
If then you wish to be Reminded of The Realities through The Mathematical Disciplines
Ει δε βουλει μνησθηναι της πραγματειας δια των μαθηματων διδασκαλιας
and from The Ethical or Physical Logos' about The Divine Realities ,
και εκ των ηθικων η φυσικων λογων περι των θειων της ,
of which on the one hand , Many may be Contemplated in the ***Timaeus*** ,
οια μεν πολλα θεωρειν εν Τιμαιω
and on the other hand , Many in the ***Statesman*** ,
δε πολλα εν Πολιτικω
while Many are scattered in ***The Other Dialogues*** ; ***Herein*** without a doubt ,
δε εστι κατεσπαρμενα εν αλλοις διαλογος , ενταυθα δηπου
for Thou who also Longs to Know The Divine by *Their Images* , *The Way* will be quite-clear .
σοι και εφιεμενος γινωσκειν τα θεια δια των εικονων <ο> τροπος εσται καταφανης .
For ***All These Dialogues*** *Express-Likenesses* of The Divine Powers ; for on the one hand ,
γαρ Απαντα απεικονιζεται τας των θειων δυναμεις : μεν
if the ***Statesman*** (**269**C), *Expresses-Likenesses* of The Fabrication in Heaven ,
ει ο πολιτικος την δημιουργιαν εν ουρανω ,
then perhaps on the other hand , *The Figures* of The Five Elements Imparted/Given in
τυχοι δε τα σχηματα των πεντε στοιχειων αποδεδομενα εν
Geometric Logos'/Ratios (in the ***Timaeus*** **53**C) , *Expresses-Likenesses*
γεωμετρικοις λογοις
The Characteristics of The Gods who Ride-upon The Parts of The All ;
τας ιδιοτητας των θεων των επιβεβηκοτων τοις μερεσι του παντος ,
whereas on the other hand , *The Divisions* of The Ousias of The Soul *Express-Likenesses*
δε αι διαιρεσεις της ουσιας ψυχικης
of The Whole Kosmic-Orders of The Gods (**Timaeus 34**B) .
τας ολας διακοσμησεις των θεων .
For I concede to say that The Governments which He puts-together are *Likened* to The Divine ,
γαρ Εω λεγειν οτι τας πολιτειας ας συνιστησιν απεικαζων τοις θειοις
and to The Whole Kosmos and They are Adorned by The Powers in Self .
και τω παντι κοσμω και ταις διακοσμει δυναμεσι εν αυτω .

Therefore surely then , ***All These Dialogues*** exhibit to us through *Likeness* , Their Processions
ουν δη Παντα ταυτα επιδεικνυσιν ημιν δι’ ομοιοτητος εκεινων τας προοδους
and Orders and Fabrications in *Images* of those here in Relation to The Divine .
και ταξεις και δημιουργιας εν εικοσιν των τηδε προς τα θεια .
Thus on the one hand , Such are The Ways of The Theological Doctrines used by Plato .
ουν μεν τοιοιδε εισι Οι τροποι της θεολογικης διδασκαλιας παρα τω Πλατωνι :
Whereas on the other hand , it is clear from what has been said ,
δε δηλον εκ των ειρημενων
that They are also necessarily *so many* in Number ;
οτι ειναι και αναγκαιον τοσουτους τον αριθμον :
for on the one hand , those who speak about The Divine *by Way of Indication* ,
γαρ μεν οι λεγοντες περι των θειων δι’ ενδειξεως
either speak *Symbolically* and *Mythically* or *by Way of Images ,*
η λεγουσιν συμβολικως και μυθικως η δι’ εικονων ,
on the other hand , of those who announce the thoughts of themselves in an Un-covered Way ,
δε οι απαγγελλοντες τας διανοησεις εαυτων απαρακαλυπτως
some frame their Logos’ According to Knowledge ,
οι μεν ποιουνται τους λογους κατ’ επιστημην
while others frame their Logos’ According to The Inspiring-Breath from The Gods .
οι δε κατα επιπνοιαν εκ θεων .
Thus on the one hand , One who is Orphic Longs to Reveal The Divine through Their Symbols ,
δε μεν Ο Ορφικος εφιεμενος μηνυειν τα θεια δια των συμβολων
and is wholly akin to those who write The Myths of The Gods .
και ολως οικειος τοις γραφουσιν τας θεομυθιας .
On the other hand , One who is Pythagorean Longs to Reveal The Divine through Their Images ,
δε Ο Πυθαγορειος δια των εικονων ,
since The Mathematical Disciplines were also discovered by the Pythagoreans
επει τα μαθηματα και εξηυρητο τοις Πυθαγορειοις
for The Reminiscence of The Divine by endeavoring to arrive at These by These Images ;
προς την αναμνησιν των θειων ως επεχειρουν διαβαινειν επ’ εκεινα δια τουτων εικονων :
for they refer both The Numbers and The Figures to The Gods ,
γαρ εκεινων ανεισαν και τους αριθμους και τα σχηματα τοις θεοις ,
just as reported by those who earnestly record what was said .
καθαπερ οι σπουδαζοντες ιστορειν τα λεγουσιν .
Then on the one hand , The One who *Brings-to-Light* The Self Truth According to Herself
δε μεν Ο εκφαινων την αυτην αληθειαν καθ’ εαυτην
About The Gods *In-A-Divinely-Inspired-Way*
περι θεων ενθεαστικως
Especially Reveals/Makes-Known from The Very Best of The Initiators of The Mysteries ;
μαλιστα καταφανης παρα τοις ακροτατοις των τελεστων :
for surely then , These Very Ones do not think it is Proper to cover-over The Divine Orders
γαρ δη ουτοι ου αξιουσιν παραπετασ– τας θειας ταξεις
or The Characteristics of Selves through certain veils/screens , to the pupils of Themselves ,
η τας ιδιοτητας αυτων δια τινων –ματων τοις γνωριμοις εαυτων ,
but to Impart to them , by Announcing both The Powers and The Numbers in Selves
αλλα αποδιδοναι εξαγγελλουσιν τε τας δυναμεις και τους αριθμους εν αυτοις

by Being-Moved by The Divine Selves .
κινουμενοι υπ’ των θεων αυτων .
Whereas in turn on the other hand , The Exceptional/Exclusive/Singular Unfolding
P10 αυ δε Ο εξαιρετος
According to Knowledge belongs to The Philosophy of Plato ; for as it appears to me ,
κατ’ επιστημην εστι της φιλοσοφιας του Πλατωνος : γαρ ως δοκει εμοι ,
out of all those who are known to us , Plato Alone has attempted
των συνεγνωσμενων ημιν ο Πλατων μονος επεχειρησε
to Methodically Set in Order and to Define
κατα τροπον ταξαι και διελεσθαι
both The Procession of The Divine Genera and The Difference to Each-Other
και την προοδον των θειων γενων και την διαφοραν προς αλληλα
and also The Common Characteristics of The Whole Kosmic-Orders
και τε τας κοινας ιδιοτητας των ολων διακοσμων
including The Differences in Each Kosmic-Order .
και τας διηρημενας εν εκαστοις .
Thus on the one hand , This will be quite-clear , when we shall Frame
ουν μεν Τουτο εσται καταφανες , οταν ποιησωμεθα
The Leading Demonstrations about the ***Parmenides*** and All The Divisions in Self .
τας προηγουμενας αποδειξεις περι Παρμενιδου και πασων των διαιρεσεων εν αυτω :
but now on the other hand , we should also say that Plato does not admit
νυν μεν και λεγωμεν οτι ο Πλατων ου εισεδεξατο
All The Mythical fictions/figures of the dramatic composition ,
πασαν των μυθικων πλασματων της δραματουργιαν
but only as many that Aim at The Beautiful and The Good of Self (**Republic** 462A) ,
αλλ’ οσον στοχαζεται του καλου και του αγαθου αυτης
and which are not Unharmonized in Relation to The Divine Underlying-Reality .
και εστιν ουκ αναρμοστον προς την θειαν υποστασιν .
For on the one hand , The Way of The Mythology is Ancient , which indicates
γαρ μεν ο τροπος της μυθολογιας Εστι αρχαιος , μηνυων
The Divine through conjecture and which puts-forth and represents The Nature of The Truth
τα θεια δι’ υπονοιων και προβεβλημενος και απεικονιζομενος την φυσιν της αληθειας
under Many Veils , which extends-forth sense-perceptibles of The Intelligibles ,
παρα–πολλα–πετασματα , η προτεινει αισθητα των νοητων
and material of The Immaterial , and partible figures of The Impartible ,
και ενυλα των αυλων και μεριστα πλασματα των αμεριστων ,
and images/phantoms which are also equipped with false being of Those which are Real .
και ειδωλα και κατασκευαζει ψευδως οντα των αληθινων .
On the other hand , the more tragic Mythologies of the ancient poets
δε τας τραγικωτερον θεολογιας Των παλαιων ποιητων
who indeed thought it proper to establish *The Ineffable/Hidden* Concerning The Gods ,
γε αξιουντων συντιθεναι απορρητους περι των θεων
and on account of this devised *wanderings* , *sections* , *battles* , *lacerations* ,
και δια τουτο ποιουμενων πλανες και τομας και πολεμους και σπαραγμους
rapes and *adulteries* of The Gods and many other *such Symbols*
και αρπαγας και μοιχειας θεων και πολλα αλλα τοιαυτα συμβολα

of The Truth *Kept-Hidden* about The Divine Beings .
της αληθειας αποκεκρυμμενης περι των θειων ,
Thus on the one hand , Plato Does-away-with *such a Way* of Mythology
μεν ο Πλατων αποσηευαζεται τοιουτον τροπον της μυθολογιας
and says that it is in-every-way most-perfectly-foreign in Relation to Education ,
και φησι ειναι παντελως αλλοτριωτατον προς παιδειαν ,
while on the other hand , He Recommends The Logos' in the form of Myths about The Gods
δε παρακελευεται τους λογους εν σχημασι μυθων περι θεων
by being More-Persuasive and More-Adapted to Mould Truth and Philosophical Habit ,
πιθανωτερον και οικειοτερον προς πλαττειν αληθειαν και φιλοσοφον εξιν ,
by Advocating on the one hand , that The Divine Nature is The Cause of All Good ,
μεν το θειον αιτιωμενους παντων αγαθων
whereas on the other hand , of *nothing* bad ,
δε ουδενος κακου ,
while on the one hand , by-having-no-share of any alteration/mutation/change ,
δε αμοιρον απασης μεταβολης
and on the other hand , by Always Preserving/Guarding The Unchangeable Order of Itself ,
δε αει διαφυλαττον την ατρεπτον ταξιν εαυτου
and on the one hand , by Pre-Supposing The Fountain of The Truth in Itself ,
δε προειληφος την πηγην της αληθειας εν εαυτω
while on the other hand , by Never coming-to-be the cause of any deception to others ;
δε ουδε– γινομενον αιτιον –μιας απατης αλλοις :
for Socrates Leads-The-Way for us with Such Types of Theology in the ***Republic*** (**376**-**383**) .
γαρ ο Σωχρατης υφηγησατο ημιν τοιουτος τυπους θεολογιας εν Πολιτεια .
Now then , All The Myths of Plato Keep-Guarding The Truth in Secret ;
τοινυν Παντες οι μυθοι του Πλατωνος φρουρουντες την αληθειαν εν απορρητω
for not even Their external pre-constructed manifestation can be discordant
ουδε την εκτος προ– διασκευην –φαινομενην εχουσι απαδουσαν
with the untrained and unturned preconception in us according to Nature about The Gods ,
της αδιδακτου και αδιαστροφου προληψεως εν ημιν κατα φυσιν περι θεων ,
since They Bear The Image of Their Kosmic Composition , in which
αλλ' φερουσι εικονα της κοσμικης συστασεως , εν η
both The Manifest Beauty is Worthy of Divinity , and The Beauty More-Divine than This
και το φαινομενον καλλος εστι θεοπρεπες και <το> θειοτερον τουτου
is Enthroned in The Unapparent Lives and Powers of The Gods .
ιδρυται εν ταις αφανεσιν ζωαις και δυναμεσι των θεων .
Thus on the one hand , This is One Way of The Myths Concerning The Divine Realities
ουν μεν τουτον Ενα τον τροπον τους μυθους περι των θειων πραγματων
from which , the *apparently unlawful* , *irrational* and *inordinate* passes into Order and Limit
εκ του φαινομενου παρανομου και αλογιστου και ατακτου μετηγαγεν εις ταξιν και ορον
and Takes-Aim-At The Composition of The Beautiful and Good .
και στοχαζομενην την συνθεσιν του καλου και αγαθου :
On the other hand , there is Another Way being Imparted in the ***Phaedrus*** (**229**) ,
P11 δε ον ετερον παραδιδωσιν εν Φαιδρω ,
which everywhere thinks worthy to Preserve the Theological-Myths Unmixed
πανταχου αξιων φυλαττειν την θεομυθιαν αμικτον αμικτον

with their physical explanations and also in no way to confound
προς τας φυσικως αποδοσεις και μηδαμου συμφερειν
nor exchange Theology and the physical theory .
μηδε επαλλαττειν θεολογιαν και φυσικην θεωριαν .
For just as The Divine Self is-Exempt-from/Transcends The Whole of Nature ,
γαρ Ως το θειον αυτο εξηρηται της ολης φυσεως ,
so also without a doubt is it in every Way Proper that The Logos' about The Gods
ουτω και δηπου παντη προσηκει τους λογους περι θεων
should be Free from the practicalities concerned with Nature ;
καθαρευειν την πραγματειας περι της φυσιν :
for He says , that such a mixture is toilsome/wearisome/distressing ;
γαρ φησιν , το τοιουτον επιπονον
and makes the physical experiences the end of the conjecture of the Myths ,
και ποιεισθαι τα φυσικα παθηματα τελος της υπονοιας των μυθων
and not at all of a Good Person ; as if by wisdom they happen to take not only the Chimaira
και ου πανυ αγαθου ανδρος , ει υπο σοφιας εκαστον τυχοι αγειν τε και την Χιμαιραν
and the Gorgon and such as these , to be The Same with physical figures .
και την Γοργονα και των τουουτων εις ταυτον φυσικοις πλασμασιν .
For surely then Socrates also censures these people in the following ;
γαρ δη ο Σωκρατης και αιτιωμενος Ταυτα εν εκεινοις
by making The Logos say in the figure of the Myth of Orithya (A Nereid , A Sea Divinity)
πεποιηται τους λεγοντας εν σχηματι την μυθου Ωρειθυιαν
that while **Sporting/Having-Fun** under **The Breath** of **Boreas** She **Fell** upon the rocks
παιζουσαν υπο του πνειματος Βορεου ωσθεισαν κατα των πετρων
by Being '**Snatched-Away**' by **Boreas** through mortal **Love** .
ουσαν ηρπασθαι υπο του Βορεου δι' θνητην ερωτα :
For I believe that The Mythological-Logos' about The Gods should Always Possess/Hold
γαρ οιμαι τα μυθολογηματα περι θεων δει αει εχειν
Their Hidden Inner-Meanings More Venerable than those that are apparent .
τας αποκεκρυμμενας εννοιας σεμνοτερας των φαινομενων .
So that if certain persons were to introduce us to physical hypotheses of The Platonic Myths
Ωστ' ει τινες και εισηγοιντο ημιν φυσικας υποθεσεις των Πλατωνικων μυθων
including those that are engaged about those affairs found here ,
και τα στρεφομενας περι τα τηδε ,
then we should say that selves entirely wander from The Understanding of The Philosopher
φησομεν αυτους πανταπασιν αποπλανασθαι της διανοιας του φιλοσοφου
and that Only Those of The Logos' which Possess in Their Un-folding of The Truth ,
και μονους εκεινους των λογων υπαρχειν εν τουτοις εξηγητας της αληθειας ,
are Those that Aim at The Divine and Immaterial and of The Separate Underlying-Reality ,
οσοι στοχαζονται της θειας και αυλου και χωριστης υποστασεως
and by Looking to This , make The Syntheses and The Analyses of The Myths ,
τε και βλεποντες προς ταυτην ποιουνται τας συνθεσεις και τας αναλυσεις των μυθων
adapted/akin/innate to the preconceptions in us concerning The Divine Beings .
οικειας ταις προληψεσιν εν ημιν περι των θειων .

1 October 2022

Chapter 5 - ε

Now then seeing that we have Numbered All These Ways of The Platonic Theology
τοινυν Επειδη διηριωμησαμεθα απαντας τουτους τους τροπους της Πλατωνικης θεολογιας
and we have transmitted The Types of Syntheses and Analyses of The Myths
και παραδεδωκαμεν τας οποιας συνθεσεις τε και αναλυσεις των μυθων
are Properly Akin/Adapted/Innate to The Truth about The Gods .
ειναι προσηκει της αληθειας περι θεων ,
Therefore on the one hand , let This Be Circumscribed about Self ;
ουν μεν τουτο περιγεγραφθω αυτου :
and on the other hand , let us consider from what Source and especially from what Dialogues
δε σκεψωμεθα εκ ποθεν και μαλιστα τινων διαλογων
we should be Led to Gather These Doctrines of Plato about The Gods ,
χρηναι ηγουμεθα επι αναλεγεσθαι τουτοις τα δογματα του Πλατωνος περι θεων ,
and by Looking towards we may be able to Discern what Kinds are The Genuine Ones
και αποβλεποντες προς δυνησομεθα κρινειν τινας τυπους τε τα γνησια
and what kinds are the illegitimate ones of those that are attributed to Self .
και τα νοθα των αναφερομενων εις αυτον .
Thus on the one hand , as it is said , The Truth about The Gods
ουν μεν , ως ειπειν , η αληθεια περι ωεων
is Pervasive throughout ***All*** The Platonic Dialogues and have Disseminated
Εστι διηκουσα δια παντων των Πλατωνικων διαλογων και ενεσπαρται
Every Conception of The Primary Philosophy in a Venerable , Clear and Supernatural Way ;
πασιν νοηματα της πρωτιστης φιλοσοφιας σεμνα και εναργη και υπερφυη
in some , more-obscurely , but in others , More-Clearly ;
τοις μεν αμυδροτερα τοις δε ευαγεστερα
and which Awaken those that are also *in any way* able to Participate
P12 και ανεγειροντα τους και οπωσουν δυναμενους μετασχειν
in Relation to The Immaterial and Separate Ousia of The Divine Selves ;
προς την αυλον και χωριστην ουσιαν των θεων αυτων :
and just as The Demiurgos/Creator of ***All*** Those in The Kosmos
και ωσπερ ο δημιουργος παντων των εν τω κοσμω
Established Images/Likenesses of The Unknowable Hyparxis of The Gods
κατεθηκεν ινδαλματα της αγνωστου υπαρξεως των θεων
in Each Part of ***The All*** and in ***Nature*** ,
εν εκαστη μοιρα του παντος και φυσει
in order that ***All*** might be Turned-About to The Divine by ***Their*** Kinship to Self .
ινα παντα επιστρεφηται προς το θειον κατα την συγγενειαν προς αυτο ,
I believe that in the same way The Divinely-Inspired Intellect of Plato also weaves-together
οιμαι ουτως τον ενθεον νουν του Πλατωνος και συνυφηναι
conceptions about The Gods in ***All*** the writings of himself and leaves ***No Part*** deprived of
εννοιας περι θεων απασι τοις γεννημασι εαυτου και αφειναι μηδεν αμοιρον
The Memory of The Divine in order that ***All*** may be led up from The Reminiscence of Wholes
της μνημης του θειου ιν’ παντων αναγεσθαι εκ αναμνησιν των ολων
and to Provide The Reminiscence of The Divine to Those who are Genuine Lovers .
και πορiζεσθαι των θειων τοις υπαρχη γνησιοις ερασταις .

If then it necessary to set out of The Many Dialogues
Ει δε δει προθειναι των πολλων διαλογων
Those which Especially Unfold-into-Light for us The Mystic Doctrine about The Gods ,
τους μαλιστα εκφαινοντας ημιν την μυσταγωγιαν περι θεων ,
then I will not miss The Mark by reckoning among Those ,
αν ουκ φθανοιμι απολογιζομενος καταλεγων
the ***Phaedo*** , the ***Phaedrus*** , the ***Symposium*** and the ***Philebus*** , and in turn together with These ,
τον Φαιδωνα τε και τον Φαιδρον και το Συμποσιον και τον Φιληβον , και αυ μετα τουτων
the ***Sophist*** , the ***Statesman*** , the ***Cratylus*** and the ***Timaeus*** ; for All These
τον Σοφιστην και τον Πολιτικον και Κρατυλον και Τιμαιον: γαρ απαντες ουτοι
happen to be Filled-Full throughout The Whole of Themselves , as it is said ,
τυγχανουσιν οντες πληρεις δι’ ολων εαυτων , ως ειπειν ,
of The Divinely-Inspired Knowledge of Plato .
της ενθεου επιστημης του Πλατωνος .
But after Those , I will indeed place among The Second ,
μετα τουτους αν εγωγε θειην Δευτερους
the Myth in the ***Gorgias*** and in the ***Protagoras***
μυθον εν τον Γοργια τε και τον Πρωταγορειον
and The Logos’ about The Providence of The Gods in the ***Laws*** (**899**-**907**),
και τα περι προνοιας θεων εν Νομοις
and Such as are Transmitted to us about The Fates (Clotho , Lachesis , Atropos),
και οσα παραδεδοται ημιν περι Μοιρων
or The Mother of The Fates (Necessity , **Republic** **616**B) ,
η της μητρος των Μοιρων ,
or of The Circulations of The All found in the 10th Book of the ***Republic*** (**616**B-**621**B) .
η των περιφορων του παντος εν τω δεκατω της Πολιτειας .
If then you wish , I place those ***Letters*** among The Third Order , through which
Ει δε βουλει , τιθει τας Επιστολας κατα τριτην ταξιν παρ’ οσων
we may also be able to be Guided to The Knowledge about The Divine ;
και δυνατον αναπεμπεσθαι εις την επιστημην περι των θειων :
for in these ***Letters*** (**312**D-**313**C) , The Three Kings are mentioned including
γαρ εν ταυταις των τριων βασιλεων ειρηται και
very many other Divine Doctrines Worthy of The Platonic Theory .
παμπολλα αλλα θεια δογματα επαξια της Πλατωνικης θεωριας .
Now then by looking into these Dialogues we must explore in these
τοινυν βλεποντες προς ταυτα Δει αναζητειν εν τουτοις
Each Kosmic-Order of The Gods , and thus on the one hand ,
εκαστον διακοσμον θεων , και μεν
from the ***Philebos*** (**20**), we should Grasp The Knowledge Concerning The One Good and
εκ του Φιληβου λαμβανειν την επιστημην περι του ενος αγαθου και
The Two Primary Sources along-with The Triad which is Unfolded into Light from These ;
των δυειν των πρωτιστων αρχων περι και της τριαδος αναφανεισης εκ τουτων ,
for you will find All of These Distinctly Transmitted to us by Plato , on the other hand ,
γαρ ευρησεις παντα ταυτα διακεκριμενως παραδεδομενα ημιν υπο του Πλατωνος , δε
from the ***Timaeus*** (**27**C) , we should Grasp The Theory about The Intelligibles
εκ του Τιμαιου την θεωριαν περι των νοητων

including The Divinely-Inspired Explanation about The Demiurgic Monad
και την ενθεον υφηγησιν περι της δημιουργικης μοναδος

and The Most-Abundant Truth about The En-Kosmic Gods . Then we should grasp
και την πληρεστατην αληθειαν περι των εγκοσμιων θεων , δε

from the ***Phaedrus*** (**246**E-**247**E) , All The Intelligible *and* Intellectual Genera
εκ του Φαιδρου , παντα τα νοητα τε και νοερα γενη

including The Liberated/Unpolluted Orders of The Gods
και τας απολυτους ταξεις των θεων

as Many as are Proximately Established-Above The Heavenly Circulations .
οσαι προσεχως υπεριδρυνται των ουρανιων περιφορων ,

Then from the ***Statesman*** (**268**D) , we should Grasp The Theory of The Fabrication in Heaven
δε εκ του Πολιτικου την δημιουργιαν εν ουρανω

including the Twofold Periods of The All and The Intellectual Causes of Selves (**274**E) .
τε και τας διττας περιοδους του παντος και τας νοερας αιτιας αυτων ,

Then from the ***Sophist*** , we should Grasp The Whole of The Sublunary Generation
δε εκ του Σοφιστου συμπασαν την υπο σεληνην γενεσιν

and The Characteristic of The Gods who are Allotted This Place
και την ιδιοτητα των θεων κληρωσαμενων ταυτην

Then on the one hand , from the ***Symposium*** , we should chase-down
δε μεν εκ του Συμποσιου θηρασομεν

many conceptions Adapted-to-Sacred-Concerns According to Each One of The Gods ,
πολλα νοηματα ιεροπρεπη καθ’ εκαστα των θεων

then in turn many from the ***Cratylus*** , and then again , many from the ***Phaedo*** .
δε αυ πολλα εκ του Κρατυλου , δε πολλα εκ του Φαιδωνος :

For in each one of ***Selves*** The Divine Names are Recollected either more or less
γαρ εν εκαστω αυτων των θειων ονοματων γινεται μνημη πλειων η ελαττων

from which it is easy for those who are exercised in Divine Concerns
αφ’ ων ων ραδιον τοις γεγυμνασμενοις περι τα θεια

to Comprehend by The Way of The Logos The Characteristics of Selves .
περιλαμβανειν τω λογισμω τας ιδιοτητας αυτων .

However , it is necessary to show that each one of The Doctrines
P13 δε Δει αποφαινειν εκαστα των δογματων

Accords with The Platonic Principles
συμφωνα ταις Πλατωνικαις αρχαις

and with The Mystic Traditions/Transmissions of the Theologists ;
και ταις μυστικαις παραδοσεσιν των θεολογων :

for Every Theology from The Hellenes is the Offspring of The Mystic Orphic Doctrines ;
γαρ απασα η θεολογια παρ’ Ελλησι εστι εκγονος της μυστα– Ορφικης–γωγος ,

first of all by Pythagoras being taught by Aglaophemus about The Mystic-Furies of The Gods ,
πρωτου μεν Πυθαγορου διδαχθεντος παρα Αγλαοφημου περι τα οργια θεων ,

then in the second place by Plato receiving The All-Perfect Knowledge about These
δε δευτερου Πλατωνος υποδεδεχαμενου την παντελη επιστημην περι τουτων

from the writings of The Pythagoreans and also of The Orphics’ .
εκ των γραμματων Πυθαγορειων τε και των Ορφικων .

For on the one hand , in the ***Philebus*** (**16**C)
γαρ μεν Εν Φιληβω

in referring The Theory about The Two-Ideal Sources to the Pythagoreans ,
αναφερων την θεωριαν περι των δυοειδων αρχων εις τους Πυθαγορειους ,
he calls The Pythagoreans Selves Dwelling with The Gods and Truly Blessed .
αποκαλει αυτους οικουντας μετα θεων και οντως μακαριους ,
Then indeed Philolaos the Pythagorean has left in writing for us many admirable conceptions ,
γουν Φιλολαος ο Πυθαγορειος ανεγραψε ημιν πολλα και θαυμαστα νοηματα ,
by Celebrating The Common Procession of Selves into The Real Beings
ανυμνων την κοινην προοδον αυτων εις τα οντα
including The Separate Fabrication .
και την διακεκριμενην ποιησιν :
On the other hand , in the ***Timaeus*** , He endeavors to teach us about The Sub Lunary Gods ,
δε εν Τιμαιω εγχειρων αναδιδασκειν περι των υπο σεληνην θεων
and The Order in Selves , fleeing for refuge among the Theologists
και της ταξεως εν αυτοις , καταφειγει επι τους θεολογους
and calls Selves The Children of The Gods ,
και αποκαλει αυτους παιδας θεων ,
and makes the Theologists The Guardians/Authors of The Truth about Selves .
και ποιειται πατερας της αληθειας περι αυτων ,
And finally , He Delivers The Kosmic-Orders of The Sub Lunary Gods Proceeding
και τελος παραδιδωσι τας διακοσμησεις των υπο σεληνην θεων προιουσας
from Wholes According to The Procession from Selves of The Intellectual Kings .
απο των ολων κατα την προοδον παρ' αυτοις των νοερων βασιλεων :
And again in the ***Cratylus*** (**402**B-C) , He Delivers The Order of The Divine Kosmic Orders ,
και παλιν εν Κρατυλω της ταξεως των θειων διακοσμων ,
while in the ***Gorgias*** (**523**A) , He Delivers The Logos of Homer
δε εν Γοργια τον Ομηρον
concerning The Triadic Underlying-Reality of The Demiurgic Monads .
της τριαδικης υποστασεως των δημιουργικων μοναδων .
Therefore to say in conclusion , He *Everywhere* Delivers The Logos about The Gods
δε ειπειν ως συλληβδην , Πανταχου αποδιδωσι τους λογους περι θεων
by Following The Sources of the Theologists ;
επομενως ταις αρχαις των θεολογων
on the one hand ,
μεν
by rejecting the tragic part of the Mythological-creation ,
αφελων το τραγικον της μυθοποιιας
while on the other hand ,
δε
by placing The Common Primary Hypotheses in Relation to Selves .
τιθεμενος τας κοινας τας πρωτιστας υποθεσεις προς αυτους .

Chapter 6 - ς

Perhaps then someone may object to us These Dispositions ,
Ισως δ’ τις αν απαντησειε ημιν ταυτα διαταττομενοις
by saying that we do not correctly bring to Light
λεγων ως ουκ ορθως αποφαινομεν
The Platonic Theology that is dispersed everywhere ,
την Πλατωνικην θεολογιαν διεσπαρμενην πανταχου
and that we attempt to collect different particulars from different dialogues ,
και επιχειρουμεν αθροιζειν τα μεν αλλων εξ τα δε αλλων διαλογων ,
as if we were earnestly channeling together many particulars into one blend ,
ωσπερ σπουδαζοντες ναματα συναγειν πολλα εις μιαν συγκρασιν
and not by deriving All from **The Singular Fountain** of **Self** .
και ουκ ορμωμενα παντα εκ της μιας πηγης αυτης .
For if it were to take place in this way , then on the one hand ,
γαρ Ει ετυχε ουτως , μεν
then we could refer the different Doctrines to different Works of Plato , but on the other hand ,
εξομεν αναφερειν τα αλλα δογματα προς τας αλλας πραγματειας του Πλατωνος , δε
we shall by no means have The Leading/Guiding Doctrines concerning The Gods ,
ουδαμου εξει τα προηγουμενην διδασκαλιαν περι θεων
nor will there be A Certain Dialogue which will present us
ουδε εις τινα ταχθησεται
with The All-Perfect Place and The Whole Processions of The Divine Genera ,
παντελη χωραν και ολοκληρα προαγουσαν τα θεια γενη
and Their Coordination with Each-Other ;
και της συνταξεως προς αλληλα :
for we shall be like those others who attempt to obtain The Whole from The Parts ,
γαρ εοικαμεν τοις αλλα επιχειρουσαι κατασκευαζειν το ολον εκ των μερων
by being at a loss of The Wholeness that Is Prior to The Parts (**ET P**67) ,
δι’ απορειαν της ολοτητος προ των μερων
and also by trying to weave together The Perfect from the imperfect ;
κακ συνυφαινειν το τελειον των ατελων ,
for the imperfect need The Primary Cause of the generation of self to Be in The Perfect .
το ατελες δεοντος την πρωτιστην αιτιαν της γενεσεως αυτου εχειν εν τω τελειω .
For on the one hand , the ***Timaeus*** may perhaps teach us The Theory of The Intelligible Genera ;
γαρ μεν Ο Τιμαιος , ει τυχοι , διδαξει ημας την θεωριαν περι των νοητων γενων ,
while on the other hand , the ***Phaedrus*** may Resplendently Deliver in Order
P14 δε ο Φαιδρος αναφανησεται παραδιδους εν ταξει
The Primary Intellectual Kosmic-Orders ;
τας πρωτας νοερας διακοσμησεις :
but where will The Coordination of The Intellectuals in Relation to The Intelligibles Be ?
δε που η συνταξις των νοερων προς τα νοητα
And what will The Generation of The Secondary from The Primary Be ?
και τις η γενεσις των δευτερων απο των πρωτων ,
And generally , in what way will The Procession of The Divine Kosmic-Orders come-to-Be
και ολως τινα τροπον η προοδος των θειων διακοσμεν γεγονε

from The Singular Source of All among The Multitude of The Enkosmic Gods
απο της μιας αρχης των παντων εις το πληθος των εγκοσμιων θεων
and in what way will The Middle Orders between The One and The All-Perfect Number
και πως τα μεσα τε του ενος και του παντελους αριθμου
Be Filled up from The Generations of The Gods
συμπεπληρωται απο– ταις –γεννησεσι των θεων
According to The Descent of The Same and Un-Divided Nature of The Wholes ,
κατα την υποβασιν ομο– και αδιαιρετιν –φυη των ολων ,
we shall be unable to say .
ουχ εξομεν ειπειν .
And those who say this may still say “What is Venerable
Και οι λεγοντες ταυτα ετι φαιεν τι το σεμνον
about the constant-babbling from thee of the knowledge about The Divine ?
της θρυλλουμενης παρ’ υμιν επιστημης περι των θειων ;
For it is also absurd to call these doctrines Platonic , that are collected from many places ;
γαρ Και ατοπον προσονομαζειν ταυτα δογματα Πλατωνικα τα αθροιζομενα πολλαχοθεν ,
and which , as you acknowledge ,
ως φατε
are being channeled from foreign places while being attributed to the Philosophy of Plato ;
ναματων εξ αλλοτριων αναχθεντα εις την φιλοσοφιαν του Πλατωνος ,
nor are thou able to show One Whole Truth about The Divine .”
ουχ παρ’ υμιν εξετε δεικνυναι μιαν ολην αληθειαν περι των θειων .
They may also say that , “Perhaps those younger than Plato ,
αν Και– φαιων –τοι ισως τους νεωτερους του Πλατωνος
have delivered in the writings of themselves One Perfect Theological Idea ,
παραδιδοναι εν τοις συγγραφαις εαυτων εν τελειον θεολογιας ειδος
and wove-it-together for the hearers/followers of themselves .
και συνυφηναντας τοις κατηκοοις εαυτων .
Accordingly then , on the one hand , thou will be able to produce
αρα δε μεν Υμεις δυνησεσθε προαγειν
The Whole Theory of Nature from the ***Timaeus*** ; and on the other hand ,
την ολην θεωριαν περι της φυσεως εκ του Τιμαιου , δε
the Most Beautiful Doctrines about Ethical-behavior from the ***Republic*** or the ***Laws*** ,
τα καλλιστα δογματα περι των ηθων εκ της Πολιτειας η των Νομων
which tend towards One Idea of Philosophy .
συντεινοντα προς εν ειδος φιλοσοφιας
Accordingly then , *only by neglecting/leaving* the work of Plato
αρα δε μονην απολιποντες την πραγματειαν Πλατωνος
Concerning The Good of The First Philosophy , which surely then some may call
περι την αγαθον της πρωτης φιλοσοφιας , ο δη τις αν ειποι
The Apex of The Whole Theory !
κεφαλαιον της συμπασης θεωριας ,
Thou must sett-aside The Most Perfect Intuitive-Knowledge of The Real Beings !
υμας αφαιρησετε της τελεωτατης γνωσεως των οντων ,
Unless of course thou are so very simple-minded by wishing to embellish *the mythical fictions* ,
ει μη λιαν ευηθικως υπο εθελοιτε καλλωπιζεσθαι των μυθικων πλασματων ,

even if an analysis of *those like these* is filled-full with much of *the likely* ,
καιτοι αναλυσεως των τοιουτων αναπεπλησμενης πολλου του εικοτος
and since *these* have to be delivered *in an accidental way* in the Platonic dialogues ; and
και τουτων εχοντων παραδιδοσιν την επεισοδιωδη εν τοις Πλατωνικος διαλογος , και
just as in the ***Protagoras*** (**320**), *the myth is only shown* for the sake of *the government of self* ,
οιον εν Πρωταγορα αποδειξεων περι ενεκα της πολιτικης αυτης ,
whereas in the ***Republic*** (**614**) , *the myth is only shown* for the sake of Righteousness ;
δε εν Πολιτεια της δικαιοσυνης ,
but in the ***Gorgias*** (**523**) , for the sake of Sound-Mindedness .
δε εν Γοργια της σωφροσυνης .
For Plato does not weave-together the different Selves
γαρ ο Πλατων ου συμπλεκει τας αλλα αυτων
with the investigations of the ethical doctrines , for the sake of the mythologies,
ταις ζητησεσιν των ηθικων δογματα , ενεκα τας μυθολογιας
but for the sake of his leading/primary designs/considerations ; in order that
των προηγουμενων σκοπων , ινα
we may *not only* exercise The Intellectual Aspect of The Soul by means of contending Logos' ,
μη μονον γυμναζωμεν το νοερον της ψυχης δια των αγωνιστικων λογων ,
but that The Divine Being of The Soul may also More-Perfectly Receive-in-turn
αλλα το θειον της ψυχης και τελειοτερον αντιλαμβανηται
The Intuitive-Knowledge of The Beings through Its Sympathy with More Mystic Capabilities .
της γνωσεως των οντων τη συμπαθεια προς τα μυστικωτερα .
For on the one hand , from The Other Logos' , we appear to be like those compelled
γαρ μεν Εκ των αλλων λογων εοικαμεν αναγκαζομενοις
to The Reception of The Truth ; whereas on the other hand , from the Myths ,
εις την παραδοχην της αληθειας , δε εκ των μυθων
we Ineffably experience and put-forth our Un-distorted/Instinctive Thoughts
αρρητως πασχομεν και προβαλλομεν τας αδιαστροφους εννοιας
by Venerating The Mystic Intuitive-Knowledge in Selves . From which Source , I believe that
σεβοντες το μυστικον εν αυτοις . Οθεν οιμαι
Timaeus (40D) also thinks that it is reasonably worthwhile that we should produce
ο Τιμαιος και εικοτως αξιοι προαγειν
The Divine Genera by following the inventors-of-myths as if they were children of Gods ,
τα θεια γενη επομενους τοις μυθοπλασταις ως παισι θεων ,
assuming that they always generate Those that are Secondary from Those that are Primary ,
αει γεννωντας τα δευτερα απο των πρωτων ,
even if they may speak without demonstration . For this kind of Logos' are not demonstrative ,
και ει λεγοιμεν ανευ αποδειξεως . γαρ το τοιουτον ειδος των λογων Ου αποδεικτικον ,
but of the divinely-inspired kind , by being invented by the ancients , not through necessity ,
P15 αλλ' ενθεαστικον , μεμηχανημενον τοις παλαιοις ουδε αναγκης
but for the sake of persuasion , nor by mere study/discipline , but by aiming for their sympathy
αλλα ενεκα θειθους , ουδε ψιλης μαθησεως αλλα στοξαζομενον της συμπαθειας
with their works . If then you are willing to consider not only the Causes of the Myths ,
προς τα πραγματα . Ει δη εθελοιτε σκοπειν μη μονον τας αιτιας των μυθων
but also the other Theological Doctrines , thou will find some scattered
αλλα και των αλλων θεολογικων δογματα , ευρησετε τα μεν παρεσπαρμενα

in the Platonic dialogues for the sake of ethical concerns , but others for physical ones .
τοις Πλατωνικοις διαλογοις ενεκα ηθικων σκεμματων δε φυσικων .
For on the one hand , in the ***Philebos*** (**16**C) thou will find The Logos about Limit and Unlimited
γαρ μεν Εν Φιληβω τον λογον περι απειρου τε και περατος
has been made for the sake of Pleasure , and for the life according to intellect ;
πεποιηται ενεκα της ηδονης και του βιου κατα τον νουν :
for I believe that the former are the genera of the latter ; since it is clear which one of the two .
γαρ οιμαι τα ετερα γενη των ετερων , δε δηλον ποτερα ποτερων .
Whereas on the other hand , in the ***Timaeus*** (**39**E) , The Logos' about The Intelligible Gods
δε Εν Τιμαιω τα περι των νοητων θεων
is assumed for the sake of the proposed physiology ; surely then on which account the images
παρειληπται ενεκα της προκειμενης φυσιολογιας , δη διοτι τας εικονας
must be known everywhere from their paradigms ; therefore the immaterial paradigms
αναγκαιον γινωσκειν πανταχου απο των παραδειγματων , δε τα αυλα παραδειγματα
must be known from the material , and the intelligible from the perceptible ,
των ενυλων , τα νοητα των αισθητων ,
and those that are separate , must be known by their physical forms .
τα χωριστα των φυσικων ειδων .
Whereas in turn , in the ***Phaedrus*** (**246**E) , He celebrates The Super-Heavenly Place and
δε αυ Εν Φαιδρω ανυμνει τον υπερουρανιον τοπον τε και
The Sub-Heavenly Depth , and every Genus *under* this , for the sake of the erotic madness
το υποουρανιον βαθος και παν γενος υπο τουτο το ενεκα της ερωτικης μανιας
and the way of the recollection of souls and of the journey to these takes place .
και του τροπου της αναμνησεως των ψυχων και της πορειας επ εκεινα εντευθεν .
Thus as I say , the leading end is everywhere physical or political , but the conceptions
δε ως μεν ειπειν το προηγουμενον τελος Πανταχου εστι φυσικον η πολιτικον , δε τα νοηματα
about the divine are held-out for the sake of the discovery of those or for their perfection .
περι των θειων προτειναι ενεκα της ευρεσεως εκεινων η τελειωσεως .
Therefore , in what way can such a theory as thine still be Venerable and Supernatural
ουν Πως η τοιαυτη θεωρια παρ' υμιν ετι εσται σεμνη και υπερφυης
and worthy to be earnestly studied/followed more than all ,
και αξια σπουδαζεσθαι μαλλον παντος ,
by being neither able to show the whole in itself , nor the perfect ,
μητε δεικνυειν το ολον εν εαυτη μητε το τελειον
nor that which precedes/leads in the works of Plato ,
μητε το προηγουμενον εν τη πραγματεια του Πλατωνος ,
but is also overwhelmingly destitute of all these
αλλα και βιαιως απολειπομενη παντων τουτων
since it is not self-grown/natural/spontaneous nor genuine ,
αλλ' ουκ αυτοφυως ουδε γνησιαν
but has acquired an accidental order , just as in a drama ?"
αλλ' κεκτημενη την επεισοδιωδη ταξιν ωσπερ εν δραμασι ;

Chapter 7 - ζ

Thus on the one hand such are some objections , which one may use against our Propositions .
ουν μεν τοιαυτα εστιν αττα δυσ– , A τις –χερανειν επι τοις προκειμενοις .
On the other hand , I will make a Just and Clear reply to any objection such as this ,
δε Εγω ποιησομαι δικαιον και σαφη την αποκρισιν προς την απαντησιν τοιαυτην ,
and so I shall say that **Plato** everywhere Pursues The Logos' about The Gods
και μεν φησω τον Πλατωνα πανταχου μετιεναι τους λογλους περι θεων
by Following The Way of The Ancient Reports and by Following The Nature of Their Works .
επομενως ταις παλαιαις φημαις και τη φυσει των πραγματων ,
And so sometimes on the one hand , He Lead-Them-Up to The Sources of the Doctrines
και ποτε μεν αναγεσθαι επι τας αρχας των δογματων
for the sake of The Cause of The Propositions , and then from That Source (**Rep** 445C)
ενεκα της αιτιας των προκειμενων κακειθεν
as if from A Watchtower , He Watches-over/Contemplates The Nature of The Proposition .
ωσπερ απο σκοπιας καταθεωρειν την φυσιν του προκειμενου ,
Then sometimes on the other hand , He Sets-up the Theological Knowledge as the Leading End ;
P16 ποτε δε τιθεσθαι την θεολογικην επιστημην προηγουμενον τελος :
for in the ***Phaedrus*** the proposed subject is about Intelligible Beauty
γαρ εν Φαιδρω του και περι νοητου καλλους
and about The Communion Pervading/Flowing/Extending to All Beauties from That Source ;
και της μετουσαις διηκουσης επι παντα των καλων εκειθεν
while in the ***Symposium*** the proposed subject is about The Work of The Order of Love .
και εν Συμποσιω περι η πραγματεια της ταξεως ερωτικης .
If then we should consider The All-Perfect and Whole and Coordinated , that Extends
Ει δε δει σκοπειν το παντελς και ολον και συνεχες αχρι
in One Platonic Dialogue to The Whole Number of The Theology , then on the one hand ,
εν ενι Πλατωνικω διαλογω του συμπαντος αριθμου της θελογιας , μεν
I shall equally extend a paradox that will only be grasped and quite clear to those of our Hearth .
ισως ειπειν παραδοξον το μονης λεχθησομενον και καταφανες τοις εκ της ημετερας εστιας .
Therefore on the other hand , seeing that we have initiated such Logos' ,
ουν δ' επειπερ ηρξαμεθα των τοιουτων λογων ,
we must also dare to say to those who long to claim these objections , that the ***Parmenides***
και ρητεον προς τους ον ποθειτε λεγοντας ταυτα ως ο Παρμενιδης ,
has-brought-to-Light The Mystic Conceptions of This Dialogue .
φανταζεσθε τα μυστικα νοηματα του τουδε διαλογου .
For in This Dialogue , All The Divine Genera Proceed in Order from The Primary Cause
γαρ εν τουτω Παντα τα θεια γενη προεισιν εν ταξει εκ της πρωτιστης αιτιας
and Shine-forth Their Mutual-Coordination/Inter-Dependence with Each-Other ,
και επιδεικνυσι την συναρτησιν προς αλληλα :
and on the one hand , The Highest Summits are also of The Same and Primary Nature
και μεν τα ακροτητα και συμφυομενα και πρωτουργα
as **The One** , and are Allotted The Unific , Simple and Hidden Idea of The Hyparxis ;
ω ενι και ελαχε το ενιαιον απλουν και κρυφιον ειδος της υπαρχεως ,
while on the other hand , those that are last are multiplied into many pieces
δε τα εσχατα πληθυνεται κατακερματιζομενα

and are on the one hand , exceeding in number ,
και μεν πλεοναζει τω αριθμω ,
while on the other hand , they possess less Power than Those that are Superior ;
δε τη ελασσουται δυναμει των υπερτερων ,
whereas Those that are in The Middle , are on the one hand , more composite than Their Causes ,
δε τα μεσα εστι μεν συνθετωτερα των αιτιων
but on the other hand , Simpler than their Native offspring , according to Their Proper Logos .
δε απλουστερα των οικειων γεννηματων κατα τον προσηκοντα λογον .
And as to say in conclusion , All The Self-Evident-Truths of The Knowledge of Theology ,
Και ως φαναι συνελοντι , παντα τα αξιωματα της επιστημης θεολογικης
have Perfectly Come-to-Light in This Dialogue ,
τελεως καταφαινεται ενταυθα
and All The Divine Kosmic-Orders Shine-forth as Subsisting in A Coordinate Way ;
και παντες των θειων οι διακοσμοι δεικνυνται υφισταμενοι συνεχως :
and so this Dialogue is nothing else than The Celebrated Generation of The Gods
και εστιν ουδεν αλλο η υμνημενη γενεσις θεων
and including Every Kind of Being from The Ineffable and Unknown Cause of Wholes .
και οπωσουν των οντων απο της αρρητου και αγνωστου αιτιας των ολων .
Therefore the ***Parmenides*** Enkindles/Fastens The Whole and Perfect Light
ουν ο Παρμενιδης αναπτει Το ολον και τελειον φως
of The Theological Knowledge to the Lovers of Plato .
της θεολογικης επιστημης τοις ερασταις του Πλατωνος ,
And after this , the Dialogues mentioned before , distribute Parts of The Mystic-Doctrines
και μετα τουτον οι διαλογοι προειρημενοι κατενειμαντο μερη της μυσταγωγιας
about The Gods , and as I say , All the Dialogues Participate of The Divinely-Inspired Wisdom
περι θεων , και ως ειπειν , παντες μετειληφασιν της ενθεου σοφιας
and Awaken our Self-Produced/Spontaneous Intellections Concerning The Divine . And
και ανεγειρουσι ημων αυτοφυεις εννοιας περι το θειον . Και
on the one hand , one must Gather-together The Whole Multitude to Those Proposed Dialogues ,
μεν δει συναγειν το ολον πληθος εις τους προκειμενους διαλογους ,
then again in turn refer Them to The Singular and All-Perfect Theory of the ***Parmenides*** .
δε παλιν αυ αναφερειν τους εις την μιαν και παντελη θεωριαν του Παρμενιδου .
For I believe that in This Way we shall also Fasten the more imperfect from The Perfect
γαρ οιμαι ουτω τε και εξαψομεν τα ατελεστερα των τελειων
and The Parts from The Wholes and Bring-to-Light **The Logos**’ that Resemble The Works ,
και τα μερη των ολων και αποφανουμεν τους λογους εοικοτας τοις πραγμασιν
concerning which , according to the Platonic ***Timaeus*** , **They** are **Explainers/Translators** .
παρα ωνπερ κατα τον Πλατωνι Τιμαιον εισιν εξηγηται .

Chapter 8 - η

This then is what we shall say , to every such-like objection ;
ταυτην ουν ποιησομεθα οπερ εφην , Προς την απαντησιν τοιανδε
and we shall refer The Platonic Theory to **The Parmenidian One** ; surely then just as
και ανοισομεν την Πλατωνικην θεωριαν εις τον Παρμενιδην ενα , δη ωσπερ
the ***Timaeus*** is acknowledged by all who are able to See in the least way
ο Τιμαιος ομολογειται υπο παντων των δυναμενων συνοραν και σμικρα
to contain The Whole Knowledge about Nature .
περιεχειν την συμπασαν επιστημην περι φυσεως .
On the other hand , I see that having awakened for myself
P17 δε Ορω ανεγειρομενον μοι
a twofold contest in relation to those who attempt to investigate the works of **Plato**
διττον αγωνα προς τους επιχειρησαστας εξεταζειν τα Πλατωνος
and the two types of people who will oppose what has been said .
και τους διττους ανδρας αντιληψουμενους των ειρημενων :
On the one hand , those who in no way think it is proper to approve any other proposal
μεν τους μηδεμιαν αξιουντας δοκιμαζειν αλλην προθεσιν
from the ***Parmenides*** , than the exercise in each way (**136**A-**136**E) ,
του Παρμενιδου η την γυμνασιαν εις εκατερον
nor to introduce a crowd of secret and intellectual doctrines
μηδε επεισαγειν οχλον απορρητων και νοωρων δογματων
that are not proper in this Dialogue .
ουδεν προσηκοντα ενταυθα τω διαλογω :
And on the other hand , those who are more venerable and lovers of These Ideas ,
δε τους σεμνοτερους και φιλους τουτων των ειδων ,
who on the one hand , say that One of The Hypotheses is about The First God ,
οι μεν την των υποθεσεων περι του πρωτου ,
while on the other hand , Another One of The Hypotheses is about The Second God
δε την περι του δευτερου θεου
and about The Whole Intellectual Nature ,
και της απασης νοερας φυσεως ,
Then Another One of The Hypotheses is about Those after This
δε την περι των μετα ταυτην
whether They are Superior Genera or Souls or any Other Kind of Beings
ειτ' ουν κρειττονων γενων ειτε ψυχων ειτε ωντινωνουν αλλων
–for the investigation of These does not pertain to the present Logos–
–γαρ η ζητησις περι τουτων ουδεν προς τον παροντα λογον–
therefore they distribute These Three Hypotheses in this way .
ουν δε διανεμουσι ταυτας τρεις τας υποθεσεις τουτον τον τροπον ,
Whereas they do not think it is proper to busy themselves about The Multitude of The Gods
δε μη αξιουσι πολυπραγμονειν τα πληθη των θεων
and The Intelligible and The Intellectual Genera and Those Prior to The Kosmos
και τα νοητα και τα νοερα τα γενη και τα προ του κοσμου
and Those in The Kosmos , nor to thoroughly-divide All in This Place ;
και τα εν τω κοσμω μηδε καταδιαιρειν παντα ενταυτα :

for even if they make the work in The Second Hypothesis about The Intellectual Beings ,
γαρ καν ποιηται την πραγματειαν εν τη δευτερα περι των νοερων οντων ,
although The Nature of Intellect is Singular and Simple and Indivisible .
αλλ’ η φυσις του νου εστι μια και απλη και αδιαιρετος .
Thus on the one hand , one must contend with both these people who maintain
ουν μεν διαγωνιστεον Προς αμφοτερους τουτους τω εχοντι
this view/inclination about the ***Parmenides*** , which we have mentioned before .
ταυτην την γνωμην περι του Παρμενιδου ην ειπομεν προτερον .
Whereas on the other hand , the contest with these people is not Equal ,
δε ο αγων προς τουτους Εστι ουκ ισος ,
since on the one hand , those who make the ***Parmenides*** a logical exercise
αλλ’ μεν οι ποιουντες τον Παρμενιδην λογικον γυμνασιον
also give-over to The Ancients who Welcome The Divinely-Inspired Way of Explanation ;
και δεδωκασιν τοις παλαι ασπαζομενοις τον ενθεον τροπον της εξηγησεως :
whereas on the other hand , those who do not Define/Separate/Unfold
δε οι μη διοριζοντες
The Multitude of The Real Beings and The Orders of The Divine
τα πληθη των οντων και τας ταξεις των θειων
are on the one hand , as **Homer** says (**Iliad**18,395) , all-together dutiful and dreadful people ,
μεν , ως Ομηρος φησιν , πανταπασιν αιδοιοι και δεινοι ανδρες ,
whereas in turn on the other hand , for the sake of The Platonic Philosophy
αυ δε ενεκα της τον Πλατωνα φιλοσοφιας
selves must also be held in doubt by us
αυτους και διαπορητεον προς ημιν
Following our Leader to The Most Holy and Most Mystic Truth .
επομενοις ημιν ηγεμονι τω παναγεστατης και μυστικωτατης αληθειας ,
And insofar as it brings those Propositions to Completion ,
και εφ’ οσον συν– τοις προκειμενοις –τελει
one also must affirm the appearances (**Parmenides Poem Fragment 1**)
και λεκτεον τα δοκουντα
concerning The Hypotheses of the ***Parmenides*** ;
περι των υποθεσεων του Παρμενιδου .
for perhaps in this way we may also Embrace/Welcome
γαρ Ταχα ουτω αν και περιλαβοιμεν
The Whole Theology of Plato
την ολην θεολογιαν του Πλατωνος
by The Way of The Logos of The Understanding-Mind .
τω λογισμω της διανοιας .

Chapter 9 - θ

Thus on the one hand , let us first consider those people who drag down the Proposal
ουν μεν Πρωτος σκεψωμεθα τους καθελκοντας την προθεσιν

of this Dialogue from The Realities of The Truth to a logical exercise , whether we may also
τουδε του διαλογου απο των πραγματων της αληθειας επι λογικην γυμνασιαν αρα και

Over-see if they will be able , in some way , to be in Concord with the works of Plato .
κατιδωμεν ει δυνησονται πη συναδειν τοις του Πλατωνος .

Therefore , surely then it is quite-clear to everyone that Parmenides Proposes
ουν δη καταφανες Παντι οτι ο Παρμενιδης προθεμενος

that I will attend/work to deliver/transmit/offer The Dialectical Method , and assumes This
εργω παραδουναι την διαλεκτικην μεθοδον , και διαλαβειν

as His Pattern/Matrix/Mould , he undertakes in a Similar-Way for Each of The Beings of Self
P18 ως τυπω παραλαμβανειν ομοιως εφ' εκαστου των οντων αυτην

(Such as Sameness, Difference, Likeness, Unlikeness, Motion, Rest and Each of The Others)
(οιον ταυτοτητος ετεροτητος ομοιοτητος ανομοιοτητος κινησεως στασεως εκαστου των αλλων)

Encouraging those who intend to Search-out According to The Way of The Nature of Each ,
παρακελευσαμενος τοις μελλουσι ανερευνησειν κατα τον τροπον την φυσιν εκαστου ,

to The Great Contest ,
τον μεγαν αγωνα ,

and he Likens Himself to the (Unwilling yet Compelled) Ibycaen Horse
και απεικαζει εαυτον προς τον Ιβυκειον ιππον

and says that the contest is truly not for one so much advanced in years ,
και λεγει ειναι οντι ουδ' τω τηλικωδε ,

and yet Self Offers-up *All* The Sure-Symbols/Sure-Signs of The Laborious Contest
και αυτω παρεχεται παντα τα τεκμηρια του πραγματειωδη

and that This Transmission of The Method has not been brought-about
και ταυτης την παραδοσιν της μεθοδου μη ποισεσθαι

as mere speculation , empty of Logos' .
ψιλοις θεωρουμενην κενην εν λογοις .

How then , is it still possible that we can attempt dismiss those Insights as being empty ,
Πως ουν ετι δυνατον επιχειρησεις αποπεμπειν ταυτας τας επιβολας εις διακενους ,

concerning which , the Great Parmenides thorougly-composed The Logos about Selves
περι ων ο μεγας Παρμενιδης διεπερανατο τον λογον περι αυτων

Being-Bound-Together as A Multiple Reality (**136**A-**137**A) ?
δεομενων ως πολλης πραγματειας ;

Why then , would An Elder well advanced in years waste His time in verbal contests
Πως δε δυναμει πρεσβυτικον τηλικαυτην διατριβειν εν λογοις γυμνοις

and especially One who Loved-to-Contemplate The Truth of The Real-Beings ,
και τη φιλοθεαμονα της αληθεις των οντων

one who rendered so much study on this method ; and who on the one hand , reckoned
αποδιδοναι σπουδην περι ταυτην και μεν λογι–

by The Logos everything else , not to be Engaged-In/In-The-Presence of Self ,
–ζομενον παντα τα αλλα μηδε ειναι επ' αυτην

and who on the other hand , Ascended to The Apex of The Watchtower of The One Being ?
δε αναβεβηκατα την ακραν περιωπην του ενος οντος ;

Otherwise perhaps someone may say that Parmenides is being ridiculed by Plato
αλλως Ει μη τις λεγοι τον Παρμενιδην κωμωδεισθαι υπο Πλατωνος
by dragging him down from The Most Intellectual Visions of The Soul
καθελκομενον απο των νοερωτατων θεαματων της ψυχης
to juvenile contests .
εις νεοπρεπεις αγωνας .
If you wish then , let us Contemplate this , in relation to what was said ,
Ει βουλει δε θεασωμεθα τουτο προς τοις ειρημενοις ,
and what Parmenides promises at that time and concerning what The Logos will bring-about
και τι ο Παρμενιδης υποσχομενος ποτε και περι τινος τον λογον ποιησεσθαι
by saying Such A Reality has Been-Bound .
ειπων τοιαυτης πραγματειας εφηψατο .
Take Notice then , was it not about The Being and The Unity of All The Real-Beings
Αρ’ ου περι του οντος και της εναδος απαντων των οντων
According to Self , from which Being-extended , Self was Un-noticed by the many ,
κατ’ αυτον , εφ’ ην ανατεινομενος ελεληθει τους πολλους
as he Encourages us to Gather-together The Multitude of Beings into One Indivisible Union ?
ως παρακελευομενος συναγειν τα πληθη των οντων εις μιαν αδιακριτον ενωσιν ;
Now then on the one hand , if This is The One Being (**Parmenides 142**D)
τοινυν μεν Ει τουτο εστι το εν ον
which is also Beyond Those Works/Creations which have been elaborately wrought ,
ου καν υπερ τοις ποιημασιν επραγματευετο ,
or else The One Being Is The Highest Summit which is All-Perfectly Established-Beyond
ειτ’ το εν ον ουν ακροτατον ο παντελως υπεριδρυται
the logos’ being-borne-along in opinion ,
των λογων φερομενων εν δοξη ,
then on the other hand , what contrivance can be taken in hand to confuse in the same way
δε τις μηχανη επιχειρησεσιν συμφερειν εις ταυτον
The Doctrines about The Intelligibles with those logos based on opinions ?
τα δογματα περι των νοητων ταις δοξαστικαις ;
For such a form of logos’ is not harmonized with the Hypothesis about The Real Beings ,
γαρ το τοιουτο ειδος των λογων Ου συναρμοζεται τη υποθεσει περι των οντως οντων
neither does The Intellection of The Unapparent and Separate Causes Properly Harmonize
ουτε η νοησις των αφανων και χωριστων αιτιων προσηκει
with The Dialectical Exercises , since These Differ from Each-other just as much as
τοις διαλεκτικοις γυμνασιοις , αλλα ταυτα διεστηκεν απ’ αλληλων καθ’ οσον
Intellect is also Established-Above opinion , just as ***Timaeus*** (**51**D) instructs us ,
ο νους και υπεριδρυται της δοχης , καθαπερ ο Τιμαιος ανεδιδαζε ημας ,
and not Timaeus only but even the Daimon-led Aristotle ,
και ουχι μονον ο Τιμαιος αλλα και ο δαιμονιος Αριστοτελης ,
who delivers such a Power , by encouraging us to make our investigations
ος παραδους τοιαυτην δυναμιν , παρακελευεται ημιν ποιεισθαι τας ζητησεις
neither about Those that are All-Perfectly Unapparent nor about Those that are more Familiar .
ουτε περι των παντελως αφανων ουτε περι των γνωριμωτερων .
Accordingly then , it must be even more unlikely that Parmenides , who places
αρα δει Πολλου Παρμενιδης ο τιθεμενος

The Knowledge of Beings Beyond that which appears to be true
την επιστημην των οντων επεκεινα της δοκουσης ειναι αληθειας
than those who place sense-perception before Intellect ,
παρα τοις προβεβλημενοις την αισθησιν του νου
to refer knowledge based on opinion to The Intellectual Nature
αναξειν γνωσιν την δοξαστικην επι την νοητην φυσιν
by being doubtful , variable and unstable ;
ουσαν αμφιβολον και ποικιλην και ασταθμητον ,
or that He would Contemplate That **Truly-Real Being**
η θεωρησειν το οντως ον
with such an opinionated-wisdom and wholly-empty/hollow reality .
μετα τοιαυτης της δοξοσοφιας και διακενου της πραγματειας .
For The Intuitive-Knowledge must not only Harmonize the variable with That which is Simple
γαρ της γνωσεως *** μονον αρμοστεον το ποικιλον Τω απλω
but also The Idea of Many/The Multiform with The Idea of **One**/The Uniform ,
P19 και το πυλυειδες τω μονοειδει
and the opineable with The Intelligible .
και το δοξαστικον τω νοητω .
Now then furthermore , we must not omit that this opineable way of the logos
τοινυν Ετι μηδε παρωνεν εκεινο ουτος ο τροπος των λογων
is in every-way-completely foreign to The Real-Work/Reality of the ***Parmenides*** .
εστι ως παντελως αλλοτριος της πραγματειας του Παρμενιδου .
For on the one hand , All The Beings and The Order of Wholes are Delivered ***There***
γαρ μεν παντα τα οντα και την ταξιν των ολων παραδιδωσι Εκεινη
including Their Procession Beginning from **One**
και την προοδον αρχομενην αφ' ενος
and Ending Their Turning-about in **One** , whereas on the other hand ,
τε και τελευτωσαν επιστροφην εις εν , δε
those that take in hand to pursue that method are very remote from The Theory of Knowledge .
των επιχειρηματων διωκισται η μεθοδος δια πορρω της θεωριας επιστημης .
Therefore in what way will it come to Light that Plato did not transmit an unharmonious
ουν πως φανησεται ο Πλατων ουκ παραδιδους αναρμοστον
hypothesis to the ***Parmenides*** , if it is said that Self aims to the Exercise of each one
υποθεσιν τω Παρμενιδη , ει λεγοι αυτον στοχαζεσθαι της γυμνασιας εφ' εκαστου
and for the sake of The Power in This Exercise
και ενεκα της δυναμεως εν τουτω
to Awaken The Whole of This Unfolding of The Logos ?
ανακινειν την ολην ταυτην ανελιξιν των λογων ;
Although indeed in all the other Dialogues He refers The Proper Hypotheses
Καιτοι γε εν απασι τοις αλλοις αναφερειν τας προσηκουσας υποθεσεις
to each of the Philosophers , thus on the one hand ,
εις εκαστον των φιλοσοφων , μεν
he assigns the Doctrine about Nature to Timaeus , and on the other hand ,
αφοριζων τω διδασκαλιαν περι της φυσεως τιμαιω , δε
that about Government to Socrates ; and that about Love to the Guest from Mantinea ,
τω περι την πολιτειας Σωκρατει , δε τη τα ερωτικα ξενη Μαντινικη

and that about Being to the Guest from Elea .
δε τω περι του οντος ξενω Ελεατη .
Next on the one hand , Each one of the other Dialogues Presides-over Such Logos’
Ειτα μεν εκαστος των αλλων προισταται τοιουτων των λογων
which begin Prevailing/Holding-on in a Leading Way According to The Dialogue Itself ,
ων υπαρχει αντεχομενος προηγουμενως καθ’ εαυτον ,
whereas on the one hand , for us , Parmenides will only be wise in His Poems ,
δε μεν ημιν ο Παρμενιδης μονος εσται σοφος ημιν εν τοις ποιημασιν
and in His own Diligent-investigations of The Real Beings ,
και τοις εαυτου σπουδασμασι τα οντα ,
while on the other hand , in the Platonic camp , He is being-led a juvenile Muse ?!
δε εν τη Πλατωνικη σκηνη , καθηγεμων νεαροπρεπους Μουσης ;
Whereas this dissimilarity goes as far as to accuse Plato of preferring imitation ,
Αλλα μη ταυτα ανομοιοτητα η κατηγορειν του Πλατωνος βουλομενων μιμησεως
even if Self censures the poets for referring the love of money
Καιτοι και αυτον ητιασατο τους ποιητας φιλοχρηματιον εις
and the impassioned life to The Children of The Gods !
και την εμπαθη ζωην εις παιδας θεων :
Therefore to whom should we refer endeavors based on opinion and thorougly-empty works ,
ουν που αναξομεν επιχειρηματων των ενδοξων και διακενων πραγματειαν
to The Leader of The Truth of The Real Beings ?!
εις τον ηγεμονα της αληθειας των οντων ;
If then by setting-free those many endeavors makes Plato The Self Witness
Ει δε απαλλαγεντας των πολλων επιχειρησεων ποισασθαι Πλατωνα τον αυτον μαρτυρα
of That Proposed Communication and of The Logos in This ,
ταυτης της προκειμενης συνουσιας και των λογων εν ταυτη ,
then on the one hand , if you wish we will recall what is written in the ***Theatetus***
μεν ει βουλει αναμνησθωμεν των γεγραμμενων εν Θεαιτητω ,
and then if you wish , we will bring-to-Memory what is written in the ***Sophist*** ;
δε ει βουλει των εν Σοφιστη :
for that which we claim will come-to-Light from these Dialogues .
γαρ α λεγομεν φανησεται εκ τουτων .
On the one hand , is it not the case then , that in the ***Theatetus*** (**183**D) Socrates
μεν Ουκουν εν Θεαιτητω ο Σωκρατης
is being called-forth by a young man to refute those who claim that Being is Immoveable ,
προκαλουμενος υπο του νεανισκου εις ελεγχον των λεγοντων τον ον τον ακινητον ,

Theaitetos : **29** Not until , O Theodoros , thou and Socrates should indeed ,
Μη πριν , ω Θεοδωρε , πριν συ τε και Σωκρατες αν γ’
thoroughly examine in turn , those who say that **The All** is ***in a state of* Rest** ,
183D διελθητε αυ τους φασκοντας το παν εσταναι (ιστημι) ,
just as thou proposed just now .
ωσπερ προυθεσθε αρτι .
Theodoros : A young man , O Theaitetos , who teaches his elders to do wrong
Νεος , ω Θεαιτητε , ων διδασκεις τους πρεσβυτερους αδικειν
by *sidestepping* their agreements ? No ! But prepare thineself in such a way as to give an
παραβαινοντας ομολογιας ; αλλα , παρασκευαζου οπως δωσεις

account to Socrates , for the rest of the argument .
λογον Σωκρατει των επιλοιπων .
Thea: If indeed , he wishes it . But it would have been most pleasing , hearing
Εανπερ γε βουληται . μεντ' αν ηδιστα ηκουσα
about the doctrine I mentioned .
περι λεγω .
Theo: Calling Socrates forth into an argument is to call cavalry into an open plain .
προκαλουμενος Σωκρατη εις λογους προκαλει Ιππεας εις πεδιον .
Therefore , ask and thou shall hear .
ουν ερωτα και ακουσει .
Soc: But it seems to me , O Theodoros , that I shall indeed not be persuaded by
Αλλα δοκω μοι , ω Θεοδωρε , γε ου πεισεσθαι περι
that which Theaitetos urges .
183E ων Θεαιτητος κελευει .
Theo: Surely then , why will thou not be persuaded ?
δη ουν Τι ου πεισεσθαι ;
Soc: For on the one hand , would it not be dishonorable if we examine ,
μεν μη αισχυνομενος σκοπωμεν
in a coarsely common way , **Melissus** and the **Others** , who proclaim that **The All is One**
φορτικως Μελισσον και τους αλλους , οι λεγουσι το παν εν
***in a State of* Rest** , and , there is one man that I would dishonor even more ; **Parmenides** .
εστος , οντα ενα αισχυνομαι ηττον η Παρμενιδην .
For on the other hand , **Parmenides** has come to **Light** to me , to be in the words of **Homer** ,
δε Παρμενιδης φαινεται μοι ειναι το του Ομηρου ,
“to me , both Deserving of Honor ” and at the same time “Awesome”. For I met
“ μοι τε αιδοιος ” τε αμα “δεινος .” γαρ συμπροσεμιξα
that brave when I was truly quite young and he , quite old , and he appeared to me to possess
τω ανδρι δη πανυ νεος πρεσβυτη , και εφανη μοι εχειν
an absolutely Noble Depth of Mind . Therefore , I am afraid that we may not grasp
184A τι πανταπασι γενναιον βαθος . ουν φοβουμαι ουτε μη ξυνιωμεν
what he says , and fail by even much more from understanding what he meant by them ;
τα λεγομενα , τε λειπωμεθα πολυ πλεον διανοουμενος τι ειπε ,
and my greatest fear , is that **The Logos** for the sake of which , we made a start ,
και το μεγιστον , ου ο λογος ενεκα ωρμηται ,
about *what in the world* **Knowledge** is , may fail to be investigated ,
περι τι ποτ' επιστημης εστιν , ασκεπτον γενηται
under the disorderly on-rush of **Logos**' , if we allow any of them in , especially
υπο των επεισκωμαζοντων λογων , ει πεισεται τις ουτοις , αλλως
The Logos we have now stirred-up is full of difficulties , and either we should
τε και νυν εγειρομεν ον πληθει αμηχανον , ειτε αν
consider it as something subordinate , treating it as unworthy of discussion , or should we
σκεψεται τις εν παρεργω , παθοι αναξι ειτε
treat it as being sufficiently worthy of discussion , it will take all the time as it has taken
ικανως μηκυνομενος
to make the discussion about knowledge **Disappear** . But neither of these alternatives
το της επιστημης αφανιει : δε ουδετερα

must happen , but we should try , to deliver Theaitetos , by **The Art of Midwifery** ,
184B δει , αλλα ημας πειρασθαι απολυσαι Θεαιτητον τη τεχνη μαιευτικη
of his opinions about knowledge with which he is pregnant .
περι επιστημης ων κυει .
Theodoros : Yes we must , if it appears , we should do so .
Αλλα χρη , ει δοκει , ποιειν ουτω .

– counter-claims like these were discussed and assigned their cause by the ***Parmenides*** (135C)–
την αντιληψιν τοιαυτην αποσκευαζομενος και προστιθεις την αιτιαν του Παρμενιδου :
Socrates replies "For there is one man I may dishonor more than all the others , Parmenides .
φησιν , γαρ οντα ενα αισχυνομαι η παντας τους αλλους , Παρμενιδην.
for I conversed with the man when I was very young , when he was much older ,
γαρ Συνεμιξα τω ανδρι πανυ νεος πανυ πρεσβυτη ,
and He appeared to me to possess a Certain Depth that was In-Every-Way Noble .
και εδοξε μοι εχειν τι βαθος πανταπασι γενναιον .
Therefore , I am afraid , that we do not understand what has been claimed/said ,
ουν Φοβουμαι μη ουτε ξυνιωμεν τα λεγομενα ,
and even more afraid that we may miss what Parmenides-had-in-Mind to say ."
τε πολυ λειπωμεθα τι διανοουμενος ειπε .
Accordingly then we Rightfully claim that The Communication that is being Proposed
αρα Ορθως ελεγομεν την συνουσιαν προκειμενην
does not extend/refer to a logical exercise , and *does not* make this the end of All The Logos' ,
ουκ αποτεινεσθαι εις λογικην γυμνασιαν και ποιεισθαι τουτο τελος απαντων των λογων ,
but that Self Refers to The Knowledge of The Primary Sources .
αλλ' εις την επιστημην των πρωτιστων αρχων .
For how could Socrates give-witness that a Certain Depth that was In-Every-Way Noble
γαρ Πως αν ο Σωκρατης αμαρτυρει τι βαθος πανταπασιν γενναιον
was contained in The Logos of Parmenides , if He was using a power like this ,
P20 εχειν εν τοις λογοις χρωμενον τη δυναμει τη τοιαυτη
and if He was neglecting The Intuitive-Knowledge of The Realities ?!
και αμελησαντα της γνωσεως των πραγματων ;
For what can be Venerable , by in putting-together this method
γαρ Τι αν ειη σεμνον , συλλαβειν την μεθοδον
which proceeds by the way of opinion through those propositions in each case ,
ενδοξως των συντιθεμενων εφ εκατω
and by undertaking such an invention of these endeavors ?
και υποδυναι τοιαυτην την ευρεσιν των επιχειρηματων ;
Whereas in turn , in the ***Sophist*** (217C) , Socrates rouses the Elean Guest to the Self Articulation
δε αυ Εν τω Σοφιστη ανεγειρων τον Ελεατην ξενον εις την αυτω διαρθρωσιν
of The Propositions and to demonstrate that Himself was already in the habit of More-Profound
των προτεθεντων και ενδεικνυμενος εαυτον ειναι ηδη προς συνηθη βαθυτερους
Logos' ; by saying "Inform us , if it is The Self Custom of Thyself to go through Extensive
τους λογους : φησι φραζε ημιν , ποτερον αυτος ειωθας σαυτου διεξιεναι μακρω
Logos by explaining to anyone that which you may wish to indicate , or do you prefer
λογω λεγων τω τουτο ο αν βουληθης ενδειξασθαι , η
to go through question and answer ; and such as Parmenides used at that time ;
δι' ερωτησεων , και οιων Παρμενιδη χρωμενω ποτε

a method also Gone-through-in-detail accompanied-with All-Beautiful Logos' ;
και διεξιοντι παρεγενομην παγκαλους λογους
at the time when I was young , and That Man was very much Older ."
τοτε εγω ων νεος , εκεινου οντος ευ μαλα πρεσβυτερου .
Therefore by what contrivance should we utterly-distrust , when Socrates says that
ουν Τις μηχανη ημας διαπιστειν , Σωκρατους λεγοντος του
These The Logos' of Parmenides were All-Beautiful
τουτους τους λογους ειναι παγκαλους
and possessed A Certain Depth that was In-Every-Way-Noble (**Theatetus** **184**A) ,
και εχειν βαθος πανταπασι γενναιον ,
and why should The Work of Parmenides be utterly-mistreated
και την πραγματειαν του Παρμενιδου διαλωβασθαι
and on the one hand , Her Self Ousia and The Being be cast-out ,
και μεν της αυτην ουσιας και του οντος εκβαλλειν ,
and on the other hand , change-over to the vulgar , empty of logos endeavors of the people ,
και δε μεταγειν επι την φορτικην κενολογιαν των επιχειρησεων δημωδη ,
who do not consider that logos such as these are fit for the young ,
μητε λογιζομενος των τοιουτων λογων το νεαροπρεπες ,
nor consider The Hypothesis of The One Being ,
μητε την υποθεσιν του ενος οντος
not even one of those opinions which oppose such an Insight ?
μητε αλλο μηδεν των εναντιουμενων την τοιαυτην υπονοιαν ;
And I certainly also think that it is proper that selves should consider The Power
Και μην και αξιωσαιμ' αυτους σκοπειν την δυναμιν
of The Dialectical Method , such as indicated by Socrates in the ***Republic*** (**534**E) ;
της διαλεκτικης , οποιαν ενδεικνυται Σωκρατης εν Πολιτεια ,
on the one hand , in The Way Self Encompasses All The Disciplines like A Coping-Stone ,
μεν εφ' πως αυτην περιβεβλησθαι απασι τοις μαθημασιν θριγκον ,
and on the other hand , The Way Self Leads-up (**521**) those that Use Her
δε αναγειν τους χρωμενους
to ***The Good Self*** , and to The Primary Unities ,
επ' το αγαθον αυτο και τας πρωτιδστας εναδας ,
and furthermore , in The Way Self Purifies The Eye of The Soul (**533**D) ,
δε εκκαθαιρειν το ομμα της ψυχης
and he says that She is Pre-established among The Truly-Real Beings
και φησι προσιδρυειν τοις οντως ουσι
and The Singular Source of All , and Finishes at last in That which is Un-hypothetical .
και τη μια αρχη των παντων , και τελευταν μεχρι του ανυποθετου .
For if This Dialectical Power and Such an End of This Path is so Great ,
γαρ ει ταυτης της διαλεκτικης δυναμις μεν τηλικουτον το τελος ταυτης της οδου τοσαυτη
then one must ***not*** confuse those attempts based on opinion with The Same Method as This .
δε δει ου συγκυκαν των επιχειρησιν δια των ενδοξων εις ταυτον μεθοδω τη τοιαυτη .
For that one reaches for human opinions , while Self is called empty-talk
γαρ Εκεινη μεν αποτεινεται προς ανθρωτων δοχας , δε αυτη καλειται αδολεσχια
by the many ; and that one is All-Perfectly left-destitute of the Disciplines of Knowledge ,
υπο των πολλων : και η μεν παντελως απολειπεται των μαθηματων της επιστημης ,

while Self is The Apex-Stone of These Knowledges
δε αυτη εστι θριγκος τουτων των επιστημων
and The Journey to That Self is through These Knowledges ;
και η πορεια επ’ εκεινην δια τουτων :
and on the one hand , that which opines is also the exercise of that which appears to be ,
και μεν το δοκουν εστι και της γυμνασιας το φαινομενον ,
whereas on the other hand , The Dialectical Method Eagerly-tries to Arrive at ***The Being***
δε η αμιλλαται επαναβιβασμοις προς το ον
and by surely then by Always Beautifully Using for ***This End*** , The Nature of ***The Good*** .
και δη αει καλως χρωμενη εις τελευτα την φυσιν του αγαθου .
Accordingly then , it is far from necessary for us to draw down That Method that is
αρα Πολλου δεησομεν ημεις καθελκειν την
Established Prior to The Most-accurate of Knowledges , to this endeavor based in opinion .
ιδρυμενην προ των ακριβεστατων των επιστημων εις την επιχειρησιν ενδοξον .
For on the one hand , this self which presides over the demonstrative appearances is Secondary
γαρ μεν Αυτη προεχουσα της αποδεικτικης φαντασιας εστι δευτερα
and will only be fond of contentious-encounters/wrangling/strife ;
και αν μονης αγαπωη της εριστικης ,
Whereas on the other hand , for us , The Dialectical Method on the one hand ,
δε παρ’ ημιν η διαλεκτικη μεν
uses The Many Divisions and Analyses as Primary Knowledges and Imitations
χρηται τα πολλα διαιρεσεσι και αναλυσεσιν ως πρωτουργοις επιστημαις και μιμουμεναις
of The Procession of The Beings from **The One** and in turn of Their Turning-About to **Self** .
την προοδον των οντων εκ του ενος και παλιν επιστροφην προς αυτο ,
Whereas on the other hand , at times The Dialectical Method also uses
δε ποτε και χρηται
Definitions and Demonstrations in Her Chase/Pursuit of Being .
ορισμοις και αποδειξεσιν εις την θηραν του οντος .
Now then on the one hand , at times The Dialectical Method uses Demonstrations
τοινυν μεν Οτε η χρηται ταις αποδειξεσι
and Prior to These The Definitive and The Separative Method Prior to That ,
και προ τουτων τη οριστικη και τη διαιρετικη μεθοδω προ ταυτης ,
whereas on the other hand , since the endeavor based on opinion is altogether deprived
P21 δε η πανταπασιν απολειπεται
of The Demonstration of The Irrefutable Ways of The Logos , how on the one hand ,
της αποδειξεως των ανελεγκτων λογισμων , πως μεν
is it not necessary for these powers to be separated from each other , since The Study
ουκ αναγκη τας δυναμεις διωρισθαι απ’ αλληλων , δε την πραγματειαν
Parmenides that Uses The Dialectical Method for our Benefit should be Free from
του Παρμενιδου χρωμενην τη διαλεκτικη παρ’ ημιν καθαρευειν
the thoroughly-empty variety of endeavors , and bring-about Those Logos’
της διακενου ποικιλιας των επιχειρηματων και ποιεισθαι τους λογους
in Relation to The Self Being , but not in relation to the appearance ?
προς το αυτο ον αλλ’ ου προς το φαινομενον ;

Chapter 10 - ι

Thus on the one hand , These Logos are enough in reply to those who reject our hypotheses ;
ουν μεν ταυτα ικανα προς των αποδοκιμαζοντων ημετερας τας υποθεσεις :
for if selves will utterly-distrust These Logos , then we have also eagerly-tried in vain
γαρ ει αν διαπιστοιεν τουτοις , αν και σπουδαζοιμεν ματην
to persuade and bring-over selves to the Contemplation of The Realities .
πειθειν και προσβιβαζειν αυτους τη θεωρια των πραγματων .
On the other hand in turn , there is the greater and more difficult contest for me ,
δε αυ οντα τον μειζω και χαλεπωτερον αγωνα μοι
in relation to Those Lovers of the Contemplation of The Real Beings
προς τους φιλοθεαμονας των οντων
who also Take-Aim at The Knowledge of The Primary Causes
και στοχαζομενους της επιστημης των πρωτιστων αιτιων
in the Proposal of the Platonic ***Parmenides*** ; and if you wish ,
εν τη προθεσει του Πλατωνικου Παρμενιδου και βουλει
we will thoroughly-accomplish this by numerous and more familiar Logos';
διαπερανωμεθα δια πλειονων και γνωριμωτερων λογων :
and so we shall first Define what The Logos in Relation to Selves will be for us ,
και πρωτον διοριζωμεθα τινος ο λογος προς αυτους εσται περι ημιν ,
which I think will Surely then Especially render Quite-Clear
ο νομιζω δη μαλιστα ποιησειν καταφανη
The Mystic Doctrine of Plato concerning The Divine Beings .
την μυσταγωγιαν Πλατωνος περι των θειων .
Now then on the one hand , of The Nine Hypotheses that are Exercised by Parmenides
τοινυν Εννεα υποθεσεων γεγυμνασμενων υπο του Παρμενιδου
in This Dialogue , and just as recalled by us in the Commentaries about Self ,
εν τουτω τω διαλογου , και καθαπερ υπεμνησται ημιν εν τοις ειρημενοις εις αυτον ,
The Five Preceding Hypotheses Hypothezise **The One**
των πεντε προηγουμενων των υποτιθεμενων το εν
and through This Hypothesis , that All The Beings and The Middles of The Wholes
και δια ταυτην την υποθεσιν τε παντα τα οντα και τας μεσοτητας των ολων
and The Terminations of The Procession of The Realities may be Hypothesized to Subsist ,
και τας αποπερατωσεις της προοδου των πραγματων δυναμενων υποστησαι ,
whereas in turn The Four Hypotheses that follow These Five , on the one hand introduce
δε αυ των τετταρων των επομενων ταυταις μεν εισηγουμενων
The One as *not existing* , According to The Encouragement of The Dialectical Method ,
το εν μη ειναι κατα την παρακελευσιν της διαλεκτικης μεθοδου
and on the other hand , that from the taking away of **The One** , All The Beings ,
δε εκ της αναιρεσεως του ενος απαντα τα οντα
including those that come to be in an apparent way , are subverted/overthrown ,
και οσα γινομενα φαινομενως εστιν εκποδων
by proposing the refutation of **That Hypothesis** .
κατα προθεμενων την διελεγχειν ταυτην υποθεσιν ,
And on the one hand , Some of All The Hypotheses
και μεν των παντα

are Quite-Clearly Brought-together-to-Completion by The Logos ,
δηλαδη συμπεραινοντων κατα λογον ,
whereas on the other hand , some bring-forth impossibilities that all-perfectly more-impossible ,
δε των προφερομενων των αδυνατων παντελως αδυνατωτερα
if I may say this – which I believe , Some of Those who were also prior to us , Saw/Knew
ει χρη φαναι – ο οιμαι τινες των και προ ημων , συνειδον
must necessarily take-place in These Hypotheses , and as being worthy of this discussion
αναγκαιον συμβαινειν εν ταις ταυταις υποθεσεσι , και ως ον ηξιωται τουτο διαιτης
in Their Commentaries of This Dialogue –
εν τοις γεγραμμενοις εις τουτον τον διαλογον –
Thus on the one hand , concerning The Very First of The Hypotheses , almost all concur
ουν μεν περι της πρωτιστης των υποθεσεων σχεδον απαντες συμπεφωνηκασιν
with each other , that through This Hypothesis **Plato** also Worthily Celebrates The Super-Ousian
αλληλοις δια ταυτης της υποθεσεως τον Πλατωνα και αξιουσι ανυμνειν της υπερουσιου
Source of The Wholes as That which is Ineffable and Unknown and Beyond All Being .
αρχης των ολων το αρρητον και αγνωστον και επεκεινα παντος του οντος .
Whereas on the other hand , concerning The Hypothesis After This , not all explain Self
δε Περι της μετα ταυτην ου απαντες αναδιδασκουσιν
in The Same Way . For on the one hand , the ancients and the participants of The Philosophy
τον αυτον τροπον . Αλλ’ μεν οι παλαιοι και μετασχοντες της φιλοσοφιας
of **Plotinus** say that The Intellectual Nature Comes-to-Light from This Source ,
Πλωτινου λεγουσι την νοεραν φυσιν πεφηνεναι ενταυθα
Subsisting from The Super-Ousian Source of Beings , and
P22 υφισταμενην απο της υπερουσιου αρχης των οντων , και
Endeavoring to Harmonize-together All Such Conclusions Arising-Forth through This
επιχειρουσιν συναρμοζειν πανθ’ οσα συμπερασματα προτεινεται δια ταυτης
to The Singular and All Perfect Power of The Intellect .
τη μια και παντελει δυναμει του νου :
Surely then on the other hand , **Syrianos** , The One who Leads us to The Truth about The Gods
δη δε ο καθηγεμων ημιν της αληθειας περι θεων
and The Bosom-Friend of **Plato** - in order that we may speak like **Homer** -
και αοριστης του Πλατωνος , ινα ειπωμεν καθ’ Ομηρον ,
by transferring the indefinite of the theory of the more ancient ones to The Definite Limit ,
μεταστησας το αοριστον της θεωριας των παλαιοτερων εις ορον
and by Turning-about that which is confused to an Intellectual Separation
και περιαγαγων το συγκεχυμενον εις νοεραν διακρισιν
of The Different Orders , that were Communicated in an unwritten way and in these works
των διαφορων ταξεων , ταις συνουσιαις αγραφοις καν ταις πραγματειαις
about These Orders , he was Encouraging us to Adopt/Take/Grasp This Separation
περι τουτων παρεκελευετο λαμβανοντας την διαιρεσιν
of the Conclusions by Articulation and to Refer This Division to The Divine Kosmic-Orders ,
των συμπερασματων κατ’ αρθρον αναφερειν επι τους θειους διακοσμους ,
and on the one hand , to Harmonize The Very First and Most Simple of Those being Indicated
και μεν εφαρμοζειν τα πρωτιστα και απλουστατα των δεικνυμενων
to The Primary of The Beings ;
τοις πρωτιστοις των οντων ,

and on the other hand , to Harmonize Those in The Middle Order to The Middle Beings ,
δε τα μεσα τοις μεσοις ,
surely then just as The Order They were Allotted Among The Beings ;
δη ωσπερ την ταξιν ελαχε εν τοις ουσι ,
then finally , those that are last and multiform , to the last beings .
δε τα εσχατα και πολυειδη τοις εσχατοις .
For The Nature of Being is not Singular and Simple and Indivisible ;
γαρ η φυσις του οντος εστιν Ου μια και απλη και αδιαιρετος :
but just as among those that are perceptible by the senses ,
αλλ' ωσπερ εν τοις αισθητοις
on the on the hand , The Mighty Heaven Himself is One ,
μεν ο μεγας ουρανος ουτος εις ,
whereas on the other hand , He Comprehends in Himself The Multitude of Bodies ,
δε περιεχει εν εαυτω πληθος σωματων ,
and on the one hand , The Monad is Connective of The Multitude ,
και μεν η μονας συνεκτικη του πληθους ,
whereas on the other hand , The Order of Procession is in The Multitude
δε ταξις της προοδου εστι εν τω πληθει
and on the one hand , of those perceptible by sense , Some are First , Some are Middle
και μεν των αισθητων τα πρωτα τα μεσα
whereas on the other hand , some bodies are last ,
δε τα εσχατα ,
and Prior to These , among The Souls , The Multitude of Souls Subsist from One Soul ,
και προ τουτων εν ταις ψυχαις , το πληθος των ψυχων υπεστη απο μιας της ,
and of These Souls , on the one hand , Some are Nearer to The Wholeness of Themselves ,
και τουτων μεν αι εγγυτερω της ολοτητος εαυτων
while on the other hand , Some have been placed more remote from Their Wholeness ,
δε αι εταχθησαν πορρωτερω
while Some , also Fill-up The Middle of Those Extremes ;
δε αι και συμπεπληρωκασιν την μεσοτητα των ακρων ,
without a doubt , in this way , it is also necessary that of The Genera of Truly-Real Beings ,
δηπου ουτως και αναγκη των γενων των οντως οντων
on the one hand , Those that Possess The Idea of The One and are Hidden
μεν τα ενοειδη και κρυφια
should be Established in The Singular and Primary Cause of The Wholes ,
ενιδρυσθαι τη μια και πρωτιστη αιτια των ολων ,
while on the other hand , Some Proceed into The Whole Multitude and The Whole Number ,
δε τα προεληλυθεναι εις το παν πληθος και τον ολον αριθμον ,
while Those in The Middle , should Hold-fast The Bond of Union of Selves ,
δε τα εν μεσω κατεχειν τον συνδεσμον αυτων ,
and one should not Harmonize The Characteristics of The Primary with The Secondary
και μητε εφαρμοζειν τας ιδιοτητας των πρωτων τοις δευτεροις
nor The Characteristics of Those that are Subordinate with Those that are More-Unific ,
μητε τας των υφειμενων τοις ενικωτεροις ,
since The Powers and The Orders are Different in this Procession
αλλα των μεν δυναμεις και των δε ταξιν αλλας εν ταυτη τη προοδω

and The Secondary have been Revealed to be Different from The Primary .
και των δευτερων εκφανσιν ειναι αλλας απο των πρωτων .
Therefore in order that we speak concisely , on the one hand , **The One Being**
ουν Ιν’ ειπωμεν συνελοντες , μεν το εν ον
Proceeds from **The Unity** that is Prior to The Real Beings ,
προεισι απο της εναδος της προ των οντων ,
while on the other hand , Producing The Whole Divine Genus , such as
δε απογεννα το παν θειον γενος , τε
The Intelligible and The Intellectual and The Super-Heavenly and
το νοητον και το νοερον και το υπερουρανιον και
That Genus which Proceeds as far as The En-Kosmic-Beings ;
το προεληλυθος μεχρι των εγκοσμιων :
and Each-one of The Conclusions must also be Cognitive of A Divine Characteristic .
και εκαστον των συμπερασματων δει και ειναι γνωριστικον θειας ιδιοτητος .
If then All The Conclusions also Harmonize with All The Processions of **The One Being** ,
Ει δε παντα και εφαρμοζει πασαις τας προοδοις του ενος οντος ,
then I believe that it is not at all surprising that Some Conclusions
αλλ’ οιμαι ουδεν θαυμαστον τα μεν αλλαις
should be More Applicable/Proper to Some Hypotheses than to others .
μαλλον προσηκειν τα υποθεσεσι δε αλλαις .
For on the one hand , The Characteristics of Certain Kosmic-Orders
γαρ μεν Τα ιδια τινων διακοσμων
do not necessarily belong to All The Gods ;
ουκ εξ αναγκης υπαρχει πασι τοις θεοις ,
whereas in turn without a doubt , Those Characteristics that *Belong* to All The Gods ,
δε αυ δηπου τα υπαρχοντα πασιν
are *Much More Present* with Each One of The Gods .
P23 πολλω μαλλον παρεστιν εκαστοις .
Thus on the one hand ***, if we attribute*** to Plato , a periodic separation
ουν μεν Ει παρεισηγομεν τω Πλατωνι επεισοδιωδη διαιρεσιν
of The Divine Orders and do not also clearly show that in the other Dialogues Self Celebrates
της θειων ταξεων και μη καν σαφως επεδεικνυμεν τοις αλλοις διαλογοις αυτον υμνησαντα
The Processions of The Gods from On-High as far as Those that are Last ,
τας προοδους των θεων ανωθεν αχρι των εσχατων ,
on the one hand , at times , in Myths concerning images/figures/bodies/fictions ,
μεν οτε εν μυθικοις πλασμασιν ,
and on the other hand , at times , in Other Theological Ways ,
δε οτε εν αλλοις θεολογικιος τροποις ,
then we shall ***incorrectly*** attribute to Self such a separation of being and along with this ,
αν ατοπως ανετιθεμεν αυτω την τοιαυτην την διαιρεσιν του οντος και μετα τουτου
such a procession of The One ;
της προοδου του ενος ;
but if we can show from The Other Dialogues - as it will be quite-clear for us as we proceed -
δε ει επιδεικνυμεν εκ των αλλων διαλογων , ως εσται καταφανες ημιν προελθουσιν ,
that Self has Celebrated All The Kingdoms of The Gods , *in a certain/proper way* ,
αυτον υμνησαντα απασας τας βασιλειας των θεων κατα τροπον ,

How then is it not impossible that on the one hand , in **The Most Mystic** of His Works ,
πως ουκ αδυνατον μεν εν τη εποπτικωτατη των πραγματειων
Self should transmit through **The 1st Hypothesis** The Pre-eminent Transcendency of **The One**
αυτον παραδιδοναι δια της πρωτης υποθεσεως την υπεροχην εξηρημενην του ενος
in Relation to All The Genera of The Beings and to The Self Being and to The Psychic Ousia
προς απαντα τα γενη των οντων και το αυτο ον και την ψυχικην ουσιαν
and to The Idea , and if it so happens , to The Matter , whereas on the other hand ,
και το ειδος και ει τυχοι την υλην , δε
Self made no Logos on behalf of the Divine Processions and the Orderly Separation in Selves ?
πεποιησθαι μηδενα λογον υπο των θειων προοδων και της ταξει διακρισεως εν αυτων ;
For if one should only contemplate those that are last ,
γαρ Ειτε εδει μονον θεωρειν τα εσχατα ,
then why do we touch on The Primary Source that Is Prior to The Others ?
πως εφηπτομεθα της πρωτιστης αρχης προ των αλλων ;
Or if we think fit to Unfold The Multitude of The Related Hypotheses ,
Ειτε ηξιουμεν εφφαινειν το πληθος των οικειων υποθεσεων ,
then why do we pass-over The Genus of The Gods and The Divisions in Self ?
δε παρελιμπανομεν(παραλειπω) το γενος των θεων και τας διαιρεσεις εν αυτω ;
Or if we Unfold All The Natures Descending from The First as far as The Last ,
Ειτε πασας τας φυσεις υποβασεως απο του πρωτου μεχρι της εσχατης ,
then why do we leave unknown
πως αφιεμεν αγνωστους
The Whole Kosmic-Orders of Divine Beings Subsisting between The One
τας ολας διακοσμησεις των θειων υφεστωσας τε μεσας του ενος
and Those that are Deified in any way at all ?
και των εκθεουμενων οπωσουν ;
For All These Logos show that The Whole Work falls short
γαρ Απαντα ταυτα αποδεκνυσι την ολην πραγματειαν ελλειπουσαν
According to The Knowledge of The Divine Beings .
κατα την επιστημην των θειων .
And certainly in turn , in the ***Philebus*** (**16**D) , Socrates calls forth
Και μην και εν Φιληβω ο Σωκρατης παρακελευεται
Those that Love The Contemplation of The Beings to The Method of Division
τοις φιλοθεαμοσι των οντων τη μεθοδω διαιρετικη
and to Always Explore The Monads and The Dyads or Triads of The Whole Kosmic-Orders
και αει ζητειν τας μοναδας τε και τας δυαδας η τριαδας των ολων διακοσμων
or any Other Numbers that Proceed from Selves .
η ουστινασουν αλλους αριθμους προιουσας απ’ αυτων .
If then This is Rightly Maintained , then without a doubt the ***Parmenides*** which must Use
Ει δε τουτο ορθως παρειληπται , και δηπου τον Παρμενιδην δει χρωμενον
The Whole Dialectical Method and Discourse about The One Being
τη συμπαση διαλεκτικη και διαλεγομενον περι του ενος οντος
should never consider The Multitude as being Prior to **The One** ,
μητε επισκοπειν το πληθος προ του ενος
nor to Abide/Remain in The Singular Monad of The Real Beings ,
μητε μενειν επι της μιας μοναδος των οντων

nor generally , to immediately refer The Whole Multitude of The One Being
μηδ’ ολως ευθυς προσφερειν το συμπαν πληθος του ενος οντος
to **The One** which is Beyond All The Real Beings , but should on the one hand ,
τω ενι επεκεινα παντων των οντων , αλλα μεν
Unfold The Primary Beings That Are also Most-Akin to The One *In A Hidden Way* ,
εκφαινειν τα πρωτα οντα και συγγενεστατα τω ενι κρυφιως ,
but Unfold The Genera of Gods which Subsist According to Procession *In The Middle* ;
δε τα γενη των θεων κατα προοδον την μεσα
I mean on the one hand , Those that are More-Divided than Supremely-United , but
μεν των μαλλον διηρημενα ακρως ηνωμενων
on the other hand , are Allotted A More-Perfect Union than Those that have Proceeded to All ;
δε λαχοντα τελεωτεραν ενωσιν των προεληλυθοτων επι παν ,
and finally , Unfold Those that Subsist according to the Last Division of Powers *In The Last* ,
δε τα υφεστηκοτα κατα την εσχατην διαιρεσιν των δυναμεων τελευταια
and Immediately along-with These , The Self Deified Ousia .
και ηδη μετα τουτων την αυτην εκθεουμενην ουσια .
Now then , if The Logos Brings-to-Light that **The 1st** of The Hypotheses is about **The One** ,
τοινυν Ει ο λογος απεφηνε η πρωτη των υποθεσεων εστιν περι του ενος ,
which ‘Is’ Beyond All Multitude ,
P24 ο επεκεινα παντος πληθους ,
then without-a-doubt it is necessary that The (**2nd**) Hypothesis after This One ,
δηπου δει την μετα ταυτην
must not Unfold Being in an indefinite and indistinct way ,
μη εκφαινειν το ον αδιοριστως και αδιακριτως ουτω ,
but must Reveal All The Orders of The Beings In A Definite and Distinct Way .
αλλα πασας τας διακοσμησεις των οντων .
For just as Socrates teaches us in the ***Philebus*** (**16**D-E) , The Way of Division
γαρ καθαπερ ο Σωκρατες εδιδαξεν ημας εν τω Φιληβω , ο τροπος της διαιρετικης
rejects referring The Whole Multitude to **The One** At-Once .
αποδοκιμαζει προσφερειν Το ολον πληθος τω ενι ομου .
Now then we must still make The Self Point clear by the Way of the Demonstrations .
τοινυν Ετι καταδη– το αυτο κακ –σωμεθα του τροπου των αποδειξεων .
For on the one hand , The First of the Conclusions come to Be Immediately Quite-clear
γαρ μεν Τα πρωτα των συμπερασματων γινεται ευθυς καταδηλα
through the Least , Most-Simple , Most-Recognized and as it were Most-Common Reflections ,
δι’ ελαχιστων τε και ως οιον απλουστατων και γνωριμωτατων και οιον κοινων εννοιων ,
whereas on the other hand , Those that are next in order to These become clear
δε τα εφεξης τουτων
through a greater number of conclusions and through those are more various ,
δια πλειονων και ποικιλωτερων ,
and finally , those conclusions that are last are all-perfectly the most composite ;
δε τα εστι εσχατα παντελως συνθετωτατα :
for He Always Uses The First Conclusions as Indicative/Pointing to those that follow
γαρ αει χρηται τοις πρωτοις συμπερασμασιν αποδειξεις εις των εχομενων
and Extends-forth Their Intellectual Paradigm in Their Geometrical Order or in
και προτεινει της νοερον παραδειγμα εν γεωμετρια ταξεως η

The Other Disciplines , by The Co-ordination of These Conclusions in Relation to Each-Other .
τοις αλλοις μαθημασι την συναρτησιν τουτων των συμπερασματων προς αλληλα .
Now then , if The Logos’ bear a likeness of The Realities of which they are interpretations ,
τοινυν Ει οι λογοι φερουσιν εικονα των πραγματων ων εισιν εξηγηται
just as the Unfoldings from the Demonstrations also have to be , so also must The Order
ως αι ανελιξεις απο των αποδειξεων και εχουσιν ουτως και αναγκη ταξεως
of The Realities be Exhibited , for on the one hand , I think that Those that Arise from
τα εχειν δεικνυμενα , γαρ μεν οιμαι τα δι’
The Most Simple Sources must Necessarily Wholly Possess The Idea of Their Source
απλουστατων αρχομενα αναγκαιον παντως αρχοειδεστατα
and must Necessarily also Be Arranged as Being-United with **The One** (**Self**) ;
και τεταχθαι συνηνωμενα τω ενι ,
while on the other hand , Those that are always multiplied and depend upon various
δε τα αει πληθυομενα και ηρτημενα ποικιλων
demonstrations , have Proceeded by departing much farther away from **The One** , if it is
αποδειξεων προεληλυθεναι της αποστασεως πορρωτερον του ενος , ει
Lawful to say . For on the one hand , those demonstrations that will have secondary conclusions ,
θεμις ειπειν . γαρ μεν Οις αν υπαρχη τα δευτερα συμπερασματα ,
must also have those Conclusions that are Prior than Selves ; whereas on the other hand ,
αναγκη και υπαρχειν τουτοις τα προ αυτων : δ’
Those which have Primary and Self-Spontaneous and Simple Conclusions , will not necessarily
οις πρωτουργα και αυτοφυη και απλα τα , αν ουκ αναγκη
Be Present with Those that are more composite , indicated through many Intermediate Beings ,
παρειναι τα συνθετωτερα δεικνυμενα δια πλειονων οντα
which are also farther away from The Source of The Real Beings . It is Accordingly
και πορρωτερω της αρχης των οντων . αρα
Reasonable that Some of The Conclusions are Indicative of More-Divine Orders ,
Εοικεν τα μεν ειναι εκφαντικα θειοτερων ταξεων
while Other Conclusions , are Indicative of more-Subordinate Orders ;
τα δε καταδεεστερων ,
and Some , are Indicative of More-Unific , and Others , even now of more-Multiple Orders ;
και τα μεν ενικωτερων τα δε ηδη πληθυομενων ,
and Some , that Possess more of The Idea of The One , and others , of the more multiform .
και τα μεν μονοειδεστερων τα δε πολυειδεστερων .
For *In Every Case* Demonstrations Arise from Their Causes and from Those that are Primary .
γαρ εκασταχου Αι αποδειξεις εισι εκ των αιτιων και των πρωτων .
Now then , if The Prior Conclusions are The Causes of Those that are Secondary ,
τοινυν Ει τα προτερα συμπερασματα αιτια των δευτερων ,
then there is An Order of Causes and of Those that are Caused among the many conclusions ,
εστιν ταξις αιτιων και αιτιατων εν τω πληθει των συμπερασματων ,
and since to confuse and to see All in a indefinite way in **One** ,
και συγχειν και θεωρειν παντα αδιοριστως εν ενι
does neither Properly belong to The Nature The Realities , nor to The Knowledge of **Plato** .
ουτε προσηκει τη φυσει των πραγματων ουτε τη επιστημη του Πλατωνος .

Chapter 11 - ια

Surely then , let us Test The Soundness of Self in Another Way
P25 δη ουν περικρουσωμεν αυτο καθ’ ετεραν οδον
and let us see with our Understanding in what way Self rings unsound .
και θεωρησωμεν τη διανοια οπη φθεγγεται σαθρον .
For if you wish , let it be said that the Conclusions of This **2nd** Hypothesis
γαρ ει βουλει Λεγεσθω τα συμπερασματα ταυτης της υποθεσεως
are about The Truly-Real Being and let The **1st** Hypothesis be granted by us .
περι του οντως οντος και την πρωτην συγκεχωρησθω παρ’ ημων .
But Seeing that This is Multitude and not only **One Self** , just as **The One Prior** to Beings –
Αλλ’ επειδη τουτο εστι πληθος και ουχ μονον εν αυτο , ωσπερ το εν προ των οντων –
for **The Being** is **Experienced** by **The One** , as the Elean guest also informs us in the ***Sophist***
γαρ το ον εστι πεπονθος το εν , ωσπερ ο Ελεατης ξενος και ανεδιδαξε ημας εν Σοφιστη
about these matters (**245**B) , and as it is customarily repeated by selves , who on the one hand ,
περι τουτων και ειωθε θρυλλεισθαι παρ’ αυτοις , μεν
establish that **The First Is One** , while on the other hand , **Intellect Is One Many** ,
τιθεμενοις το πρωτον εν , δε τον νουν εν πολλα ,
whereas **Soul** is **One** and **Many** , and finally , **Bodies** are **Many** and **One** –
δε την ψυχην εν και πολλα , δε τα σωματα πολλα και εν –
Now then seeing that the following has been said countless times ;
τοινυν επειδη τουτο μυριολεκτον ,
that together with The Union there is also Multitude in The Truly-Real Being ,
μετα της ενωσεως εστιν και πληθος εν τω οντως οντι ,
if only they will affirm whether These Harmonize with The Whole
φησουσιν ποτερον ταυτα εφαρμοζειν τω ολω
but not with The Parts of Being , or with both The Whole and The Parts ?
δε ουκετι τοις μερεσιν του οντος η και τω ολω και τοις μερεσι ;
And again we ask selves whether they assign All of The Parts of Being to Each ,
παλιν ερησομεθα αυτους ποτερον αποδωσουσιν παντα των μερων του οντος εκαστω
or whether they distribute different ones to the different parts in Self ?
η διανεμουσι τα μεν αλλοις τα δε αλλοις των μερων εν αυτω .
Now then on the one hand , if they deem worthy that each part should alone harmonize
τοινυν μεν Ει αξιωσουσιν εκαστον μονον προσαρμοττειν
with The Whole , then Being will Be composed of non Beings ,
τω ολω , το ον εσται εξ ουκ οντων
and that which is moved , will be composed of The Immovable ,
και το κινουμενον εξ ακινητων
and That which is At-Rest , will be composed of those deprived of Rest ,
και το εστως εκ των εστερημενων της στασεως
and absolutely All will be composed of their opposites ,
και απλως παντα εκ των αντικειμενων ,
and we shall no longer be in Accord with The Logos of ***Parmenides*** (**142**C) ,
και αν ουκ ετι συναδοιμεν τω λογω Παρμενιδου ,
who says that The Parts of **The One Being** are also Wholes *In A Certain Way* , and that
ος φησι τα μερη του ενος οντος ειναι και ολα πως και

Each One of Selves Possesses both One and Being *In A Way Resembling* The Whole .
εκαστον αυτων υπαρχειν τε εν και ον παραπλησιως τω ολω .
But if we assign All to Each we shall also make nothing that is not All ,
δε Ει δωσομεν τα παντα εκαστω και ποιησομεν ουδεν οτι μη παντα ,
then how can The Highest-Summit of Being and The Most-Unified Wholeness
πως το ακροτατον του οντος και το ενικωτατον ολοτητα
Contain an Un-Circumscribed/In-Determinate Multitude of Parts ?
εξει απερληπτον πληθος μερων ;
How then can Self Contain At-Once The Whole Number , Figure , Motion and Rest ,
Πως δε και ομου τον ολον αριθμον και σχημα και κινησιν και στασιν
and to say it concisely , All The Ideas and Their Genera and Species ?
και ως φαναι συνελοντι , παντα τα ειδη και τα γενη ;
For These Differ from Each Other and also claim that which is impossible .
γαρ Ταυτα διαφερει αλληλων τε και λεγειν αδυνατα .
Surely then Those that Are Near to **The One** will also be *similarly multiplied*
δη ουν τα εγγυς του ενος τε Εσται ομοιως πεπληθυσμενα
for us as *those far away* from **The One** , and furthermore
ημιν και τα πορρω , και
That which is The Very First will not be a lesser Multitude than that which is last
το πρωτιστον ου ελαττον πληθος παρ’ του εσχατου
nor in turn will the very last be less One than The Very First ,
ουδε αυ το εσχατον εσται ελαττον εν παρ’ του πρωτιστου
and The Middles will not Differ according to Their Division from the Extremes .
και τα μεσα αδιαφορα κατα την διαιρεσιν των ακρων .
Now then Seeing that it is *not* Proper to assign all this multitude of conclusions
τοινυν Οτε μητε προσηκει αποδιδοναι συμπαν τουτο το πληθος των συμπερασματων
to The Whole Alone , nor to make all The Parts of Being in a nearly-resembling-way to all ,
P26 τω ολω μονω μητε ποιεν παντα των μερων του οντος εν παραπλησιως πασι ,
it remains without-a-doubt that those that are Different
λειπεται δηπου τα μεν αλλοις
harmonize with others that are Different !
εφαρμοζειν τα δε αλλοις .
Is it not necessarily the case that The Numbering/Enumeration of The Conclusions
Ουκουν αναγκαιον την απαριθμησιν των συμπερασματων
either be without-order , or Set-in-Order ; but if on the one hand , they say that
η ειναι ατακον η τεταγμενην : αλλ’ ει μεν φησουσιν
They are without-order , then their logos neither responds in Accord with The Dialectical Way
ατακτον , λογον ουτε ερουσιν προσηκοντα τη διαλεκτικη
nor with The Way of The Demonstrations which Always Assign The Production
ουτε τω τρωπω των αποδειξεων αει διδοντι την γεννησιν
of The Secondary from The Primary Beings nor to The Knowledge of Plato
τοις δευτεροις εκ των προτερων ουτε τη επιστημη του Πλατωνος
which Accompanies The Order of The Realities *Everywhere* .
συνοδευοντος τη ταξει των πραγματων πανταχου :
Whereas on the other hand , if they say The Conclusions are Set-In-Order ,
δε ει τεταγμενην ,

then I think it is entirely necessary , that they should either begin from
οιμαι παντως αναγκαιον η αρχεσθαι απο
Those that are First According to Nature , or from those that are last .
των πρωτων κατα φυσιν η απο των εσχατων ;
But if on the one hand , from those that are last ,
αλλ' ει μεν απο των εσχατων ,
then on the one hand , **The One Being** will be last ,
μεν το εν ον εσται εσχατον ,
while on the other hand , That which is Being-Moved according to **Time** will be first .
δε το κινουμενον κατα χρονον πρωτιστον .
This however is certainly impossible ; for on the one hand , That which Partakes of **Time**
Τουτο μην αδυνατον : γαρ μεν το μετεχον χρονου
must also Participate of **The One Being** *before* , by a much greater Necessity ,
και μετεχειν του ενος οντος πολλω αναγκη ,
while on the other hand , That which Participates of **The One Being**
δε το μετειληφος του ενος οντος
does not also Necessarily Participate of **Time** ; accordingly , **The One Being** is Beyond **Time** .
ουκ και αναγκη μετεχειν του χρονου : αρα το εν ον εστιν επεκεινα του χρονου .
Now then , if on the one hand , Plato begins from **The One Being** ,
τοινυν Ει μεν αρχεται απο του ενος οντος ,
but on the other hand , He ends in That which Participates of **Time** , then He Proceeds from
δε καταληγει εις το μετεχον του χρονου , προεισι
On-High ; from The Very First as far as The Last Parts of **The Truly-Real Being** ;
ανωθεν κακ των πρωτιστων αχρι των εσχατων μερων του οντως οντος :
so that on the one hand , The Primary Conclusions should be referred to The Primary Orders ,
ωστε μεν τα πρωτιστα των συμπερασματων ανενεκτεον επι τας πρωτιστας ταχεις ,
while on the other hand , According to The Self-Same Logos
δε κατα τον αυτον λογον
The Middle Conclusions should be referred to The Middle Orders ,
τα μεσα επι τας μεσας ,
and finally as it is clear , the last conclusion should be referred to The Last Orders ,
δε ως δηλον το εσχατον επι τας εσχατας ,
Seeing that The Logos has Revealed it is Necessary that
επειπερ ο λογος επεφηνεν αναγκαιον ως
Different Conclusions should be Apportioned to Those that are Different
αλλα μεν διανεμειν αλλαις
and that Such A Distribution should also Begin from The Highest Summits .
και τοιαυτην την διανομην και αρχεσθαι απο των ακροτατων .
And certainly , as I also believe , The Order of The Hypotheses
Και μην και οιμαι η ταξις των υποθεσων
is Sufficient Evidence of That which we claim ; for on the one hand ,
εστιν ικανον τεκμηριον ων λεγομεν : γαρ μεν
The One which is Exempt from All Multitude , is Allotted The First Order
του ενος ο εστι εξηρημενον παντος πληθος ελαχε η πρωτιστην ταξιν
and The Unfolding/Evolution of All The Logos' Begins from Self , whereas accordingly
και η ανελιξις απαντων των λογων ωρμηται απ' αυτης , αρα

on the other hand , The Second Order after This is about The Truly-Real Beings
δε δευτεραν μετα ταυτην περι των οντως οντων
and of The Unity of which These Participate ,
και της εναδος υπο τουτων μετεχομενης ,
then finally The Third in Due Order is about The Soul .
δε η τριτην εφεξης περι της ψυχης ,
Therefore , The Third Order is either about every soul or else it is not ;
ουν ειτ’ απασγης ειτε και μη :
for our Leader **Syrianos** has shown This in an All-Beautiful Way that The Logos
γαρ τω ημετερω καθηγεμονι δεδεικται τουτο παγκαλως ως ο λογος
about The Whole Souls is also Presupposed According to The **2nd** Hypothesis .
περι των ολων ψυχων και προειληπται κατα την δευτεραν υποθεσιν .
Now then , if The Order of These **Three** Hypotheses Proceeds According to
τοινυν Ει η ταξις τουτων τριων υποθεσεων προεληλυθε κατα
The Nature of The Realities , then it is clear that (**Parmenides 143**A)
την φυσιν των πραγματων δηλον οτι
on the one hand , The **2nd** Arises-together-with The **1st** that is also Prior to Self ,
μεν της δευτερας συμφυομενα τα πρωτα τη προ αυτης ,
while on the other hand , The **3rd** follow after Self .
δε τα εσχατα τη μετ’ αυτην .
For what would be Revealed to those who are not entirely in-experienced in such Logos’
Και γαρ τι αν φανειη τοις μη πανταπασι απειρος των τοιουτων λογων
to be More-Akin to **The One** , than **The One Being** ,
συγενεστερον τω ενι η του εντος οντος ,
which The First of The Conclusions of The **2nd** Hypothesis Unfolds into Light ?
ο πρωτον των συμπερασματων της δευτερας εκφαινεται ,
Or what is More-Attentive to The Soul , than That which Participates of **Time** in a Partible Way ,
η προσεχεστερον τη ψυχη , η του μετεχοντος χρονου μεριστως ,
and which are those exhibited last in Self (**2nd** Hypothesis) ?
P27 ο εστιν των δεικνυμενων εσχατον εν αυτη ;
For The Life of Partial Souls also Exists According to **Time** , just as That of Whole Souls ,
γαρ το ζην ταις μερικαις ψυχαις Και κατα χρονον , ωσπερ και ταις ολαις ,
and **The One Being** is **That** which is Primarily and Redundantly Participates
και το εν ον εστι το πρωτως και πλεονασαν μετασχον
of **The One** Conjoined-Together-With **The Being** in Relation to The Imparticipable Unity .
του ενος συναρτησει του οντος τη της αμεθεκτου εναδος .
But if This Is The Middle Hypothesis after Properly-Fitting The Highest to The Highest ,
δε Ει ταυτης ουσης της μεσης υποθεσεως οικεια τα ακρα τοις ακροις ,
then without-a-doubt we should also Harmonize The Middles to The Middles ;
δηπου και εφαρμοσομεν τα μεσα τοις μεσοις :
for This Hypothesis Originates from **The One Being** ,
γαρ αρχομενη απο του ενος οντος
then Proceeds through All The Genera after **Self** ,
προεισι δια παντων των γενων μετ’ αυτο ,
until She Ends in The Nature that Participates of **Time** .
αχρις καταληξη εις την φυσιν μετεχουσαν του χρονου .

And surely then on the one hand , we are lead to show The Same Conclusions as made before
Και δη μεν ηγουμεθα δεικνυναι το αυτο τα τοις και ειρημενοις εμπροσθεν
from the common agreements of those interpreters of Plato who were skilled in Divine concerns .
εκ των κοινων ομολογηματων των εξηγουμενων Πλατωνος τοις δεινοις τα θεια .
For on the one hand , **Plotinos** in his book ***Concerning Numbers*** enquires if Beings Subsist
γαρ μεν Πλωτινος εν τω βιβλιω περι των αριθμων ζητησας ποτερον τα οντα υφεστηκεν
Prior to Numbers , or Numbers Prior to Beings , clearly claims that **The *First* Being** Subsists
προ των αριθμων η οι αριθμοι περο των οντων , διαρρηδην λεγει οτι το πρωτιστον ον υπεστη
Prior to Numbers , and that **Self** Produces The Divine Number .
προ των αριθμων και ως γεννα τον θειον αριθμον .
But if this is Arranged Correctly by That Man , and if Being is Productive of The ***First*** Number ,
δε Ει ταυτα διατατται ορθως εκεινος, και μεν το ον εστι γεννητικον του πρωτου του αριθμου,
Number is Produced by Being , but one must not confuse The Order of These Genera ,
ο αριθμος παραγεται υπο του οντος , δε δει ου συγχειν την ταξιν τουτων των γενων
nor collect-Selves-together into One Underlying-Reality , nor refer each one of the conclusions
ουδε συναγειν εις μιαν υποστασιν , ουδε αναφερειν εκατερον των συμπερασματων
to The Same Order , since Plato Produces The One Being *separately* , and Number *separately* ;
εις την αυτην ταξιν , μεν του Πλατωνος παραγοντος το εν ον ιδια , δε τον αριθμον ιδια ;
for it is in no way Lawful that The Cause and That which is Caused (The Effect)
γαρ ουδαμως θεμις το αιτιον και το αιτιατον
should have The Same Power or The Same Order ; since These are Distinct from Each-other ;
η εχειν την αυτην δυναμιν η ταξιν , αλλα μεν ταυτα διωρισται απ αλληλων ,
while The Knowledge concerning Selves is also Distinct ,
δε η επιστημη περι αυτων και διακεκριται
and neither are Selves One Nature nor One Logos .
και ουτε αυτων μια φυσις ουτε εις λογος .
Then in turn after This Man , **Porphyry** in his work ***Concerning Sources***
δε αυ μετα τουτον Πορφυριος εν τη πραγματεια Περι αρχων
demonstrates by many and beautiful Logos' , that on the one hand , Intellect Is Eternal ,
αποδεικνυσι εν πολλοις και καλοις λογοις τον μεν νουν ειναι αιωνιον
while on the other hand , Self contains In-Itself ***At-Once*** **Something Prior-**to-Eternity ,
δε εχειν εν εαυτω ομως τι προαιωνιον
and through which Intellect is Conjoined to **The One** (for **That** was Beyond All Eternity)
και του νου συναπτειν τω ενι (γαρ εκεινο ην επεκεινα παντος αιωνος)
since Eternity has The Second , or rather , The Third Order in That Intellect ;
δε το αιωνιον εχειν δετεραν , δε μαλλον , τριτην ταξιν εν εκεινω :
for I believe that Eternity should be Established
γαρ οιμαι τον αιωνα δει ιδρυσθαι
in The Middle of That which is Prior-to-Eternity and That which is Eternal .
μεσον του προαιωνιου και του αιωνιου .
But concerning this , not yet .
Αλλα τουτο μηπω .
Whereas nevertheless we may collect so much from what has been said ; that surely then
δε ομως λαβωμεν τοσονδε εκ των ειρημενων , οτι δη
Intellect also Contains Something in Itself that Is Better than Eternity ;
νους και εχει τι εν εαυτω κρειττον του αιωνιου :

and by admitting this , we ask The Father (Porphyry/Phaedrus) of The Logos
και λαβοντες τουτο ερωμεθα τον πατερα (Symposium 177D) του λογου
whether This Something Better than **Eternity** Is not only **One** **Being** ,
ποτερον τουτο εστιν ου μονον εν ον ,
but also Whole and Parts and All Multitude and Number and Figure
αλλα και ολον και μερη και παν πληθος και αριθμος και σχημα
and That which is Moved and That which is At-Rest ;
και κινουμενον και εστως ,
or whether we should assign Some of The Conclusions to **Self** , but not Others .
η προσοισομεν τα μεν των συμπερασματων αυτω , δε ου τα .
For on the one hand , it is impossible for All ; since *Every* **Intellectual** Motion
γαρ μεν αδυνατον Παντα : γαρ πασα νοερα κινησις
is Established *In* **Eternity** , in the same way also for Rest ; whereas
εν αιωνι , ωσαυτως και στασις :
on the other hand , if we should assign Some of The Conclusions to **Self** , but not Others ,
δε ει τα μεν , δ' ου τα ,
then it is clear that The Other Orders in **Intellect** should also be investigated
δηλον οτι τας αλλας ταξεις εν τω νω και διερευνητεον
and that Each One of The Conclusions should also be referred
P28 και εκαστον των συμπερματων ανενεκτεον
to That to which will come to Light Especially Appropriate .
επ' εκεινην η αν φαινηται μαλιστα προσηκον :
For **Intellect** is *not* **One** in Number and **Indivisible** ,
γαρ ο νους εστιν ουχ εν αριθμω και ατομον ,
as **Self** appeared to be somewhere to some of the ancients ,
ως δοκει που τισι των παλαιων ,
since **Self Comprehends** The Whole Procession of **The One Being** .
αλλα περιεχει την συμπασαν προοδον του ενος οντος .
Surely then , after These Men , the Third for us is the Divine **Iamblixos**
δη ουν μετα τουτους τριτων Εκ ημιν ο θειος Ιαμβλιχος
who in his work ***Concerning The Gods*** , censures those who place The Genera of **Being**
εν τη πραγματεια Περι θεων ητιασατο τους αποτιθεμενους τα γενη του οντος
in The Intelligibles ; for the Number and Variety of Selves is *Hurled* much farther from The One.
εν τοις νοητοις : γαρ και τον αριθμον και την ποκιλιαν αυτων βεβλησθαι πορρωτερω του ενος .
Then in turn he instructs us where These should be primarily properly placed ;
τοινυν διδασκων Που ταυτα υπο– πρωτως προσηκει –τιθεσθαι :
for They are Produced at The End of The Intellectual Order by The Gods which Subsist There .
γαρ ταυτα παραγεται προς τω τελει της νοερας ταξεως υπο των θεων επηνεγκε εκει .
Thus on the one hand , in what Way The Genera of Being are both among , and are not among
ουν μεν Πως τα γενη του οντος εστιν και εν και εστιν ουκ εν
Those Intelligibles will be quite clear later on .
εκεινοις τοις εσται καταφανες υστερον .
If then , just as in Their Arrangement ; The Intelligibles are Exempt from These Genera ,
Ει δ' , ωσπερ εκεινοις διατατεται , τα νοητα εξηρηται των τουτων γενων ,
so also then without-a-doubt , will They be much more Exempt
και δηπου πολλω μαλλον

from Likeness and Unlikeness and Equality and Inequality !
ομοιοτητος και ανομοιοτητος και ισοτητος και ανισοτητος .
Accordingly then , *not* Every Conclusion should be Harmonized to All *In The Same Way*
αρα Ουκ εκαστον των συμπερασματων εφαρμοζειν απασιν ωσαυτως
nor refer Every Conclusion to The Intelligible or Intellectual Breadth/Scope .
ουδε αναπεμπειν παν το νοητον η νοερον πλατος .
So that from that which has also been said by The Best of The Interpreters
Ωστε εξ ων και ειρηκασιν οι αριστοι των εξηγητων
when Philosophizing According to Their Own Doctrines ;
φιλοσοφουντες ιδια
both The Multitude of The Divine Orders and The Multitude of The Platonic Logos'
τε το πληθος των θειων διακοσμων και η των Πλατωνικων λογων
should be brought-to-Light as Proceeding According to an Articulated Separation .
αναφαινεται προιουσα κατ' αρθρα διακρισις .
Then in relation to that which has been said , this should also be said ;
δε Προς τοις ειρημενοις , τουτο χρη και φαναι ,
if we cannot obtain A Good Logos to say of *Any* Cause concerning the many puzzles ;
ει αν ουκ εχοιμεν ευλογον ειπειν ουδεμιαν αιτιαν περι των πολλων απορηματων
by being quite at a loss , then we shall unawares refer to Selves that which is likely and vain
διαπορουντες , αλλα ημας λησομεν αναφεροντες αυτους το εικη και ματην
to The Work of Plato (**Phaedo 59**A , **60**E) .
επι την πραγματειαν του Πλατωνος .
For first of all , by what Logos are there *only so many* Conclusions and *not* more *nor* less ?
γαρ Πρωτον δια τι μονα τοσαυτα συμπερασματα και ουτε πλειω ουτε ελαττω ;
For on the one hand , there are **Twice Seven Conclusions** in All (**Phaedo 58**A) .
γαρ μεν Εστι δις επτα τα συμπαντα :
But by there Being *So Many* , we cannot assign The Cause of This Logos unless one says
δε οντων τοσουτων ουχ εξομεν της αιτιας ο απολογισμος ουχ μη τις ειπειν
that The Logos' are Distributed in Conjunction with ***The Self Realities*** .
τους λογους συνδιαιρουντες τοις αυτοις πραγμασιν .
Second of All , neither shall we be able to find The Cause of The Order of Selves
Δευτερον δε ουδε δυνησομεθα ανευρειν την αιτιαν της ταξεως αυτων
in Relation to Each-other , and also how some have a prior , while others have a later Order
προς αλληλα και πως τα μεν ε– προτερα τα δε υστερα –ταχθη
According to The Logos of The Knowledge , ***unless***
κατα τον λογον της επιστημης , ει μη
The Order of The Conclusions Proceeds in Conjunction with The Procession of The Beings .
η ταξις των συμπερασματων συνδευοι τη προοδω των οντων .
Then in the Third place , why do Some Conclusions come to be well-known at one time
δε αυ Το τριτον τι τα μεν γινεται γνωριμα επι δηποτε
from Those that are Immediately Demonstrated , while Others from the Preceding-Ones ?
εκ τουτοις των προσεχως αποδειγμενων , τα δε εκ των ανωτερω ;
For on the one hand , The Whole that also Contains Parts is Demonstrated from The One Being ,
γαρ μεν Το ολον και εχειν μερη ειναι (**Parmenides 142**D) εκ του ενος οντος ,
while on the other hand , The Whole Subsists In Self and In Another (**Parmenides 145**B) ;
δε το εν αυτω και εν αλλω

and on the one hand , The Whole is Arranged Immediately after having Its Shape ,
μεν τετακται προσεχως μετα εχον το σχημα ,
while on the other hand , Self is Demonstrated from both The Whole and The Parts .
δε δεικνυται εκ τε του ολου και των μερων .
Or for what Logos are Some often Demonstrated from Two of Those previously presented ,
Η δια τι τα μεν πολλακις δεδειγμενων εκ δυο των προτερον προεισι ,
while others from One ? For we shall be ignorant of Each of These ,
τα δε εξ ενος ; γαρ αγνοησομεν Εκαστα τουτων
and we shall neither Contemplate The Number , nor The Order of Selves ,
και ουτε θεωρησομεν τον αριθμον ουτε την ταξιν αυτων
nor Their Kinship to Each other with Knowledge , ***unless***
ουτε την συγγενειαν προς αλληλα μετ' επιστημης , ει μη
by following Those Realities , we can bring-to-Light that This Whole Hypothesis
P29 επομενοι τοις πραγμασιν αποφηναιμεν ταυτην την ολην υποωθεσιν
is a Dialectical Adornment Proceeding from On-High through All The Middle Genera ,
διαλεκτικον κοσμον προερχομενην ανωθεν δια παντων των μεσων γενων
as far as The Terminations of **The One Being** (**Parmenides 144**D-E) .
αχρι της αποπερατωσεως του ενος οντος .
Furthermore on the one hand , if we say that all the conclusions are only demonstrated logically ,
Ετι μεν ει λεγοιμεν συμπαντα τα συμπερασματα μονον δεικνυσθαι συλλογιστικως ,
now then in what way shall we differ from those who claim to see that the whole of this work
τοινυν τι διοισομεν των λεγοντων αποβλεπειν την ολην πραγματειαν
is made of endeavors based-on-opinion and in relation to mere verbal contests ?
ποιουντων των επιχειρησεις ενδοξους και προς ψιλην γυμνασιαν
Whereas on the other hand , if They are not only Logical , but also Demonstrative ,
δε Ει μη μονον συλλογιστικως αλλα και αποδεικτικως ,
then without a doubt it is necessary that The Middle Be The Cause
δηπου αναγκη το μεσον ειναι αιτιον
and also by Nature Be Prior to The Conclusion .
και τη φυσει προτερον του συμπερασματος .
Now then , when we make The Conclusions from The Leading Logos' The Middles
τοινυν Οτε ποιουμεθα τα συμπερασματα των ηγουμενων λογων τα μεσα
of Those that Follow , then without a doubt The Realities will also Be in Relation to The Logos
των επομενων , δηπου τα πραγματα και εσται περι οι λογοι
which will also have The Similar Order According to Their Being , and Their Progeny
ων και εχοντα την ομοιαν ταξιν κατα το ειναι και τα γεννηματα
will be Causes of Those that are Subordinate and Generative of Those that are Secondary .
εσται αιτια των υποκειμενων και γεννητικα των δευτερων .
If then this is so , how can we allow All to have/be The Characteristic and Nature of Self ?
Ει δε τουτο , πως συγχωρησομεν απαντων ειναι την ιδιοτητα και φυσιν αυτην ;
For Cause and That which comes-to-be from Cause are Separated/Distinct from Each-Other .
γαρ αιτια και το γινομενον απ' αιτιας Διωρισται απ' αλληλων .
But this will also certainly happen to those who say that Her Singular Nature is to be Explored
Αλλα κακεινο μην συμβαινει τοις λεγουσι την μιαν φυσιν εξεταζομενην
in *All* The Logos' , on the one hand , by not clearly-seeing that **The One** Remains
εν απασι τοις λογοις , μεν το μη διοραν οπως το εν μενει

Indistinguishable from **The Being** in The First **3** Conclusions (**Parm 142**B5-**143**A3 ,
αδιακριτον του οντος εν τοις πρωτοις τρισι συμπερασμασιν
but is Primarily Distinguished in The **4th** Conclusion (**Parm 143**A4-B8) ,
δε πρωτως διακρινεται εν τω τεταρτω ,
whereas on the other hand , in *All* the following conclusions (**Parm 143**C1-**155**E3) ,
δε εν απασι τοις εξης
The One is Explored Separate from **The Being** by being Contemplated **Self** by **Itself** .
εξητασται χωρις του οντος θεωρουμενον αυτο καθ' εαυτο .
How then is it not necessary that These Orders Differ from Each-Other ?
Πως ουν ουκ αναγκη τας ταυτας ταχεις δισφερειν αλληλων ;
For on the one hand , That which is In-Distinguishable is More-Akin to **The One** ,
γαρ μεν Το αδιακριτον εστι συγγενεστερον προς το εν ,
inasmuch as Being in A Hidden/Occult and In-Divisible Way ,
ατε ον κρυφιως και αδιαιρετως ,
whereas on the other hand , That which is being-Separated has to be Second after This Order ,
δε το διακρινομενον εχει δευτεραν μετα τουτο ταξιν ,
while that which is thorougly-separated , has Proceeded from **The First** even farther-away .
δε το διακεκριμενον προεληλυθεν απο της πρωτιστης ηδη πορρωτερον .
If then , you are also willing to consider The Multitude of The Logos' including
Ει δε και εθελοις ανασκεψασθαι το πληθος των λογων και
the extent of The Hypothesis ; by how much Self Differs from The Hypothesis after Self ,
το μηκος της υποθεσεως οποσω διαφερι της μετ' αυτην ,
neither by this , will Self be revealed to thee to Be
ουδε ταυτη αυτην φανειται σοι ειναι
All-Perfectly about A Singular and In-Distinguishable Nature .
παντελως περι μιας και αδιακριτου φυσιν .
For on the one hand , The Logos' Concerning The Divine are Concentrated-together in
γαρ μεν Ο λογοι περι των θειων συνηρηνται εν
The More-Archetypal Causes ; for The Hidden and The Ineffable are more Abundant in These
τοις αρχηγικωτεροις αιτιοις , διοτι το κρυφιον και το αρρητον πλεοναζει εκεινων
than The Brilliant and The Known , whereas on the other hand , The Logos' become multiplied
του φανου και του γνωστου , δε πληθυονται
and evolved/un-folded by Proceeding to The Divine Kosmic-Orders that are more near to us .
και ανελιττονται προιοντες επι των θειων διακοσμησειςτας προσεχεστερας ημιν .
For on the one hand , Those that are More-Akin to That which is Ineffable and Unknowable
γαρ μεν Τα συγγενη του αρρητου και αγνωστου
and Exempt in Inaccessible/Untrodden/Pure-Holy-Places , are Allotted The Hyparxis
και εξηρημενου εν αβατοις ελαχε την υπαρξιν
that Is Quite-Foreign to Informing through Logos' , whereas on the other hand ,
αλλοτριωτεραν προς την μηνυσιν δια λογων , δε
Those that have Proceeded even farther-away , are both more known/familiar to us ,
τα προεληλυθοτα εις το προσω και γνωριμωτερα ημιν
and more visible/apparent to the phantasy than Those Selves that are Prior .
και καταφανεστερα τη φαντασια των αυτων εστι προ .

Chapter 12 - ιβ

On the one hand , if in This Source Self has been made abundantly clear for us ,
μεν ενταυθα Τουτο κεισθω πλειονων αποπεφασμενον ημιν
then it is necessary that on the one hand , The **2nd** Hypothesis should Reveal/Bring-to-Light
ουν αναγκη ως μεν την δευτεραν υποθεσιν εκφαινειν
All The Divinely-Adorned Orders , that on the other hand , Withdraw from On-High ;
απασας τας θειας διακοσμησεις δε χωρειν ανωθεν
from The Most Simple and The Most Unific of The Divine Natures to The Whole Multitude
απο των απλουστατων και ανικωτατων των θειων εις το ολον πληθος
and The Whole Number , in which The Order of The Truly-Real Beings Terminates ,
και συμπαντα αριθμον , εις ον η ταξις των οντως οντων κατεληξε ,
on the one hand , Being-Spread-Under The Unities of The Gods , and on the other hand ,
μεν υπεστρωμενη ταις ενασι των θεων , δε
Being-Divided-Together with The Ineffable and Incomprehensible Characteristics of Selves .
P30 συνδιαιρουμενη ταις αρρητοις και αφραστοις ιδιοτησι αυτων .
If then we are not deceived in admitting this , then without-a-doubt from This (**2nd**) Hypothesis
Ει δε ημεις μη εξαπατωμενοι συγκεχωρηκαμεν ταυτα , δηπου εκ ταυτης της υποθεσεως
The Co-Ordination/Continuity of The Divine Orders and also The Procession of The Secondary
την συνεχειαν των θειων διακοσμων τε και την παροδον των δευτερων
from The Primary must be assumed , including The Characteristic of All The Divine Genera .
απο των πρωτων ληπτεον και την ιδιοτητα απαντων των θειων γενων
And what , on the one hand , The Commonness of Selves is in Relation to Each-Other ,
και τις μεν η κοινωνια αυτων προς αλληλα
and what , on the other hand , The Difference of Selves is by Proceeding According to Measure ;
τις δε η διακρισις προιουσα κατα μετρα :
including The Starting-Points derived from the remaining Dialogues
και τας αφορμας εκ των λοιπων διαλογων
concerning The Truth about The Truly-Real Beings , or about The Unities in Selves ;
περι της αληθειας περι των οντως οντων η των εναδων εν αυτοις
for These must be referred to This Hypothesis .
των ανενεκτεον εις τηνδε την υποθεσιν .
For from this Source we may Contemplate The Whole Processions of The Gods
γαρ ενταυθα θεωρησομεν Τας ολας προοδους των θεων
Unfolding-into-Light and The All-Perfect Adorned-Orders of Selves According to Theological
εκφαινομενας και τας παντελεις διακοσμησεις αυτων κατα την θεολογικην
Knowledge . For given that we have shown before that The Whole Work of the ***Parmenides***
επιστημην . γαρ Επει δεδεικται προτερον η πασα πραγματεια του Παρμενιδου
Aims at The Truth in Those Realities , and that it was not devised through an unfolding
στοχαζεται της αληθειας εν τοις πραγμασιν και εστι ουκ μεμηχανημενη δια ανελιξις
of empty logos , then without a doubt it is necessary that **These 9 Hypotheses**
κενης των λογων , δηπου αναγκη ταυτας τας εννεα υποθεσεις
which it Unfolds on the one hand , by Using The Dialectical Method ,
ας διεξεισι μεν χρωμενος τη διαλεκτικη μεθοδω ,
while on the other hand , Contemplating with The Divine Knowledge ,
δε θεωρων τη θεια επιστημη ,

must be about Certain Real Natures which are either First , Middle or Last .
ειναι περι τινων πραγματων φυσεων και πρωτων η μεσων η εσχατων .
Now then , if **Parmenides** (**137**B) concurs that for Self The Whole Logos will be about
τοινυν Ει ο Παρμενιδης συμομολογει αυτω τον συμπαντα λογον εσεσθαι περι
The One and in what Way Self has to be **This** both in Relation to **Self** and to All Others ,
του ενος και πως εχει τουτο τε προς αυτο και τα παντα αλλα ,
then it is also clear that The Contemplation of **This** must Begin from The Loftiest Summits ,
μεν και δηλον ως την θεωριαν τουτου αναγκαιον αρχεσθαι απο των ακροτατων
but Terminate in That which is The Last of All .
δε τελευταν εις το εσχατον των παντων :
For The Hyparxis of **The One** Proceeds from The Loftiest Source ,
γαρ η υπαρξις του ενος προεισι ανωθεν
as far as The Most-Obscure of The Under-lying Realities .
αχρι της αμυδροτατης των υποστασεως πραγματων .
However , if indeed **The Very 1st** of The Hypotheses releases
Αλλ' επειπερ η πρωτιστη των υποθεσεων αφιησι
The Hyperbolic Incomprehensibility (**Rep 509**C) of the Primary Source by Negations ,
την υπερβολην απεριηγητον της πρωτιστης αρχης δια των αποφασεων
and shows that **Self** is Exempt from both *All* Ousia and from *All* Intuitive-Knowledge ,
και επιδεικνυσι αυτην εξηρημενην μεν πασης ουσιας δε πασης γνωσεως ,
then it is clear that The Hypothesis after Self – by Being Proximate to Self –
δηλον ως η μετ' αυτην ατε προσεχως απ' αυτης
must Unfold to Bring-to-Light The Whole Order of The Gods .
εκφαινομενη εκφαινει τον συμπαντα διακοσμον των θεων .
For He does not only assume The Intellectual nor The Ousian Way , but also
γαρ Ου μονον παραλαμβανει το νοερον ουδε το ουσιωδες , αλλα και
The Divine Characteristic of The Hyparxis throughout The Whole of The Hypothesis .
το θειον ιδιωμα της υπαρξεως δια της πασης υποθεσεως .
For what else Is The One than That which Participates of Being ,
γαρ Τι αλλο εστι το εν το μετεχομενον υπο του οντος
or The Divine One in Every Being ,
η το θειον εν εκαστω ,
and *According to Which* All are Unified in Relation to The Imparticipable One ?
και καθ' ο παντα ηνωται προς το αμεθεκτον εν ;
For just as bodies are conjoined with The Life of The Soul of Themselves ,
γαρ Ως τα σωματα συναπτεται προς τη ζωη την ψυχην εαυτων ,
and just as Souls Reach-out to The Whole Intellect and The Primary Intelligence
και ως αι ψυχαι ανατεινονται προς τον ολον νουν και την πρωτιστην νοησιν
by The Intellectual-Power of Themselves , so also then without a doubt
τω νοητικω εαυτων , ουτω και δηπου
does The Primary Intelligence Lead-up The Truly-Real Beings of Itself
της πρωτιστης ανηκται τα οντως οντα εαυτων
to The One Exempt Union and to This Cause that is Un-Proceeding .
προς τω ενι εξηρημενην την ενωσιν και ταυτη αιτιας εστιν ανεκφοιτητα .
Whereas on the one hand , since The Self Hypothesis Begins from **The One Being** ,
δε μεν Επει η αυτη υποθεσις αρχεται απο του ενος οντος

and Establishes The Summit of The Intelligibles as The First from The One ,
και υφιστησι την ακροτητα των νοητων πρωτην απο του ενος ,
but Terminates on the other hand , in The Ousia which Participates of **Time** (**Timaeus** 37A)
καταληγει δε εις την ουσιαν μετεχουσαν του χρονου
and Introduces The Divine Souls to The Extremities of The Divine Orderly-Adornments ;
και παραγει τας θειας ψυχας επ’ εσχατοις των θειων διακοσμων ,
it is Necessary that The **3rd** Hypothesis in every way Demonstrate by various conclusions
αναγκαιον την τριτην παντως επιδεικνυναι τοις ποικιλοις συμπερασμασιν
The Whole Multitude of Partial Souls and The Differences in Selves .
P31 το απαν πληθος των μερικων ψυχων και τας διαφορας εν αυταις .
And The Separate and Incorporeal Underlying-Reality Proceeds as far as These **3** Hypotheses .
Και η χωριστη και ασωματος υποστασις προεληλυθε μεχρι τουτων .
Then after this follows The Partible Nature about bodies and inseparable from Matter ,
δε Μετα ταυτην η μεριστη περι τα σωματα και αχωριστος της υλης ,
which The **4th** Hypothesis Delivers from On-High being Suspended from The Gods .
ην η τεταρτη παραδιδωσιν απο ανωθεν ηρτημενην απο των θεων .
Then The Last **9th** is The Procession of Matter ; whether Singular or Various , which
δε Τελευταια ουσης η προοδος της υλης ειτε μιας ειτε ποικιλης , ην
The **5th** Demonstrates by Negations by The Unlike Likeness of Self to The **1st** Hypothesis ,
η πεμπτη δεικνυσιν δια των αποφασεων κατα την ανομοιον ομοιοτητα αυτης προς το πρωτον .
Thus on the one hand , at-times the negations are deficiencies/losses/needs/deprivations ,
Αλλ’ μεν ου αι αποφασεις εισιν στερησεις ,
while on the other hand , at-times The Negations are Exempt Causes of All The Productions .
δε ου εξηρημεναι αιτιαι απαντων των γενομενων .
And That which is Most-Wonderful of All ; is that The Extremes are Solely Negative ,
Και , μεν ο εστι θαυμαστοτατον παντων , αι ακραι μονως αποφατικαι ,
while Some are , in A Superior Way , while others , in a deficient way ;
αλλ’ μεν καθ’ η υπεροχην δε κατα η ελλειψιν :
whereas on the other hand , Each of The Negations Under Selves is Affirmative ;
δε εκατερα των υπ’ αυτας καταφατικη ,
but in one case Paradigmatically , but in another iconically ; while The Middle belongs
αλλ’ η μεν παραδειγματικως η δε εικονικως : δε η μεση προσηκουσα
to The Order of Soul ; for This Order Arises from Affirmative and Negative Conclusions ,
τη ταξει ψυχικη : γαρ συγκειται εκ καταφατικων και αποφατικων συμπερασματων ,
since Self Possesses Its Negations that are Co-Ordinate to Its Affirmations and is it not *only*
δε εχει ταις καταφασεσι συστοιχους τας αποφασεις και ουτε μονον
multiplied like the other material natures , and neither does Self Possess **The One** Periodically
πεπληθυσται ως τα αλλα και ουτε εχει το εν επεισοδιωδες
nor as Those Prior to Self (Soul) are Offered-Up-Above as **The One** of The Ousia ,
ουτε ως τα προ αυτης υπερανενηνεκται το εν της ουσιας ,
since on the one hand , One in Self (Soul) is still Reaching-forth for The One ,
αλλ’ μεν εν εν αυτη εστιν ετι προτεινομενον το εν ,
thus on the other hand , This One will be Moved and be Multiplied ,
δε τουτο εν κινησει και πληθυσμω
and in Her Processions , Self is Swallowed-Up , as it were , by The Ousia .
και προεληλυθεν καταπινομενον οιον υπο της ουσιας .

Thus on the one hand , Such are Some of The Hypotheses which Unfold All The Beings ,
ουν μεν τοιαδε εισι τινες Αι υποθεσεις εκφαινουσαι παντα τα οντα
both Those that are Separate and Those that are Inseparable ,
τε τα χωριστα και τα αχωριστα
including The Causes of The Wholes ,
και τας αιτιας των ολων
by Being both Those that are Transcendent and by Being Those in The Self Realties
ουσας τε τας εξηρημενας και τας εν τοις αυτοις πραγμασιν
According to The Hyparxis of **The One** .
κατα την υπαρξιν του ενος .
On the other hand , besides These **5** , there are **4** Other Hypotheses ,
δε προς ταυταις τετταρες Αλλαι ,
which by taking away/removing/negating **The One** ,
αι ανελουσαι το εν
Reveal/Bring-to-Light/Unfold that All must be subverted/overthrown ;
φαινουσι παντα εκποδων
both The Real Beings and Those in Generation ,
και τα οντα και γινομενα
and that no one can still have any Being at all ;
και ουδεν ετι ουδ– ον –αμου ,
and surely then in order that it may be demonstrated
και δη ινα αποδειχθη
that **The One** Is The Cause of Their Existence and of Their Preservation ,
το εν αιτιον του ειναι και του σωζεσθαι
and that through **That** All The Beings Participate of The Nature of Being ,
και δι’ εκεινο παντα τα οντα μετεχη της φυσεως του οντος
and that Each One has Their Hyparxis Suspended/Dependant in Relation to **That** .
και εκαστον εχη την υπαρξιν ανηρτημενην προς εκεινο .
And so as to speak concisely ,
Και ως ειπειν συλληβδην ,
Through This Logos we Gather-Together All of The Beings
δια τουτο συλλογιζομεθα παντων των οντων
so that if **The One** Is , then All Beings Exist even as far as The Last Underlying-Reality ,
ως ειτε το εν εστι , παντα τα εστιν και αχρι της εσχατης υποστασεως ,
whereas if **The One** is not , then not one of the beings exist .
ειτε το εν εστι μη , ουδεν των οντων εστι .
Accordingly then , **The One** is both The Underlying-Reality
αρα το εν και το υποστατικον
and The Preserving Cause of All The Beings ;
και σωστικον Αιτιον απαντων των οντων ,
which **Parmenides** (**166C**) also Gathers-together at the end of the Dialogue .
ο ο Παρμενιδης και συνηγαγεν επι τελει του διαλογου .

Chapter 13 - ιγ

Thus on the one hand , concerning The Hypotheses of the ***Parmenides*** ,
Αλλα μεν περι των υποθεσεων του Παρμενιδου
and of The Division in Self and of The Theory/Contemplation According to Each Part ,
και της διαιρεσεως εν αυτω και της θεωριας καθ’ εκαστα
has been sufficiently explained in our Commentaries on that Dialogue ;
ικανως εξειργασται ημιν εν τοις γεγραμμενοις εις αυτον
and it is not proper to prolong in the case of these present particulars .
και ουδεν προσηκει μηκυνειν περι τουττων τω παροντι :
Whereas on the other hand , considering what has been said , we see from what Source
δε επειδη των ειρημενων παρα– εκ τινος ποθεν
The Whole of The Theology of Plato has been derived
την συμοασαν θεολογιαν –ληψομεθα
and from what Other Dialogues we may Collect into One , The Theology divided in Parts .
και εκ ποιων διαλογων συναγειν εις εν την διωρισμενην κατα μερη ,
Therefore we shall first attempt to thorougly-examine The Common Doctrines of **Plato**
*** πρωτον επιχειρησομεν διαπραγματευσωμεθα των κοινων δογματων του Πλατωνος
that Reach-Up to Sacred Concerns and to All The Divine Orderly-Adornments ,
διατεινοντων ιεροπρεπων περι και εις παντας τους θειους διακοσμους
and we will show that Each One is Defined by Self According to
και δειξωμεν οτι εκαστα διωρισται παρ’ αυτω κατα
The Most Perfect Knowledge , for The Common are Prior
την τελεωτατην επιστημην . γαρ Τα κοινα εστι προτερα
to those particular ones that are also more familiar/known according to Nature .
των ιδιων και γνωριμωτερα κατα φυσιν .
Surely then we shall first assume The Doctrines that are demonstrated in the ***Laws*** ,
P32 δη ουν πρωτον Λαβωμεθα των αποδεδειγμενων εν Νομοις
and we shall Contemplate how Those Take the Lead concerning The Truth of The Gods ,
και θεωρησωμεν οπως εκεινα ηγειται περι της αληθειας των θεων
and how Those are The Most Ancient of All Other Mystic Intellections concerning The Divine .
και ως εστι πρεσβυτερα παντων των αλλων μυστικων νοηματων περι του θειου .
Accordingly then , These are The Three Doctrines asserted by **Plato** in these writings ;
αρα δε ταυτα τρια Λεγεται παρα του Πλατωνος εν εκεινοις λεγεται ,
that The Gods Exist (**Laws** Book 10 , **893**B) ,
το τους θεους ειναι ,
that Their Pre-Intelligence/Providence Reaches-out to All ;
το προνοειν παντων ,
that The Gods Lead All Beings According to Justice (**906**) ,
το αγειν παντα τα κατα δικην
and thus in no way undergo any deviation from those that are inferior (**907**) .
και ουδεμιαν εισδεχεσθαι παραπροπην εκ των χειρονων .
Thus on the one hand , that These , of All The Doctrines in The Theology ,
ουν μεν οτι Ταυτ’ απαντων των δογματων εν θεολογια ,
Possess More-of-The-Idea-of-The-Source , is in every way quite-clear ;
εστι αρχοειδεστερα παντι καταφανες :

for what else is of A More-Leading-Nature , than The Hyparxis of The Gods ,
γαρ τι εστιν ηγεμονικωτερον η της υπαρξεως των θεων
or what else , than The Pre-Intelligence of The Idea-of-The-Good ,
η προνοιας της αγαθοειδους
or what else , than Their Un-Changing and Un-Deviating Power
η της ατρεπτου και ακλινους δυναμεως
through which The Gods also Produce Those that are Secondary in The Way of The One
δι’ ων και παραγουσι τα δευτερα μονοειδως
and Preserve Themselves in An Undefiled Way , and Turn-Them-About to Themselves ,
και σωζουσιν εαυτους αχραντως και επιστρεφουσιν προς εαυτους ,
thus on the one hand , Selves Set– The Others –in Order ,
[δε] μεν αυτοι διακοσ– τα αλλα –μουντες ,
while on the other hand , Selves undergo nothing from/by/of Those that are Inferior ,
δε πασχοντες ουδεν υπο των χειρονων
nor are Selves-changed-along-with The Variety of The Gifts that Their Providence Provides ?
ουδε συμμεταβαλλοντες τη ποικιλια των προνοουμενων ;
Therefore we shall also learn in what way Selves are Defined According to Nature ,
δε αν και μαθοιμεν Οπως διωρισται κατα φυσιν ,
if we attempt to Comprehend/Embrace In The Way of The Logos
ει επιχειρησαιμεν περιλαβειν εφοδον τω λογισμω
The Knowledge of **Plato** According to Each One of Selves ;
την επιστημονικην του Πλατωνος καθ’ εκαστον αυτων ,
and surely then Tie–*This*–Down with Certain Kinds of Irrefutable Logos’ ;
και δη κατε– τουτο –δησατο τισιν ποιοις ανελεγτοις λογοις
That The Gods Exist Prior to The Others .
εκεινος τους θεους το ειναι προ των αλλων
After this we shall also investigate such problems that are conjoined with This Doctrine .
μετα τουτο και νοησαιμεν οσα προβληματα συνηρτηται τουτω .

29 October 2022

Chapter 14 – ιδ

Surely then it is necessary that of All The Beings , Some , should only **Move** ,
δη αναγκαιον Απαντων των οντων το μεν μονον κινειν ,
while others , should only be-moved ,
τα δε μονον κινεισθαι ,
while The Beings that are Between These , should both be-moved and **Move** ;
δε τα οντα μεταξυ τουτων και κινεισθαι και κινειν :
while in the case of Those Between , it is also necessary that either ,
δε ταυτα ειναι και αναγκαιον η
while They **Move** others , They are being-moved by Others ,
κινειν αλλα κινουμενα παρ' αλλων ,
or that They should be **Self-Motive** .
η αυτοκινητα .
These **4 Underlying-Realities** are also Arranged in Order with Each other ;
ταυτας τετταρες υποστασεις και τεταχθαι εξης αλληλων ,
(**4th**) that which is said to only be-moved and undergo from The Other Primary Causes ;
την λεγομενην μονον κινεισθαι και πασχειν απ' των αλλων πρωτουργων αιτιων ,
(**3rd**) and Prior to this , That which **Moves** others but is also being-moved by Others ;
και προ ταυτης την μεν κινουσαν αλλα δε κινουμενην υπ' αλλων ,
(**2nd**) and Beyond These , That which is **Self-Motive** ; Beginning from **Herself** and Through
και επεκεινα τουτων την αυτοκινητον αρχομενην αφ' εαυτης και
The Motion of **Herself** Imparting The Likeness/Reflection of being moved to Others ;
τω κινειν εαυτην παρεχουσαν την εμφασιν του κινεισθαι τοις αλλοις ,
(**1st**) and **The Final Immovable Cause** of All Those which Participate
και την τελευταιον ακινητον απαντων των οσα μετεχει
of Productive or passive Motion .
ποιητικης η παθητικης κινησεως .
For on the one hand , All that is **The Self-Motive** Depends-upon **Another**
γαρ μεν παν το αυτοκινητον εξηρτηται αλλης
More Ancient Cause that **Is** **Always** According to **The Same**/**Selves** and **In The Same Way**
πρεσβυτερας αιτιας της αει κατα τα αυτα και ωσαυτως
and whose **Life** **Is** in **Eternity** , whereas in as much as **The Self-Motive** possesses
P33 και ης το ζην εν αιωνι αλλ' ατε κεκτημενον
Her Perfection in a transition and interval of **Life** According to **Time** , not in **Eternity** ;
την τελειοτητα εν μεταβασει και διαστασει ζωης κατα χρονον ου :
since **Time** is The Image/Likeness of **Eternity** (**Timaeus** 37D) .
γαρ χρονος εικων αιωνος :
Now then if All Those that are **Moved** by Themselves are **Moved** According to **Time** ,
τοινυν ει παντα τα κινουμενα υφ' εαυτων κινειται κατα χρονον ,
whereas on the other hand , **The Eternal Idea** of **Motion** is **Beyond One** that is borne in **Time** ,
δε το αιωνιον ειδος της κινησεως επεκεινα της φερομενης κατα χρονον ,
will be **Second** (**2nd**) in Order , and not **The First** among The Self-Motive Beings .
αν ειη δευτεραν ταξει και ου πρωτον εν τοις το αυτοκινητον ουσι .
Then in turn , **That** which is **Moves** others , but is also moved by **Others**/others
δε αυ Το κινουν αλλα δε κινουμενον υπ' αλλων

must Depend upon **The Self-Motive Nature** ; and not only **This** ,
αναγκαιον ανηρτησθαι εις την αυτοκινητον φυσιν : και ου μονον τουτο ,
but also *Every* Constitution/Fabrication that is being-moved-by-**Another** ,
αλλα και πασαν συστασιν την ετεροκινητον ,
just as **the Athenian Guest** demonstrates (**Laws** Book 10 **895**) .
ωσπερ ο Ατηηναιος ξενος αποδεκνυσιν .
for He says , that if *All* would stand still , then there will be *Nothing* that is **Moved First** ,
γαρ φησι , Ει παντα σταιη , εσται ουκ το κινηθησομενον πρωτον ,
unless Those that are Self-Motive Subsist among The Real Beings ; for on the one hand ,
μη των αυτοκινητων υφεστηκοτων εν τοις ουσιν : γαρ μεν
That which is **Immovable** , is in no way naturally-adapted to be moved ,
το ακινητον ουδαμως πεφυκος κινεισθαι ,
nor will **Self** ever be **That** which is **Moved First** ; while on the other hand ,
ουδ’ αν τοτε κινηθειη πρωτον , δε
the alter-motive will be in-need of **Another Motive Power** .
το ετεροκινητον αν δεοιτο αλλης κινουσης δυναμεως :
Therefore , only **The Self-Motive** , by Beginning from The Energy of **Itself**
δε μονον το αυτοκινητον ως αρχομενον αφ’ της ενεργειας εαυτου
will Move both **Itself** and also the others in a secondary way .
κινησει τε εαυτο και τα αλλα δευτερως .
For **Such** an Energy also Imparts The Power of being moved to those that are alter-motive ,
γαρ το τοιουτον Και ενδιδωσι την δυναμιν του κινεισθαι τοις ετεροκινητοις ,
just as The Immovable Imparts The Power of Motion to All The Beings .
ωσπερ το ακινητον την του κινειν απασι τοις ουσι .
Then in the third place , on the one hand , we must first of all Fasten/Bind
δε Τριτον αυ μεν εξαψ– πρωτως –ομεν
that which is only being-moved , from those being-moved by **Another** ,
το μονον κινουμενον των κινουμενων υπ’ αλλου
while on the other hand , being-moved by **Others** ;
δε κινουντων ετερα :
for it is necessary that both all the others and the series of those being-moved
γαρ δει τε παντα τα αλλα και την σειραν των κινουμενων
must Extend-forth in Order from **On High** as far as those that are last
διατεινουσαν ταξει ανωθεν αχρι των εσχατων
after having-been-Filled by their Innate/Proper/Fitting **Middles** .
συμπεπληρωσθαι ταις οικειαις μεσοτησιν .
Thus on the one hand , All bodies belong to those that are naturally only moved and undergo ;
ουν μεν παντα Τα σωματα εστι των πεφυκοτων μονον κινεισθαι και πασχειν :
for they are productive of nothing , by possessing an Underlying-Reality according to The
γαρ εστι ποιητικα ουδενος μετασχουσαν υποστασιν κατ’ την
Interval of Self (Becoming) and of Magnitude and Mass ; since All that is Productive and
διαστατην αυτην και μεγεθους και ογκου , ειπερ απαν το ποιητικον και
Motive of others , Naturally Produces and Moves by using an Incorporeal Power .
κινητικον αλλων πεφυκε ποιειν τε και κινειν χρωμενον ασωματω δυναμει .
Whereas on the other hand , Some of The Incorporeals are Divisible about bodies ,
δε τα μεν Των ασωματων εστι μεριστα περι τοις σωμασιν ,

while Others are Exempt from such a Division about the last of the beings .
τα δε εξηρημενα της τοιαυτης διαιρεσεως περι τα εσχατα των οντων .
Therefore Some of The Incorporeals are divisible about the masses of the bodies ,
ουν Τα μεν μεριζομενα περι τους ογκους των σωματων
whether they subsist in qualities , or in material forms
ειτε υφεστηκοτα εν ποιοτησιν ειτε εν ενυλοις ειδεσιν
of those that are at-once being-moved by another , while moving others ;
των εστι μεν κινουμενων υπ αλλου δε κινουντων αλλα :
For on the one hand , they Participate of The Power to Move because they are also
γαρ μεν μετεχει της δυναμεως του κινειν διοτι ταυτα εστι και
of The Incorporeal Share/Allotment ; while on the other hand , they are deprived of
της ασωματου μοιρας , δε αυ παρηρημενα
The Power of Verging to **Selves** since they are divided about the bodies ,
της συννευσεως εις αυτα διοτι μεριζεται περι τοις σωμασιν
and are divided-together with their subjects and since they are full of sluggishness from these
και συνδιισταμενα τοις υποκειμενοις και αναπιμπλαμενα αργιας εκ τουτων
they-are-in-need of **That** which does *not* Move by being borne along in a foreign seat ,
δειται της ουκ κινουσης φερομενης επ’ αλλοτριας εδρας
but possesses **Her Underlying-Reality** in **Herself** .
αλλ’ εχουσης την υποστασιν εν εαυτη .
Now then from what Source shall we possess That which Moves Itself ?
τοινυν Που εξομεν το κινουν εαυτο (neuter) ;
For Some of The Incorporeals that are extended into those that possess mass and interval ,
P34 γαρ Τα μεν εκτεινομενα εις ογκους και διαστασεις
or into those that are divided and subsist inseparably about selves ,
η εν τουτοις διηρημενα και υφεστωτα αχωριστως περι αυτους ,
must do one of the two ; either only be moved , or be moved by others .
αναγκη κινειν το ετερον δυειν , η μονον κινεισθαι , η κινουμενα παρ’ αλλων :
But as expressed before (**P60**.19–21) , it is also necessary that **The Self-Motive Ousia**
δε ως ειρηται προτερον και δει την αυτοκινητον ουσιαν
Perfectly Established in **Herself** , Be Prior to these , and not in others ,
παντως ιδρυμενην εν εαυτη ειναι προ τουτων και ου εν αλλοις
by Fixing **Her** Energies in Relation to **Herself** , but not in relation to the others .
απερειδουσαν τας ενεργειας προς εαυτην αλλ’ ου προς αλλα .
Accordingly then , there **Is Another *Certain* Nature** that **Transcends-Exemptly-Beyond**
αρα Εστιν αλλη τις φυσις εξηρημενη
both Bodies in Heaven and in These so-very-mutable Elements ,
και σωματων εν ουρανω και εν τοισδε πολυμεταβολος τοις στοιχειοις ,
That *from which* bodies **Primarily** derive their **Power** to be-moved .
παρ’ ης σωμασιν πρωτως τοις το κινεισθαι .
If then one must discover “What Is **This Ousia** ?” , which by being *Present in* the alter-motive
Ει δη δεοι ανευρειν ητις εστιν την τοιαυτην ουσιαν , ο τω εστι παρειναι τοις ετεροκινητοις
Imparts to selves a **Reflection** of self-motion . Considering the following beings , to which one
διδωσιν αυτοις εμφασιν αυτοκινησιας σκοπουντες επομενοι των οντων τοις ποιοις
of those that are visible shall we also refer ***A Certain* Power** of being moved from themselves ?
των ορωμενων και προσφερομεν τισι το κινεισθαι παρ’ εαυτων ,

Surely then , we shall Rightly follow Socrates (**Phaedrus 245C-246**) by also considering
δη αν ορθως επομενοι τω Σωκρατει και σκοπουντες
“What in the world are The Beings ?
τι ποτε εστι των οντων .
For surely then All **Soul**-less bodies are solely alter-motive and are naturally-adapted
γαρ δη παντα αψυχα Τα εστιν μονως ετεροκινητα και πεφυκε
to undergo whatever they may undergo , through ***A Certain* Power**
πασχειν απερ αν πασχη δια τινα δυναμιν
from an **External** and **Compelling** Motive **Source** .
εξω– και βιαζομενην κινουσαν –θεν .
Surely then , it remains that **Ensouled bodies** must also possess Such A **Reflection**/**Likeness** ,
δη Λειπεται εμψυχα τα και εχειν τοιαυτην την εμφασιν
and that they be self-motive in a secondary way , since the **Soul** by being in selves ,
και ειναι αυτοκινητα δευτερως , δε την ψυχην ουσαν εν αυτοις
Primarily moves **Herself** , and is also moved by/from **Herself** ,
πρωτως κινειν εαυτην τε και κινεισθαι υφ’ εαυτης ,
and that *just as* **She** Imparts **Life** through **The Power** of/from **Herself** , surely then
και ωσπερ παρεχειν του ζην δια την δυναμιν [υφ’] εαυτης δη
so also does **She** Impart to bodies **The Images**/**Appearances** of being moved by themselves .
ουτω και τοις σωμασιν ινδαλματα του κινεισθαι παρ’ εαυτων .
Now If on the one hand ,
–νυν Ει μεν
The Self-Motive Ousia must Necessarily Be **More-Ancient** than those that are alter-motive ,
την αυτοκινητον ουσιαν δει ειναι πρεσβυτεραν των ετεροκινητων ,
whereas on the other hand , **The Soul** is That which is Primarily **Self**-Motive , from which
δε η ψυχη το πρωτως αυτοκινητον , παρ’ ης
the appearance of self-motion is also extended to bodies , then **The Soul** will be Beyond bodies ,
ειδωλον της αυτοκινησιας και εφηκει τοις σωμασιν , τοι– η ψυχη αν ειη επεκεινα σωματων ,
and the motion of every body , will be the off-spring of **Soul** and of The Motion in **Self** .
και η κινησις παντος σωματος αν ειη εκγονος ψυχης και της κινησεως εν αυτη .
Accordingly then , it is necessary that both The Whole Heaven , and All The Bodies in Self
αρα Αναγκαιον και τον ολον ουρανον και παντα τα εν αυτω
that possess These Various Motions should be Moved , One with the Other ,
εχοντα ταυτας ποικιλας κινησεις κινουμενα το μεν αλλην το δε αλλην
(for The Circular Motion Accords to Every Nature Like This)
(γαρ η εγκυκλιος φορα κατα παντι φυσιν τω τοιωδε)
According to Nature must Possess Leading **Souls** that are More-Ancient According to **Ousia**
κατα φυσιν εχειν ηγεμονουσας ψυχας και πρεσβυτερας κατ’ ουσιαν
than Bodies , by Being Moved In **Themselves** , and **Enlighten** These from **Above**
σωματων , κινουμενας εν εαυταις , και εκλαμπουσιν τοιτοις ανωθεν
with **The Power** of Being Moved (of **Turning-About** to **Herself**) .
την δυναμιν του κινεισθαι .
Surely then **These Souls** which Dispose The Whole Kosmos *In An Orderly Way*
δη Ταυτας τας ψυχας αι διε– τον συμπαντα κοσμον –κοσμησαν
including The Allotments in Self , and everything that is corporeal ;
και τας μοιρας εν αυτω και παν το σωματικον

by being of itself without-a-share of **Life** and of being moved
παρ εαυτου αμοιρον ζωης και ον κινουμενον
and so **They** Reveal **Life** by **Breathing**-into selves **The Cause** of their Motion .
και απεφηναν ζωη εμπνευσασαι αυτοις την αιτιαν της κινησεως ,
Therefore , either All Move According to **The Logos** ,
ουν η παντα κινειν κατα λογον
or in the opposite way , which is not Lawful/Just to say .
η τον εναντιον τροπον , ο μη θεμις ειπειν .
But if on the one hand , This Kosmos and The All in Self are Arranged
Αλλ’ ει μεν ουτος ο κοσμος και το παν εν αυτω τεταγμενον
to Always be both Moved Equally and to be Borne According to Nature , just as shown
αει και κινουμενον ομαλως και φερομενον κατα φυσιν , ωσπερ δεδεικται
on the one hand , in Mathematical Disciplines , and on the other hand , in the Works of Nature ,
τα μεν εν μαθημασιν τοις τα δε εν ταις πραγματειαις περι φυσεως ,
whereas on the other hand , if This Kosmos Depends upon an irrational self , that is both
P35 δε ανηρτηται εις την αλογως αυτην τε
being moved and also moving others , by neither The Self Order of Periods , nor by The Motion
κινουμενην και κινουσαν τα αλλα , ουτε η αυτη ταξις των περιοδων ουτε η κινησις
Bounded by One Logos , nor by The Place of bodies , nor by any of Those that are Produced
ωρισμενη καθ ενα λογον ουτε η θεσις των σωματων ουτε αλλο των γινομενων
According to Nature , then This Kosmos will Possess no Cause that is Stable and be Able
κατα φυσιν εξει ουδεν αιτιαν εστωσαν και δυναμενην
to Dispose Each *In An Orderly Way* and According to The Selves and in The Same Way .
δια– εκαστα –κοσμειν και κατα τα αυτα και ωσαυτως .
For surely then , All that is irrational/lacks-**Logos** is Naturally-Adapted to be Adorned
γαρ δη παν το αλογον πεφυκεν κοσμεισθαι
by **Another** that **Is** **Indefinite** and **Unadorned** by **The Nature** of **Itself** .
υπ’ αλλου ον αοριστον και ακοσμον τη φυσει εαυτου (neuter) .
Surely then to commit/entrust , The Whole of Heaven and The Circular Revolution
δη Το επιτρεψαι τον ολον ουρανον και την ανακυκλουμενην περιφοραν
Always According to The Self-Same **Logos** In The Same Way , to something such as this ,
αει κατα τον αυτον λογον ωσαυτως , τω τοιουτω
is not in any way Adapted to The Nature of The Realities nor to our unenlightened conceptions .
εστι ουτε ουδαμως προσηκον τη φυσει των πραγματων ουτε ταις ημων αδιδακτοις εννοιας .
Whereas in turn , if The Intellectual Soul which also Uses **The Logos** Guides All ,
δε αυ Ει νοερα ψυχη και χρωμενη λογω ποδηγεται τα παντα
and if All that is Being-borne-along by The Eternal Motion is Governed by Such A Soul ,
και παν το φερομενον την αιδιον φοραν κυβερναται υπο τοιαυτης ψυχης
and if None of The Wholes Exists without-a-Share of Soul (for as Theophrastus
και μηδεν των ολων εστι αμοιρον ψυχης (γαρ ως ο Θεοφραστος
says somewhere , “No body is held in honor if deprived of Such a Power”) ,
φησιν που , ουθεν των σωματων τιμιον εστερημενον της τοιαυτης δυναμεως) ,
then do All Possess This Intellectual and Perfect and Good-Providing Power ,
ποτερον εχει τουτο το νοερον και το τελειον και το αγαθουργον
According to Participation , or According to Ousia ?
κατα μεθεξιν η κατ’ ουσιαν ;

For if on the one hand , According to **Ousia** , then it is also necessary that Every **Soul**
γαρ Ει μεν κατ’ ουσιαν , και αναγκη πασαν ψυχην
be **Such** as **This** , since Each **Soul** is Self-motive According to **The Nature** of **Herself** .
ειναι τοιαυτην , ειπερ εκαστη εστιν αυτοκινητος κατα την φυσιν εαυτης :
But if on the other hand , According to Participation , then there will be Another **Intellect**
ει δε κατα μεθεξιν , αν ειη αλλος ο νους
More-Ancient than **Soul** According to **Energy** , which Possesses **That** which **Intellects**
πρεσβυτερος ψυχης κατ’ ενεργειαν , ος εχει το νοειν
According to **Ousia** , by Pre-supposing in **Itself** The Intuitive-Knowledge
κατ’ ουσιαν προειληφως εν εαυτω την γνωσιν
of The Idea-of-The-One of The Wholes by **Its Self Existence** ; since it is also necessary that
ενοειδη των ολων τω αυτω ειναι : επει και αναγκη
The Soul that is *In The Way of* **Ousia** According to **Logos** , must possess That which is
την ψυχην ουσιωμενην κατα λογον εχειν το
According to **Intellect** by Participation , and that **The Intellectual *Characteristic*** be ***Twofold*** ;
κατα νουν δια μεθεξεως και το νοερον ειναι διττον ,
on the one hand , That which **Is *Primarily*** in **The Divine Self Intellect** ;
μεν το πρωτως εν τω θειω αυτω νω ,
on the other hand , That which ***Secondarily*** Proceeds from **That** into **Soul** ;
δε το δευτερως απ’ εκεινου εν ψυχη :
then if you wish you may add , **The Presence** in the body of **The Intellectual Enlightenment** .
δε ει βουλει , προσθες , την παρουσιαν εις το σωμα της νοερας ελλαμψεως .
For from what Source is This Whole Heaven either Spherical or Moved in A Circle ,
γαρ Ποθεν ουτος ο συμπας ουρανος η σφαιρικος η φερεται κυκλω
and Keeps-Revolving about The Self/Same According to One Definite Order ?
και ανακυκλουται περι το αυτο κατα μιαν ωρισμενην ταξιν ;
How then could Self Always be Immutably Allotted **The Idea** and (**Reflective**) **Power** of **Self**
Πως δε αει ατρεπτως ελαχε την ιδεαν και δυναμιν αυτην
According to Nature , if Self did not Participate of **Her Specific-Idea** According to **Intellect** ?
κατα φυσιν , ει μη μετειληχεν της ειδοποιιας κατα νουν ;
For on the one hand , **Soul** is The Producer of Motion ; whereas on the other hand ,
γαρ μεν Ψυχη εστι χορηγος κινησεως , δε
The Cause of The Stable Establishment and Setting-up of The Alternation into Sameness
το αιτιον (neuter) της μονιμου καταστασεως και ανιδρυτον την παραλλαξιν εις ταυτοτητα
of Those that are being Moved and into The Life which is Bound by One Logos
των κινουμενων τε την ζωην πεπερασμενην καθ’ ενα λογον
and into The Circulation that is Being Led In The Same Way , will clearly be **Beyond Soul** .
και περιφοραν εχουσαν επαναγον ωσαυτως αν δηλον ειη επεκεινα ψυχης .
Accordingly then on the one hand , Body and The Whole of This Sensible Nature
αρα μεν Σωμα και το παν τουτο αισθητον
belong to those that are alter-motive ,
εστι των ετεροκινητων ,
whereas on the other hand , **Soul** is **Self-Motive** , by Binding In **Self** All the corporeal motions ;
δε ψυχη αυτοκινητος , αναδησαμενη εις αυτην απασας τας σωματικας κινησεις ,
whereas Prior to **This** , **Abides The Im-Moveable Intellect** .
P36 δε προ ταυτης ων ο ακινητος νους .

And no one should suppose that I in any way mean that **This Immobility** is such as that
Και μη υπολαβης το μοι τοιουτον τουτο ακινητον οιον το
which is idle and **Life**-less and without-**The Breath-of-Life** ,
ειναι αργον και αζων και απνευσαν ,
whereas one must suppose we mean that **Self** is **The Initiating Cause** of All Motion ,
αλλα φαμεν το αρχηγικον αιτιον πασης κινησεως
and if you wish , **The Fountain** of All **Life** ; both of **That** which **Turns-about** to **Herself** ,
και ει βουλει την πηγην πασης ζωης , τε της επιστρεφομενης εις εαυτην
and of **That** which has **Her Underlying-Reality** in Others .
και την εχουσης υποστασιν εν ετεροις .
Through **These Causes** The Kosmos is also addressed by ***Timaeus*** (**30**B)
δια ταυτας τας αιτιας ο κοσμος Και προσειρηται υπο του Τιμαιου
as A Divine **Living-Being** Bestowed with **Soul** and Bestowed with **Intellect** ;
ζωον εμ– ψυχον εν– νουν ,
on the one hand , being called A **Living**-Being According to **The Nature** of **Itself** ,
μεν αποκαλουμενος ζωον κατα την φυσιν εαυτου
and According to **The Pervading Life** in Self from **Soul** which is also distributed about **Self** ,
και την καθηκουσαν ζωην εις αυτον απο ψυχης και μεριζομενην περι αυτον ,
while being called Bestowed with **Soul** According to **The Presence** of **The Divine Soul** in **Self** ,
δε εμψυχον κατα την παρουσιαν της θειας ψυχης εις αυτον ,
while being called Bestowed with **Intellect** According to **The Intellectual** Care/Attention ;
δε εννουν κατα την νοεραν επιστασιαν :
for The Supply of Life and The Guidance of Soul and The Communion of Intellect
γαρ χορηγια ζωης και ηγεμονια ψυχης και μετουσια νου
Hold-together/Con-join The Whole Heaven .
συνεχει τον ολον ουρανον .
If on the other hand , **This Intellect** Is Intellect According to **Ousia** , since ***Parmenides***
Ει δε ουτος ο νους εστι νους κατ’ ουσιαν , επει ο Παρμενιδες
(**Poem Fragment 3**) says that “**To Think** and **To Be** are **Th’Self**” ,
φησιν το νοειν και το ειναι εστι ταυτον ,
According to **The Participation** of **The Divine** (and which to me appears to be what
κατα μεθεξιν θεος (και ο μοι δοκει
The Athenian foreign-guest (**Laws 897**B) meant to indicate **The Divine Self** ;
ο Αθηναιος προσειπειν ενδεικνυμενος θειον αυτον :
for he says that **The Soul** Receiving **The Divine Intellect** Leads an **Upright** and **Mindful Life** ;
γαρ φησιν την ψυχην προσλαβουσαν θειον νουν παιδα– ορθα και εμφρονα –γωγειν ,
Then without a doubt it is necessary that The Whole Heaven also be Dependant upon
δηπου αναγκη τον ολον ουρανον και ανηρτησθαι εις
The Divinity and **Unity** of **Self**
την θεοτητα και ενωσιν αυτου ,
and that on the one hand , The Motion should be Present to This Kosmic All from **Soul** ,
και μεν την κινησιν παρειναι τωδε τω κοσμω παντι απο ψυχης ,
while on the other hand , **The Eternal Abidingness** and **That** which **Abides *In The Same Way***
δε την αιδιον διαμονην και το ωσαυτως
should be Present to This Kosmic All from **Intellect** ,
απο νου ,

furthermore , that The Singular Union and The Breathing-together and The Sympathy
δε την μιαν την ενωσιν και την συμπνοιαν και την συμπαθειαν
and The All-Perfect Measure In Self , should be Present to This Kosmic All from **The Unity** ,
και το παντελες μετρον εν αυτω εκ της ενα δος ,
from which , even **Intellect** is The Idea-of-The-One , and **Soul** is Singular ,
αφ' ης και ο νους ενοειδης και η ψυχη μια
and Each One of The Beings is Whole and Perfect According to **The Nature** of **Self** ,
και εκαστον των οντων εστι ολον και τελειον κατα την φυσιν αυτου
and Each One of Those that are Secondary along with The Perfection in Their Innate Nature
και εκαστον των δευτερων κακ μετα της τελειοτητος εν τη οικεια φυσει
Participate of **Another More-Excellent**/**Superior Characteristic** ,
μεταλαμβανει αλλης κρειττονος ιδιοτητος
from **The Order** which **Is Always Established-Above** (**The One Being** , **Parmenides 142C**) .
της ταξεως αει υπεριδρυμενης .
For on the one hand , that which is corporeal is **Alter**-motive from **Soul** conveying
γαρ μεν Το σωματικον ετεροκινητον απο ψυχης κομιζεται
the reflection/image of being a self-motive power and is **A Living-Being** through **That** ;
εμφασιν ον αυτοκινητου δυναμεως και εστι ζωον δι' εκεινην :
whereas on the other hand , by **Soul** being Self-Motive , **She** Participates of **Her Life**
δε ψυχη ουσα αυτοκινητος μετεχει της ζωης
According to **Intellect** , while Energizing According to Time and by Possessing
κατα νουν και ενεργουσα κατα χρονον και εχει
Her Un-Ceasing Energy and **Her** Ever-Vigilant Life from **Her** Close-Proximity to **Intellect** ;
της απαυστον ενεργειας και την αγρυπνον ζωην εκ της γειτνιασεως προς τον νουν :
furthermore , by **Intellect** Possessing **Its Life** In **Eternity** , and by **Its Energy Being** In **Ousia** ,
δε νους εχων το ζην εν αιωνι και τη ενεργεια ων ουσια
and by Fixing All **Its** Stable Intellection ***At-Once*** in **The Now**
και πηξαμενος πασαν την εστωσαν νοησιν ομου εν τω νυν
Intellect is Wholly Deified through **The Cause** Prior to **Self** .
εστι παντως ενθεος δια την αιτιαν προ αυτου .
For **Intellect** Possesses Twofold Energies , as **Plotinus** says (Ennead 6.7-38 , 35.19-28)
γαρ εχει Διττας τας ενεργειας , ως ο Πλωτινος φησιν ,
Some , by Being **Intellect** , but Others , by Being Drunk with **Nectar** .
τας μεν ως νους , τας δε ως μεθυων τω νεκταρι :
And elsewhere , we have indicated that This Intellect , is also **A Divine Being**
και εν αλλοις <εδειξαμεν> οτι ουτος ο νους και θεος
by **That** which is Prior to **Itself** ***Not Being*** **Intellect** ;
τω προ εαυτου μη νω ,
just as **The Soul** is **Intellect** , by **Her Summit** which **Is** *Above* **Herself** ;
ωσπερ η ψυχη νους τη ακροτητι υπερ εαυτης
and *just as* the body is **Soul** , by **The Power** which is *Prior* to body .
και το σωμα ψυχη τη δυναμει προ του σωματος .
Therefore , *just as* we said , All are Suspended from/Depend upon **The One**
ουν , ωσπερ ειπομεν , Παντα ανηρτηται του ενος
through **Intellect** and **Soul** as **The Middle** ;
δια νου και ψυχης μεσου :

and thus on the one hand , **The Intellect** Is The Idea of The One ;
και δ’ μεν ο νους εστιν ενοειδης ,
while on the other hand , **The Soul** Is The Idea of Intellect ,
δε η ψυχη νοοειδης
whereas The Body of The Kosmos is That which Is Vivific ;
δε το σωμα του κοσμου το ζωτικον ,
therefore **All** are Conjoined with That which is Prior to Self .
δε παν συνηρηται το προ αυτου .
And in the case of Those that are after These ,
Και των μετα ταυτα
Some are Closer , while others are farther away , in order to Benefit of The Divine ;
τα μεν εγγυτερον τα δε πορρωτερον απολαυει του θειου :
and thus on the one hand , The Divine is Prior to Intellect ,
και μεν ο θεος προ νου
by Being Primarily Carried in The Intellectual Nature ;
πρωτως εποχουμενος τη νοερα φυσει ,
on the other hand , Intellect is The Most-Divine , by Being Deified Prior to The Others ;
P37 δε νους ο θειοτατος ως εκθεουμενος προ των αλλων ,
whereas **Soul** is Divine , insofar as **She** is *in need* of **The Intellectual Middle** ;
δε η ψυχη θεια καθ’ οσον δειται της νοερας μεσοτητος ,
whereas in the case of The Body that Participates of The **Soul Like This** ,
δε το σωμα το μετεχον της ψυχης τοιαυτης
on the one hand without a doubt , The Body is Divine ;
μεν δηπου σωμα θειον
for The Illumination of The Divine Light Pervades from Above
γαρ η ελλαμψις του φωτος διηκει ανωθεν
as far as Those that are Dependents in an Ultimate Way ;
αχρι των εξηρτημενων εσχατως ,
while on the other hand , Self is not *Simply/Primarily* Divine ;
και δε αυτο ου απλως θειον ,
since **Soul** is Divine , by *Primarily/Simply Looking* to **Intellect** and by *Living* from **Herself** .
αλλα ψυχη εστιν θεια πρωτως βλεπειν προς τω νουν και ζην παρ’ εαυτης .
Surely then , for myself , The Self Logos is also about Each-One of The Whole Spheres
δη μοι Ο αυτος λογος εστι και περι εκαστης των ολων σφαιρων
and about The Bodies in Selves ; for All Imitate The Whole Heaven ,
και περι των σωματων εν αυταις . γαρ Παντα μιμειται τον ολον ουρανον ,
if indeed Selves are also of The Eternal Allotment ,
επειπερ αυτα εστι και της αιδιου μοιρας ,
and if on the one hand , Selves do not Wholly possess An Unchangeable Ousia
και μεν ουκ παντη εχοντα αμεταβλητον ουσιαν
in Relation to The Sublunary Elements , since on the other hand , Selves Abide among The All
κατ’ τα υπο σεληνην στοιχεια , δε μενοντα εν τω παντι
According to The Wholeness of Selves , while also Containing partial living beings .
κατα της ολοτητας αυτων και περιεκτικα μερικων ζωων οντα .
For Every Wholeness Possesses the more partial Underlying-Realities that are after Itself .
γαρ Πασα ολοτης εχει τας μερικωτερας υποστασεις μεθ’ εαυτην :

Therefore *just as* in Heaven The Number of The Stars Proceed together with The Whole Spheres
25 ουν ωσπερ εν ουρανω ο αριθμος των αστρων συμπροηλθεν μετα των ολων σφαιρων
and *just as* in Earth The Multitude of partial terrestrial-beings Subsist with their Wholeness ,
και ωσπερ εν γη πληθος μερικων γηινων υφεστηκε μετα της ολοτητος ,
so also does it appear to me to be necessary that in the case of Wholes that Subsist in The Middle
ουτως καν οιμαι αναγκαιον των ολων μεταξυ
Each One of Their Elements should be Filled together with Their Appropriate Numbers .
εκαστον τοις στοιχειον συμπεπληρωσθαι τοις οικειοις αριθμοις .
For how can The Wholes which Subsist Prior to Their Parts
γαρ πως τα ολα υφισταμενα προ των μερων
also be arranged together with The Parts in Their Extremes ,
5 Και ετετακτο μετα τω μερων εν τοις ακροις ,
unless there is also The Same Analogy in Their Middles ?
μη ουσης καν της αυτης αναλογιας τοις μεσοις ;
If Each One of The Spheres is also A Living-Being
Ει εκαστη των σφαιρων εστι και ζωον
and is Always Established In The Same Way and Helps-Fulfill The All ,
και αει ιδρυται ωσαυτως και συμπληροι το παν ,
then on the one hand , by Possessing Life
δε μεν ως εχον ζωην
Each One will Always Participate of Soul In A Primary Way ,
αει μετεχον ψυχης πρωτως ,
and on the other hand , by Being-Held-Together by Intellect
δε ως συνεχομενον υπο νου
Each One Preserves The Order of Itself Immutable in The Kosmos
10 διαφυλαττον την ταξιν εαυτου ατρεπτον εν τω κοσμω
furthermore , by Being One and Whole and The Leader of Its Proper/Innate Parts
δε ως εν και ολον και ηγεμονουν των οικειων μερων
Each One is Being-Illuminated by The Divine Union .
ελλαμπομενον υπο της θειας της ενωσεως ,
Accordingly then , not only The All , but also Each One of The **Eternal** Parts in Self
αρα ου μονον το παν αλλα και εκαστον των αιδιων μερων εν αυτω
is **Provided** with Soul and Intellect , by Being Assimilated to The All According to **Power** ;
εστι εμψυχον και εννουν , ομοιουμενον τω παντι κατα δυναμιν :
for Each One of These Parts is All in Relation to The Kindred Self Multitude .
15 γαρ εκαστον τουτων εστι παν προς το συγγενες αυτω πληθος .
Therefore , in order that we speak concisely , there is on the one hand ,
ουν Ιν' ειπωμεν συνελοντες , μεν
The Singular Ideal-Body of The Whole All , while on the other hand ,
η μια σωματοειδης του ολοτης παντος , δε
there are many other bodies under This , Depending on This One ;
πολλαι αλλαι υπο ταυτην εξεχομεναι της ταυτης μιας :
there is also , One Soul of The All ,
και μια ψυχης του παντος ,
and after This One , there are Other Souls ,
και μετα ταυτην αλλαι

Together Disposing in an Orderly Way
20 συνδιακοσμουσαι
The Whole Parts in an Undefiled Way ;
τας ολας μεριδας αχραντως :
there is also One Intellect ,
και εις νους ,
and The Intellectual Number under This One ,
και νοερος αριθμος υπο τουτον
that is Being-Participated by These Souls ;
μετεχομενος υπο τουτων των ψυχων :
there is also One God that Holds-together At-Once
και εις θεος συνοχευς ομου
All of Those that are In The Kosmos ,
απαντων των εγκοσμιων ,
including The Multitude of The Other Gods who Help-Distribute
και πληθος αλλων θεων τε κατανειμαμενων
The Intellectual Ousias and The Souls that Depend upon These ,
τας νοερας ουσιας και τας ψυχας ηρτημενας τουτων
and All The Parts of The Kosmos .
25 και πασας τας μοιρας του κοσμου .
For surely then on the one hand , not every one of the productions of Nature
γαρ δηπου μεν Ου εκαστον των γεγονοτων φυσει
is productive of those that are Like ,
εστι γεννητικον των ομοιων ,
since on the other hand , must not The Wholes and The Primary of The Kosmic Beings
δε ου τα ολα και πρωτιστα των εγκοσμιων
by an even greater necessity , Extend in Themselves The Paradigm of A Production Like This ;
P38 πολλω μειζονως προτειναι εν εαυτοις το παραδειμα της απογεννησεως τοιαυτης :
for surely then The Like is more Akin than the Unlike ,
γαρ δη το ομοιον εστι συγγενεστερον του ανομοιου ,
and More Naturally Adapted by The Logos of The Cause ,
και προσηκον τω λογω της αιτιας ,
just as The Same than The Different
5 καθαπερ το ταυτον του θατερου
and The Limit than The Unlimited .
και το περας του απειρου .

Chapter 15 - ιε

Thus on the one hand , we shall also accurately contemplate These Particulars in what follows ;
ουν μεν καν ακριβειας θεωρησομεν Ταυτα τοις υστερον :
but now , we shall direct our attention to the second of the demonstrations in the ***Laws*** (**899**D) ,
δε τραπωμεθα επι το δευτερον των αποδεδειγμενων εν Νομοις
that The Gods Providentially-Attend to both The Wholes and The Parts At-Once ,
το τους θεους προνοειν τε των ολων και των μερων ομου ,
and we will concisely deliver by The Way of The Logos why the Insight of Plato
και ημιν συνελωμεν παραδιδωσι τω λογισμω τινα ο εννοιαν Πλατων
is Irrefutable concerning The Providence of The Gods .
ανελεγκτον περι της προνοιας των θεων .
Is it not the case then , that from what has been said , it should be quite clear to All ,
Ουκουν εκ των προειρημενων καταφανες παντι
that by The Gods Being The Causes of All Motion ,
οτι θεοι οντες αιτιοι παντες κινησεως ,
thus on the one hand , Some are In-The-Way-of-Ousia and Vivific
μεν οι ουσιωδεις και ζωτικοι
According to Their Self-Motive and Self-Vivific and Self-Energetic Power ,
κατα την αυτοκινητον και αυτοζωον και αυτοενεργητον δυναμιν ,
while on the other hand , Some are Intellectual , According to The Fountain
δε οι νοεραι κατα την πηγην
and Source of All The 2nd and 3rd Processions of Motion (**Phaedrus** **245**C) ,
τε και αρχην πασων των δευτερων τε και τριτων προοδων της κινησεως ,
and Awaken by Their Self Existence All Secondary Natures to The Perfection of Life ,
και ανεγειροντες τω αυτω ειναι παντα τα δευτερα προς την τελειοτητα της ζωης ,
Furthermore , Some are **Unific** ,
δε οι ενιαιοι
According to Their **Primary** and **All-Perfect** and **Unknowable Power** of Their Energy ,
κατα την πρωτουργον και παντελη και αγνωστον δυναμιν τας ενεργειας ,
and who Deify All The Whole Genera of Themselves by Participation ;
και εκθεουντες παντα τα ολα γενη εαυτων μεθεξεσιν ,
on the one hand , They are not The Leaders of This Kind of Motion ,
μεν εισιν ου ηγεμονες τησδε της κινησεως
since on the other hand , They hand-over The Source of Motion to Others ,
δε αφεισαν την αρχην της αλλοις ,
nor again on the one hand , do They Provide Motion to Secondary Natures ,
ουδ᾽ αυ μεν χορηγουσι κινησιν τοις δευτεροις
according to Place or according to Quality/Kind ,
κατα τοπον η κατα ποιοτητα ,
since on the other hand , They Possess The Causes of This Motion from Themselves
δε εχει τα τηδε παρ᾽ εαυτων
According to **Ousia** or According to **Quantity** .
κατ ουσιαν η κατα ποσοτητα .
For All that are The Cause of **The Ousia** to Themselves are also much Prior
γαρ Παν το αιτιον της ουσια εαυτω εστι και πολλω προτερον

than The Cause of Its Proper/Innate Energies and Perfection .
αιτιον της των οικειων των ενεργειων και τελειοτητος .
Furthermore , That which is Self-Motive is The Source of Motion for All ,
Ετι το αυτοκινητον εστιν αρχη κινησεως πασιν
and not only does Their Existence and Their Life Arise from Soul to All in The Kosmos ,
και ουχ μονον το ειναι και το ζην απο ψυχης πασι εν τω κοσμω ,
but also Their Local and Their Other Kinds of Motion ,
αλλα και η τοπικη ουδε αι αλλαι κινησεις ,
and Their Procession into Existence Arises from This Soul ,
και η παροδος εις το ειναι απο ταυτης ,
and by a much greater Priority from The Intellectual Ousia ,
και πολλω προτερον και εκ της νοερας ουσιας ,
which also Binds to Itself The Life of Self-Motive Natures
η και ανεδησατο εις εαυτην την ζωην των αυτοκινητων
and also Precedes All Temporal Energy According to Cause ,
και προγειται απασης χρονικης ενεργειας κατ' αιτιαν ,
and by an even much greater Priority from The Unific Hyparxis ,
και ετι μειζονως εκ της ενιαιας υπαρξεως ,
which Conjoins both Intellect and Soul ,
η συνεχει και τον νουν και την ψυχην
and Fills The Wholes of Goods and Proceeds as far as The Last .
και πληροι των ολων αγαθων και προεισιν αχρι των εσχατων .
For on the one hand , not all the parts of The Life of The Kosmos
γαρ μεν ου παντα τα μερη Ζωης του κοσμου
are able to Participate nor of Intellect and of The Gnostic Power ;
δυνατον μετεχειν ουδε νου και της γνωστικης δυναμεως ,
whereas on the other hand , All as far as Matter Participate of **The One** ,
δε παντα αχρι της υλης μετειληχεν του ενος ,
both The Wholes and The Parts and Those that exist According to Nature including
τε τα ολα και τα μερη τε τα κατα φυσιν και
the opposites to These ; since nothing is without-a-Share of **Such A Cause** ,
τα εναντια τουτοις , και ουδεν εστιν αμοιρον της τοιαυτης αιτιας
nor can anything ever Participate of Being if deprived of **The One** .
ουδ' αν τι ποτε μετασχοι του οντος ερτερημενον του ενος .
Now then on the one hand , if The Gods Produce All ,
P39 τοινυν μεν Ει οι θεοι παραγουσιν παντα ,
and on the other hand , Hold-All-together in The Unknowable Enclosures of Themselves ,
δε συν– παντα –εχουσι ταις αγνωστοις περιοχαις εαυτων ,
how can there not be any way for The Providence in Selves
τις ουχι ειναι μη μηχανη προνοιαν εν αυτοις
to Continually-Pervade/Extend From-Above to All even as far as to the most partial natures ?
διηκουσαν ανωθεν των παντων και αχρι των μερικωτατων ;
For it is everywhere Proper that The Offspring should Benefit of The Providential Care
γαρ πανταχου προσηκει Τα εκγονα απολαυειν της κηδεμονιας
of Their Causes ; since all the alter-motive are the offspring of The Self-Motive ,
των αιτιων : δε παντα τα ετεροκινητα εκγονα των αυτοκινητων ,

and those that subsist in Time , either The Whole or The Part of This are the results/effects
και τα υφισταμενα κατα χρονον η τον ολον η τον μερικωτερον τουδε εστιν αποτελεσματα
of The Eternal ; since That which Always Is , Is The Cause of That which exists at-times
των αιωνιων , διοτι το αει ον οντος αιτιον του ποτε
and The Divine and Unific Genera Pre-subsist All Those that Subsist in a Multiplied Way
και τα θεια και ενιαια γενη προυπαρχει απαντων των υποστατικα πεπληθυσμενων
and since there is no Ousia or Multitude of Powers
και εστιν ουδεν ουσιων η πληθος δυναμεων
whose Generation is not wholly Allotted from **The One** .
ο την γενεσιν μη ολως ελαχε εκ του ενος .
Now then , All These must also Light-upon of The Providence of The Preceding Causes ,
τοινυν παντα Ταυτα αναγκη και τυγχανειν της προνοιας των προηγουμενων αιτιων ,
on the one hand , by Being Vivified from The Psychical Gods ,
μεν ζωοποιουμενα εκ των ψυχικων θεων
and by Circulating-about According to Temporal Periods ;
και ανακυκλουμενα κατα τας χρονικας περιοδους ,
while on the other hand , by Participating At-Once of Being and of Ousia and
δε μεταλαγχανοντα ομου του ειναι και της ουσιας και
by Being-Filled-Full of The Sameness and Stable Establishment of The Ideas
αποπληρουμενα της ταυτοτητος και μονιμου καταστασεως των ειδων
from The Intellectual Gods ,
εκ των νοερων ,
and furthermore , by Receiving into Selves **The Presence** of **The Union/Oneness**
δε καταδεχομενα εις αυτα την **παρ**ουσιαν της ενωσεως
and of The Measure and of The Distribution of The Good from The Primary Gods .
και του μετρου και της διανομης του αγαθου εκ των πρωτιστων θεων .
Now then either The Gods must necessarily Know that The Providential Care
τοινυν η τους θεους Αναγκη γινωσκειν οτι η προνοια
of Their Innate Offspring is According to Their Self Nature , and thus , They must not only
των οικειων γεννηματων εστιν κατα αυτοις φυσιν και μη μονον
Be That which Provides Subsistence to Those that are Secondary and thus Provide Life
το υφιστανειν τα δευτερα και χορηγειν ζωην
and Ousia and Union , but They must also Presuppose The Primary-Productive Cause
και ουσιαν και ενωσιν αλλα προ– και –ειληφεναι την πρωτουργον αιτιαν
of The Goods in These that are Secondary , or else , which it is not Lawful to claim ,
των αγαθων εν τουτοις των , η ο μηδε θεμις ειπειν ,
that although Selves are Gods/Good , *they are ignorant* of That which is Proper/Right/Just .
αυτους οντας θεους αγνοειν το προσηκον .
For what ignorance can there be of Those that are Beautiful from **The Causes** of That Beauty
γαρ Ποια αγνοια των καλων παρα τοις αιτιοις της καλλονης
or what ignorance can there be of Those that are Good
η των αγαθων
from **Those** who are Allotted **The Hyparxis** Being-Defined by **The Nature** of **The Good** ?
παρα τοις λαχουσιν την υπαρξιν αφωρισμενην τη φυσει του αγαθου ;
If on the one hand , *they were ignorant* , then neither would Souls Lead The All by Intellect
ει μεν εισιν αγνοουσωιν Αλλ’ ουτε αι ψυχαι ποδηγουσι το παν κατα νουν

nor would Intellects be Carried upon Their Souls (**Laws 899**) , nor Prior to These
ουτε νοες επιβατευοντες ταις ψυχαις ουτε προ τουτων
would The Unities of The Gods Grasp-At-Once In Selves All Intuitive-Knowledges ,
αι ενιαδες των θεων συνηρηκασιν εν αυτοις απασας τας γνωσεις ,
which surely then we acknowledged through our former demonstrations .
ο δη ωμολογηκαμεν δια ημεις εμπροσθεν των αποδειξεων .
Whereas on the other hand , if The Gods Know , by Being Fathers and Leaders and Rulers
δε Ει γινωσκουσι , οντες πατερες και ηγεμονες και αρχοντες
of All in The Kosmos (**Statesman 273** , **Timaeus 28C**) , by Being Such A Proper Care to Selves
των παντων εν τω κοσμω , ως ουσιν τοιουτος η προσηκει επιμελεια αυτοις
who are Governed and who are Following and are Generated from Selves ,
των αρχομενων και επομενων και γενομενων παρ’ αυτων ,
then shall we say that either ,
φησομεν ποτερον
They Fulfill The Law According to Nature by Having The Ability of Knowing
αποπληρουν τον νομον κατα φυσιν δυνασθαι γινωσκοντας
or else we shall say that , through some lack of power/imbecility they are deprived
η δι’ ασθενειαν παρηρησθαι
of the providential care of those that are akin or if you wish to say possessions or offspring ?
της προνοιας των οικειων ειτε βουλει λεγειν κτηματων ειτε γεννηματων ;
Indeed , the present Logos makes no difference to us .
γε τον παροντα λογον Ουδεν διοισομεθα προς ημεις .
For if on the one hand , they neglect their providential care of wholes by a lack of power ,
γαρ Ει μεν απολειπονται κηδεμονιας των ολων της αδυνατουντες ,
then in that case , what is the cause of this lack of power ?
τι το αιτιον ταυτης της αδυναμιας ;
For The Realities do not Move from an outer-source , since on the one hand ,
γαρ τα πραγματα Ου κινουσιν εξωθεν , μεν
neither are other selves the causes of The Ousia , since on the other hand ,
ουδ’ εισιν αλλοι αυτοι αιτιοι της ουσιας δε
The Gods Undertake/Take-up The Leadership of those which They have Produced ,
παρειληφασιν την ηγεμονιαν εκεινοι ων παρηγαγον ,
since They Guide-Aright All as if from the stern of a ship ;
αλλ’ κατευθυνουσιν τα παντα οιον εκ πρυμνης ,
Their Existence Being-Provided by Selves ,
το ειναι χορηγουντες αυτοι ,
Their Measures of Life Being-Held-Fast by Selves ,
τα μετρα της ζωης κατεχοντες αυτοι ,
Each of Their Respective Energies Being-Distributed by Selves .
εκαστοις τα της ενεργειας διανεμοντες αυτοι .
Are they then also unable to Provide for All At-Once , or else do They *not* neglect
P40 ποτερον Και αδυνατουσιν προνοειν απαντων ομου η και α– αφεισαν
to Give Each of The Parts A Share of The Providential Care of Themselves ?
εκαστον των μερων –μοιρον της επιστασιας εαυτων ;
And if They are not Guardians/Protectors/Care-Takers of *All* in The Kosmos ,
Και ει εισι μη κηδεμονες των παντων εν τω κοσμω ,

then do they only Take-Care of The Greater , while they-fail-to-care for those that are less ?
ποτερον μεν προμηθουνται των μειζονων δε αμελουσιν των ελαττονων
Or do they only take-care of the less , while they neglect to take care of The Greater ?
η μεν κηδονται των ελαττονων δε αφεστηκασιν της επιμελειας των μειζονων ;
For if on the one hand , in a similar way , we deprive Selves of The Providential Care of All
γαρ Ει μεν ομοιως αφαιρησομεν αυτους της προνοιας απαντων
through some lack of Power , while we concede/grant to Selves That which is Greater ,
δι’ αδυναμιαν αποδοντες αυτοις το μειζον ,
such as The Production of All , how then ,
το παραγειν παντα πως
can we not concede/grant That which follows This Production According to Nature ,
ου συγχωρησομεν το επομενον τωδε κατα φυσιν
such as The Providential-Attention of Their Productions/Subjects ?
το προνοειν των υποσταντων ?
For it is also The Province of The Power which Produces The Greater ,
γαρ και της Δυναμεως ποιουσης το μειζον
to Dispose That which is Less *In A Befitting/Appropriate/Correct/Just Way* .
κατ– το ελαττον –ορθουν .
But if they only take-care of the less , while they fail-to-care of the greater ,
δε Ει μεν επιμελησονται των ελαττονων δε αμελησουσι των μειζονων ,
how then , can this way of providential-care be Right/Just ?
πως αν ουτος ο τροπος της προνοιας ειη ορθος ;
For That which is More-Akin and More-Like to All
γαρ το συγγενεστερον και ομοιοτερον Παντι
is More Innate and Appropriately-Disposed According to Nature
εστι μαλλον οικειον και προσηκον κατα φυσιν
in Relation to The Participation of The Goods which are Bound to Self .
προς την μετουσιαν αγαθων ων διδωσιν αυτω
If on the one hand , The Gods Consider that The First of The Kosmic Natures Deserve
Ει μεν αξι– τα πρωτιστα των εγκοσμιων –ουσι
Their Providential Care and of The Perfection Arising from Themselves ,
προνοιας και της τελειωσεως παρ’ εαυτων ,
whereas on the other hand , they are unable to extend/advance their goodness as far as the last ,
δε αδυνατησουσιν χωρειν μεχρι των εσχατων ,
then what will prevent The Presence of the Gods from reaching to All ?
δε τι εσται διειργον την παρουσιαν των θεων επι παντα ;
What will interrupt/impede The Un-Envying/Bounteous Energy of Selves ?
Τι διακοπτον το αφθονον την ενεργειαν αυτων ;
How then , can Those who are Able to Accomplish The Great ,
Πως δε οι δυνηθεντες τα μειζω
be too weak to prevail-over the less ?
ασθενουσιν κρατειν των ελαττονων ;
Or how is it possible for The Masters of The Perfection of The Ousia
Η πως εσονται κυριοι της τελειοτητος την ουσιαν
to produce not even the smallest of selves by a lack of power ?
παραγοντες ουκ και των ελαχιστων αυτων δι’ αδυναμιαν ;

For all these possibilities fight-against our inner-reflections According to Nature .
γαρ παντα Ταυτα διαμαχεται ημων τας εννοιας κατα φυσιν .
Now then , it remains that Selves both Know The Form which is Proper and Possess
τοινυν Λειπεται αυτους και γινωσκειν το σχηματος προσηκον και εχειν
The Power Adapted to Their Self Perfection and The Leadership of The Wholes .
του δυναμιν πρεποντες αυτοις τελειοτητα και την ηγεμονιαν των ολων .
If then They Know That which is According to Nature ,
Ει δε γινωσκουσα το κατα φυσιν ,
and that This is to Take-Care of All Those that are Produced ,
και τουτο εστι κηδεσθαι των παντων τοις γεννησαμενοις
then All are not deprived of The Care and The Presence of Power Such as This ,
δε τα παντα ου παρηρηνται της κηδεμονιας και περιουσια δυναμεως τοιαυτης ,
and together with what has been said , is there also The Will of Providence in Selves
[και] ομου τοις ειρημενοις ποτερον και της βουλησις προνοιας εν αυτοις
or is only This missing/lacking/left-undone to both Their Knowledge and Their Power ,
η μονον τουτο ελλειπει τε τη γνωσει και τη δυναμει ,
and through this Their Works/The Realities are left-un-supported from The Care of Selves ?
και δια τουτο τα πραγματα απηωρηται παρ’ της κηδεμονιας αυτων ;
For if on the one hand , They Know All That is Proper for Selves
γαρ Ει μεν σφισιν γινωσκοντες τα προσηκοντα αυτοις
and are Able to Fulfill All That which They Know , while on the other hand ,
και δυναμενοι πληρουν τα γνωσθεντα
they are unwilling to provide for their innate offspring , then they will be in need of goodness
ου βουλονται προμηθεισθαι των οικειων γεννηματων , αν ειεν ενδεεις αγαθοτητος
and that which is free of envy will vanish from selves , and there will be nothing else left for us
και το αφθονον οιχησεται αυτων και ουδεν αλλ’
than to abolish The Hyparxis According to which They Subsist in The Way of Ousia .
η αναιρησομεν την υπαρχιν καθ’ ην ουσιωνται .
For The Existence/Being of The Gods is Defined by The Good
γαρ το ειναι των θεων αφωρισται Τω αγαθω
and The Subsistence/Underlying-Reality belonging to The Gods *Has to Be* In This ,
και την υποστασιν οι θεοι εχουσιν εν τουτω ,
whereas to Provide for Those that are Sub-ordinate is to Impart A Certain Good to Selves .
P41 δε το προνοειν των υφειμενων εστιν μεταδιδοναι τινος αγαθου αυτοις :
How then can we fail to notice that by depriving The Gods of Their Providential-Care
Πως ουν ουχ λανθανομεν αναιρουντες τους θεους της προνοιας
we are at the same time depriving Selves of Their Goodness , and if we deny Their Goodness
αμα αφαιρουμενοι αυτους την αγαθοτητα και αφαιρησομεν την αγαθοτητα
how then can we also fail to notice that we are subverting The Hyparxis of Selves
Πως δε και ουχι σαλευοντες την υπαρξιν αυτων
which we firmly-established by the former demonstrations (**P60**) ?
ην κατεδησαμεθα ταις εμπροσθεν αποδειξεσιν ;
Now then on the one hand , it is necessary that The Being of The Gods
τοινυν μεν Αναγκη τω ειναι τους θεους
must also Concur with Their Excellence Being *In Every Way* Good (**Laws 900D**) ,
και συνακολουθεν το αρετην ειναι πασαν αγαθους ,

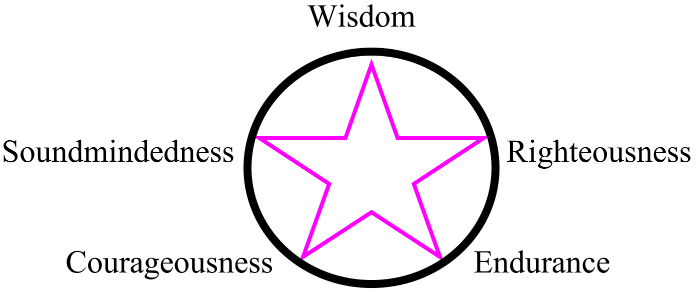
then in turn this concurs with Their Providence not being absent from
δε αυ τουτω της προνοιας μητε αποστατειν
Those that are Secondary through a lack-of-will , nor a lack-of-power , nor ignorance .
των δευτερων το ραθυμια μητε ασθενια μητε αγνοια ,
Therefore I believe that this is also the case that Their Best Knowledge and
δε οιμαι τουτω ειναι και την αριστην γνωσιν και
Their Flawless Power and Will that is Free-from-Envy Flows from Selves ;
το αχραντον δυναμιν και βουλησιν αφθονον παρ' αυτοις :
from which , surely then it has come to Light that They also Provide for *The Wholes*
εξ ων δη πεφηνασι την και γορηγιαν εις των ολων
and omit *None* of Their Providential Goods .
και ελλειποντες μηδεν των προνοουντες αγαθων .
I am also led to believe that The Gods Extend Such A Providence
μοι Και ηγεισθω τους θεους κατατεινειν τοιαυτην την προνοιαν
about Those that are Secondary which in no way makes The Life for Selves
περι τα δευτερα η μηδεις ποιειν τον βιον αυτοις
and for The Exempt Superiority of Selves either busy or laborious
και της εξηρημενης υπεροχης αυτους η πραγματειωδη και επιπονον
by Being Established Far-Removed from mortal difficulty .
ιδρυμενοις πορρω της θνητης δυσχερειας .
For The Blessedness of Selves does not wish to be stained/touched
γαρ το μακαριον αυτων Ου εθελει χραινεσθαι
with the difficulty of administration , since even the life of the good among us
τη δυσκολια της διοικησεως , επει και ο βιος τοις αγαθοις παρ' ημιν
is accompanied with ease and is free of business and is painless ,
μετα ραστωνης και απραγμων και αλυπος ,
since all labors and disturbances arise from the impediments of matter .
δε παντες οι πονοι και της οχλησεως εκ τα των εμποδιων της υλης .
Therefore , if one must Define The Way of The Providence of The Gods ,
Αλλ' ει δει αφορισσασθαι τον τροπον της προνοιας των θεων ,
then one must assume that Self is Spontaneous and Flawless and Immaterial and Ineffable .
υποθετεον αυτον αυτοφυη και αχραντον και αυλον και αρρητον .
For surely then in This Way The Gods do not Govern All , by investigating
P75 γαρ δη ουτω οι θεοι Ου κυβερνωσιν τα παντα ζητουντες
That which is Proper/Just and neither by hunting for The Good of Each by ambiguous Logos'
το προσηκον και ουδε θηρευοντες το αγαθον εκαστου αμφιβολοις λογισμος
nor by looking outside and by following their effects , just as human-beings exert
ουδε βλεποντες εξω και επακολουθουντες τοις αποτελεσμασιν , ωσπερ ανθρωποι ποιουσιν
in the forethought of their own works ;
εν τη προνοια των οικειων πραγματων :
since The Gods Presuppose in Themselves The Measures of The Wholes
αλλ' προειληφοτες εν εαυτοις τα μετρα των ολων
and are Productive of The Ousias from Each of Themselves and by Looking to Themselves
και παραγοντες τας ουσιας αφ' εκαστων εαυτων και βλεποντες εις εαυτους
They Lead and Perfect All in A Silent Way by Their Self Existence and Fill Selves with Goods .
ποδηγετουσιν και τελειουσι τα παντα αψοφω κελευθω τω αυτω ειναι και πληρουσι των αγαθων .

And neither do They Produce in a way that resembles our nature ,
Και ουτε ποιουντες τη παραπλησιως φυσει
but by simply Energizing by Their Existence without any deliberate-choice ,
μονον ενεργουσιν το ειναι απροαιρετως
nor do They Energize in a similar way to partial souls in conjunction with intent
ουτε ενεργουντες ομοιως ταις μερικαις ψυχαις μετα βουλησεως
by being deprived of Production According to Ousia ;
εστερηνται ποιησεως κατ' ουσιαν ,
since They Grasp both together According to The Singular Union ,
δε συν– αμφω –ηρηκασι κατα μιαν ενωσιν ,
and thus by Holding-At-Once The Cause of Production in Their Un-Envying Will ,
και συνεχουσιν την αιτιαν ποιησεως της αφθονω βουλησει
on the one hand , They are Able Producers *of as Many as They Wish* by Their Existence ,
μεν δυνανται ποιουντες οσα βουλονται τω ειναι ,
while on the other hand , They Are also Able to Produce *All* by Their Existence .
δε και δυναμενοι παντα τω ειναι .
Therefore , what busy work ? What sort of difficulty ?
ουν Τις πραγματεια ; Ποια δυσχερια ;
What sort of atonement of Ixion shall one say Providence Accomplishes/Perfects
Τινος την δικην Ιξιονος τις φησει προνοιαν επιτελεισθαι
for either The Whole Souls , or for The Intellectual Ousias , or for The Divine Selves ?
η των ολων ψυχων η των νοερων ουσιων η των θεων αυτων ;
Unless one said that The Self Impartation of The Good is in any way laborious to The Gods .
Ει μη και το αυτο διδοναι το αγαθον και οπωσουν επιπονον τοις θεοις .
Whereas That which is According to Nature is in no way laborious ;
Αλλα το κατα φυσιν ουδενι επιπονον :
for neither is it laborious for Fire to Impart Heat , nor for Snow to Impart Cold ,
P42 γαρ ουτε πυρι το θερμαινειν ουτε χιονι το ψυειν
nor is it generally laborious for bodies to energize according to their innate/proper powers ;
ουτε ολως τοις σωμασι το ενεργειν κατα τας οικειας δυναμεις :
but prior to bodies , neither is it laborious for natural-constitutions to nourish
αλλ' προ των σωματων ουδε ταις φυσεσι το τρεφειν
nor to generate nor to increase (for these are the works of natural-constitutions) ;
η γενναν η αυξειν (γαρ ταυτα εργα των φυσεων) :
nor in turn , prior to these , is it laborious for souls ,
ουδε αυ προ τουτων ταις ψυχαις ,
for on the one hand , Selves Produce many energies from deliberate-choice ,
γαρ μεν αυται πολλα ενεργουσι εκ προαιρεσεως
and on the other hand , Selves Produce many energies from Their Self Existence ,
δε πολλα τω αυτω ειναι
and Selves Initiate many motions by simply being present .
και κινουσι πολλας κινησεις μονον τω παρειναι .
So that if on the one hand , The Impartation of The Good is According to
Ωστ' ει μεν η μεταδοσις του αγαθου κατα
The Nature of The Gods , then so also is Their Providence According to Nature ,
φυσιν τοις θεοις και η προνοια κατα φυσιν ,

and we shall say that These are Accomplished by The Gods with Ease
και φησομεν ταυτα επιτελεισθαι παρα των θεων μετα ραστωνης
and by Their Self Existence *Alone* .
και τω αυτω ειναι μονον :
But if on the other hand , These are not According to Nature ,
ει δε ταυτα μη κατα φυσιν ,
then neither will The Gods be Good According to Nature .
ουδ' αν ειεν αγαθοι κατα φυσιν .
For surely then , The Good is Productive of Good ;
γαρ δη Το αγαθον παρεκτικον αγαθου ,
just as The Life is also The Underlying-Source of Another Life ,
καθαπερ η ζωη και υποστατικη αλλης ζωης
and just as The Intellect is The Underlying-Source of Intellectual Illumination ,
και ο νους νοερας ελλαμψεως
and just as All that Possess Being Primarily Is Productive
και παν το ον πρωτως γεννητικον
of That which Possesses Being Secondarily in Each Nature .
του οντος δευτερως εν εκαστη φυσει .
Then I must say that , That which is Especially Outstanding/Exclusive of The Theology of Plato ,
δε εγωγε φησι Ο εστι μαλιστα εξαιρετον της θεολογιας Πλατωνικης
is This , that neither is The Transcendent Ousia of The Gods Turned-about toward
ειναι τουτο , το μητε την εξηρημενην ουσια των θεων επιστρεφειν εις
Those that are Secondary through The Providential-Care for Those that are Subordinate ,
τα δευτερα δια την επιμελειαν των καταδεεστερων
nor is Their Providential Presence Over All diminished because of
μητε την προνοητικην παρουσιαν επι παντα ελαττουν δια
Their Flawless Superiority Over The Whole of Selves , since on the one hand ,
την αχραντον υπεροχην των ολων αυτων , αλλ' μεν
His Theology *At-Once* assigns to Selves The Separate Underlying-Reality (Becoming) ,
της ομου αποδιδοναι αυτοις το χωριστον υποστασεως
and since The Transcendent Ousia of The Gods Is Unmingled with every inferior nature ,
και το την αμιγες προς απασαν χειρονα φυσιν ,
while on the other hand , His Theology *At-Once* assigns That which is Extended to All
δε ομου το διατεινον εις απαντα
including Their Providential-Care and Their Adorning-in-Order of Their Innate Offspring .
και κηδεμονικον και διακοσμητικον των οικειων γεννηματων .
For The Way of Their Diffusion *is not* corporeal ,
γαρ ο τροπος της διηξεως Ου σωματικος ,
such as The Light is Diffused through The Air ,
ωσπερ ο φωτος δια του αερος ,
nor is Their Way of Diffusion divisible about bodies , just as in the case of nature ,
ουδε μεριστος περι τοις σωμασιν , ωσπερ επι της φυσεως ,
nor is Their Way of Diffusion Turning-About to those that are inferior ;
ουδε επιστρεφομενος εις τα χειρονα ,
as if to a partial/corporeal soul !
καθαπερ ο της μερικης ψυχης ,

since Their Way of Diffusion is Separate and Without Reverting to the corporeal ,
αλλα χωριστος ανεπιστροφος σωματος ,
by Being Im-material , Un-mingled , Un-restrained , and **by Being**
αυλος , αμιγης , ασχετος ,
The Idea of **The One** , and **By Being** **Primary** , and **Transcendent** .
ενοειδης , πρωτουργος , εξηρημενος ,
as one may concisely say of The Way Such as This of The Providence of The Gods ,
ως τις συνελοντι φαναι ο τροπος τοιουτος της προνοιας των θεων ,
as this must indeed be conceived in relation to The Present .
γε νοεισθω προς το παρον .
For it is clear that it will be Proper/Innate/Just According to Each Order of The Gods ;
γαρ Δηλον οτι εσται οικειος καθ’ εκαστην ταξιν θεων :
for on the one hand , Soul is said to Provide for The Secondary *In One Way* ,
γαρ μεν ψυχη λεγεται προνοειν των δευτερων αλλως ,
while Intellect is also said to Provide for The Secondary *In Another Way* .
δε νους και αλλως ,
Whereas The Divine Providence that is Prior to Intellect is also Superior to both of These ;
δε ο θεος προ νου και υπεροχην ανφοτερων τουτων :
and thus on the one hand , The Way of The Providence of The Sublunary Divine Selves
και μεν η των υπο σεληηνητων θεων αυτων
Exists on the one hand , *In One Way* (by Becoming) ,
μεν αλλη
while on the other hand , The Providence of Those that are in Heaven ***Is In Another Way*** ,
δε η των εν ουρανω αλλη ,
and furthermore on the one hand , since there are The Many Orders Beyond The Kosmos ,
και μεν αι πολλαι ταξεις επεκεινα του κοσμου ,
thus on the other hand , The Way of The Providence is Different According to Each Order .
P43 δε ο τροπος της προμηθειας εξηλλακται καθ’ εκαστην .

The Pythagorean Symbol for **Health** / **Sanity**
Harmonizing with
The Full Complement of **Goodness** / **Excellence** / **Virtue**



– Virility/Vitality –

As Excellently Exemplified by Socrates of Athens
The Son of Sophroniscos and Phaenarete

14 Nov 2022

Chapter 16 - ις

Surely then , after these we shall connect the third of the puzzles to the former ones ,
δη επι τουτοις καταδησωμεθαΤο τριτον των βροβληματων τοις εμπρσθεν ,
and we shall contemplate in what way we shall take-up The Un-Changeability in The Gods
και θεωρησωμεν οπως παραληψομεθα το ατρεπτον επι των θεων
who Lead/Guide/Bear All According to Justice (**Laws 905**D-**907**B) and who
αγοντων παντα κατα δικην και
in Their Providential-Care of All Others , including even the mutations of human affairs ,
εν τη προνοια των απαντων αλλων τε και δη και εξισταμενων των ανθρωπινων
do not in any way subvert The Boundary nor The Undeviating Rectitude of Justice .
μηδ’ οπωστιουν σαλευοντων τον ορον μηδε της ακλινους της ορθοτητος ταυτης .
Therefore , I surely believe that this is indeed quite-clear to everyone ,
ουν δη οιμαι τουτο γε καταφανες Παντι
that *Everywhere* that That which Governs According to Nature (**Republic 342**E) ,
εκασταχου οτι το αρχον κατα φυσιν
by Having-in-Mind The Good-Daimon-State/Happiness of Those that are Being Governed ;
εχον της ευδαιμονιας των αρχομενων
in this way makes The Logos of All Those being Governed
ταυτη ποιουμενον τον λογον συμπαντα διοικουμενον
The Leader and Guide in Relation to That which Is Best .
ποδηγετει και κατευθυνει προς το αριστον .
For neither does The Pilot who Rules the Sailors and the Ship
γαρ Ουτε αν κυβερνητης αρχων ναυτων και νεως
have any other more-prior goal than The Preservation of Those that sail *and* the Ship ,
σχοιη τι αλλο προηγουμενον τελος η την σωτηριαν των εμπλεοντων και του σκαφους ,
nor does The Physician who is in Charge of The Care of the diseased , endeavor to do
ουτε ιατρος επιμελητης νοσουντων επιχειρει πραττειν
anything other at all , whether there is need to cut or to administer some medicine ,
τινος αλλου παντα καν δεη τεμνειν καν φαρμακευειν ,
surely then , except for The Sake of The Health of Those that are under His Care ,
δη η ενεκα της υγειας των προνοουμενων ,
nor would a General or a Guardian say that they Look/Aim at any other End/Target
ουτε αν στρατηγος η φυλαξ φησειεν βλεπειν προς αλλο τελος
than the Guardian Looking to the Freedom of Those being Guarded ,
η ο μεν την ελευθεριαν των φρουρουμενων
and the General Looking to the Freedom of Those being Commanded ;
ο δε την των στρατηγουμενων :
nor will any Other who has been Appointed/Stationed to Lead and Oversee any Others
ουδ’ ουδεις αλλος των τεταγμενων ηγεισθαι και προνοειν ωντινωνουν
eagerly attempt to subvert The Good of those that follow ,
σπουδαζει ανατρεπειν το αγαθον των επομενων ,
concerning which Good and with a view to which Good ,
εφ ω και ου
They must Aim and Dispose *Everything* belonging to those whom they Govern .
δεοντως στοχαζομενος και διατιθησι τα απαντα τετακται των αρχομενων .

Now then if we agree that The Gods are The Leaders of The Wholes (**Laws 900**D)
τοινυν Ει συγκεχωρηκαμεν τους θεους ειναι ηγεμονας των ολων
and that The Providence of Selves Extends/Reaches-out to All by Being Good
και την προνοιαν αυτων διατεινειν επι παντα οντων αγαθων
and if we agree that They Possess Every Excellence/Virtue , then how is it possible
και ωμολογηκαμεν εχοντων πασαν αρετην , τις μηχανη
that Selves could neglect The Good-Daimon-State of Those under Their Providential Care ?
αυτους αμελειν της ευδαιμονιας των προνοουμενων ;
Or in what way could Selves be inferior in Their Providence to other leaders
Η πως εξουσιν ελαττον εν τη προνοια των αλλων ηγεμονων
of those that are subordinate , if indeed on the one hand , The Gods Always Look/Aim at
των καταδεεστερων , ειπερ μεν οι αει αποβλεπουσι προς
That which Is Best for The Governed , and Establish This as The Goal of All Their Leadership ,
το βελτιστον των αρχομενων και τιθενται τουτο τελος συμπασης της ηγεμονιας ,
while on the other hand , human-beings overlook the good of the people and embrace/welcome
δε οι παρορωσι το αγαθον των ανθρωπων και ασπαζονται
vice rather than Virtue by being deceived/perverted by the gifts of the wretched/depraved ?
το κακιαν μαλλον αρετης παρατρεπομενοι τοις δωροις των μοχθηρων ;
Therefore whether you are entirely willing to call Selves Leaders , or Rulers , or Guardians ,
ειτε Παντως εθελεις καλειν αυτους ηγεμονας ειτε αρχοντας ειτε φυλακας
or Fathers , None of These Names will fail to Bring-to-Light Their Divine Nature .
ειτε πατερας , ουδενος των τοιουτων ονοματων ενδεες φανησεται το θειον .
For All that is Venerable and Honorable Subsist Primarily in Those ;
γαρ Παντα τα εστιν σεμνα και τιμια πρωτως εν εκεινοις :
And thus without a doubt on account of This Logos , here also ,
και δηπου δια τουτο κανταυθα
surely then Some are Naturally More-Venerable and Honorable than others ,
δη αλλα κατα φυσιν σεμνοτερα και τιμιωτερα αλλων ,
by The Logos that Some bear The Final Likeness of The Gods .
διοτι φερεται εσχατην απεικασιαν των θεων .
What else should we also say ?
τι δει Και λεγειν ;
For I believe that we hear Paternal and Guardian and Leading Apollonic/Healing Powers
γαρ οιμαι ακουομεν τε πατρικας και φρουρητικας και ηγεμονικας και παιωνειους δυναμεις
are being Celebrated by those who are wise in Divine Concerns (Chaldean Oracles) .
υμνημενας των σοφων τα θεια των .
Thus on the one hand , how is it possible that The Likenesses of The Gods which exist
ουν μεν Τις μηχανη τα ειδωλα των θεων εχοντα
According to Nature Provide for The Good-Management of Those which they Govern
κατα φυσιν προνοειν της ευθημοσυνης των αρχομενων
by Aiming at The End that is Adapted/Proper for Selves , whereas on the other hand ,
P44 στοχαζομενα τελους του προσηκοντος αυτοις , δε
The Divine Selves , from whom there Is The Whole Good and The Truly-Real Virtue and
τους θεους αυτους , παρ’ οις ουσα το ολον αγαθον και η οντως αρετη και
The Flawless Life , should not Direct Their Leadership to the virtue and vice of humans ?
ο απημων βιος , μη κατευθυνειν την ηγεμονιαν προς την αρετην τε και κακιαν των ανθρωπων

And how then can it be admitted that on the one hand , Virtue is Victorious
και οπως παρεξουσιν μεν αρετην νικωσαν
while on the other hand , vice is Vanquished in The All , since on the one hand ,
δε κακιαν ηττωμενην εν τω παντι , αλλα μεν
The Measures of Justice are utterly-destroyed by the worship of the depraved ,
τα μετρα της δικης διαφθειρειν ταις θεραπειαις των μοχθηρων
and thus on the other hand , subvert The Boundary of Impartial/Steadfast Knowledge ,
δε ανατρεπειν τον ορον της ακλινους επιστημης ,
and furthermore make the gifts of vice appear more honorable than The Pursuits of Virtue ?
δε κατα– τα δωρα της κακιας –φαινειν προτιμοτερα των επιτηδευματων της αρετες ;
For then-without-a-doubt this way of Providence is not Profitable for these leaders
γαρ δηπου ουτος ο τροπος της προνοιας Ουτε συνοισει τοις ηγεμοσιν
nor for those who follow selves ; for on the one hand , there will be no liberation
ουτε τοις επομενοις αυτοις : γαρ μεν εσται ουκ απαλλαγη
from missing-The-Mark for those who have become depraved , by always trying
των αμαρτηματων τοις γενομενοις κακοις αει επιχειρουσιν
to anticipate/circumvent Justice , and overturn The Measures of That which is Due/Deserved ,
προκαταλαμβανειν την δικην και παρατρεπειν των μετρων της αξιας ,
thus on the other hand , it will become necessary , that they must take aim ,
δε αναγκαιον , τοις στοχαζεσθαι
which is not Lawful to claim , at the vice of those under their care ,
ο μη θεμις ειπειν , της κακιας των προνοουμενων ,
and thus on the one hand , they must neglect The True Preservation/Salvation of Selves ,
και μεν αμελειν της αληθινης σωτηριας αυτων ,
and accordingly on the other hand , be the causes of only shadowy-outlines of goods ,
αρα δε υπαρχειν αιτιους μονως εσκιαγραφημενων αγαθων ,
and furthermore , This All and The Whole Kosmos will be filled with confusion and disorder ,
δε τουτο το παν και τον ολον κοσμον εμπιπλασθαι αταξιας και ταραχης ,
with only incurable depravity remaining , and thus being possessed by the likes
της ανιατου μοχθηριας μενουσης , και εχειν την ομοιαν
of those that utterly destroy badly governed cities .
ταις διαφθοραν κακως πολιτευομεναις των πολεων .
Although how is it not All-Perfectly Impossible ,
Καιτοι πως ου παντελως αδυνατον
that the parts be *more governed* According to Nature than The Wholes , and that
τα μερη μαλλον διοικεισθαι κατα φυσιν των ολων και
human-affairs be more governed than The Divine , and images than Their Primary Causes ?
τα ανθρωπινα των θειων και τα ειδωλα των πρωτουργων αιτιων ;
So that if on the one hand , Humans were to Correctly Provide for Ruling of Humans
Ωστ' ει μεν ανθρωποι ορθως προνοουσιν αρχοντες ανθρωπων
by honoring some , while dishonoring others , while *Everywhere* Rightly-Guiding
και τιμωντες τους μεν ατιμαζοντες τους δε και πανταχου κατευθυνοντες
the works of vice by The Measures of Excellence , then it is also much more necessary
τα εργα της κακιας τοις μετροις της αρετης , και πολλω αναγκη
that The Gods Be The Prior Un-Changeable Leaders of The Wholes .
τους θεους ειναι προτερον ατρεπτους ηγεμονας των ολων .

For Human-beings are also Allotted This Virtue *through* The Likeness to The Gods .
γαρ ανθρωποι Και ελαχον ταυτην αρετην δια την ομοιοτητα προς θεους .
Whereas on the other hand , if we were also to agree that humans who utterly-destroy the Safety
δε ει και ομολογησομεν ανθρωπων διαφθειροντας την σωτηριαν
and Well-being of those whom they govern are more like the providence of the Gods ,
και το ευ τους των αρχομενων μαλλον απεικονιζεσθαι την προνοιαν των θεων ,
then we shall at-once fail-to-notice The Truth Concerning The Gods
ομου λησομεν την αληθειαν περι θεων
and The Wholly Hidden Superiority of Virtue (**Republic** 617E) .
και την αρδην αφανιζοντες υπεροχην αρετες .
For I believe that This is Quite-clear to All ; that surely then That which is More Like The Gods
γαρ οιμαι Τουτο καταφανες παντι , οτι δη το ομοιοτερον τοις θεοις
has more of The Good-Daimon-State-of Being than those that are deprived of Selves
μαλλον ευδαιμονει των εστερημενων αυτων
through Unlikeness and Estrangement/Difference .
δι' ανομοιοτητος και αλλοτριοτητος .
So that if on the one hand , in This Place also The Indestructible and Impartial/Steadfast
Ωστ' ει μεν κανταυθα το αδιαφθορον και ακλινες
Idea of Providence is held in Honor , surely then without a doubt
ειδος της προνοιας τιμιον , δηπου
will The Idea of Providence be held in Honor in a Much Greater Way Among The Gods !
εντιμοτερον πολλω μειζονως παρα τοις θεοις :
Whereas on the other hand , if mortal gifts are more venerable
δε ει τα θνητα δωρα σεμνοτερα
than The Divine Measures of Justice among Them ,
των θειων μετρων της δικης παρ' εκεινοις ,
therefore so also will earthborn gifts be held in more honor
και αν γηγενη τα ειη
than The Olympian Goods among humans (**Laws** 727E) ,
των Ολυμπιων αγαθων παρ' ανθρωποις
and the flatteries of vice will be held in more honor than The Works of Excellence
και τα θωπευματα της κακιας των εργων της αρετης
in Relation to a More Perfect State-of-Good-Daimonship/Happiness .
προς τελεωτερα ευδαιμονιαν .

17 November 2022

Chapter 17 – ιζ

In ***The Laws*** on the one hand , Plato delivers to us through these demonstrations
εν Νομοις μεν ο Πλατων παραδεδωκεν ημιν δια τουτων των αποδειξεων
The Hyparxis and The Providential Care and The Unchangeable Energy of The Gods
Την υπαρξιν και κηδεμονιαν και την ατρεπτον ενεργειαν των θεων
Being-Extended to All ; which are surely then on the one hand , Common to All The Gods ,
διατεινουσαν επι παντα : α εστιν δη μεν κοινα απασι τοις θεοις
while on the other hand , are Most-Original and Most-Primary According to Nature
δε αρχικωτατα και πρωτιστα κατα φυσιν
in The Doctrine/Teaching of Selves .
εν τη διδασκαλια αυτων .
For **The Self Triad** (Chaldean Oracles) Extends Her Light as far as the most partial among
γαρ η αυτη τριας διηκουσα φαινεται Μεχρι των μερικωτατων εν
The Divine Orders ; Originating from On-High from The Hidden/Occult Genera of Selves ;
τοις θεοις διακοσμοις ανωθεν απο των κρυφιων γενων :
and since **The Hyparxis** of The Idea-of-The-One Is also **The Power** which Providentially
και γαρ υπαρξις ενοειδης και δυναμις προνοη–
Takes Care of All Secondary Natures and **The** Steadfast and Unchangeable **Intellect**
–τικη των απαντων δευτερων και αλκινης και ατρεπτος νους
Exists in All The Gods that are both Prior to The Kosmos and in Those In The Kosmos .
εστιν εν απασι τοις θεοις τε προ του κοσμου και τοις εν τω κοσμω .
Then in turn , in the ***Republic*** (**378**E) , in order that we may grasp from Another Source
P45 δε Παλιν εν Πολιτεια αντιλαβωμεθα απ’ αλλης αρχης
The Logos’ of The Gods Being-demonstrated . For surely then Selves are also Common
θεολογικων αποδειξεων . γαρ δη αυται εισι και Κοιναι
to All The Divine Orders by also *Similarly Extending* to All The Guidance about The Gods
παντων των θειων διακοσμων και ομοιως διατεινουσιν εις απασαν την υφηγησιν περι θεων
and to Bring-to-Light for us The Truth Connected-with The Logos spoken before .
και εκφαινουσιν ημιν την αληθειαν συνεχη τοις προειρημενοις .
Now then , in The 2nd Book of the ***Republic*** (**379**A-**383**C) , surely then Socrates underlines
τοινυν Εν τω δευτερω της Πολιτειας δη ο Σωκρατης υπογραφων
certain types/kinds of Logos about The Gods that are Directed to mythological-fictions ,
τινας τυπους θεολογικους τοις μυθοπλασταις ,
by calling-forth The Pupils/Nurslings of Himself to be cleansed of dramatic poetry
παρακαλευομενος τοις τροφιμοιος εαυτου καθαρευειν της δραματουργιας ποιητικης
and of those tragic feelings which some people do not hesitate to assign to The Divine ,
και των εκεινων τραγικων παθηματων α τινες ουκ ωκνησαν προσφερειν τω θειω ,
that The Secret Initiations into The Mysteries concerning Selves Conceal in these as if in veils ,
την απορρητον μυσταγωγιαν περι αυτων κρυπτοντες εν τουτοις ωσπερ παραπετασμασι ,
Surely then , as I have said , Socrates indicates The Types and Laws of Divine Fables
δη ουν ωσπερ εφην , υφηγουμενος της τυπους και νομους θεομυθιας
which surely then also includes this that is apparent , and The Inner Concealed Scope presented
οι δη και τουτο το φαινομενον και τον εισω κεκρυμμενον σκοπον παρεξονται
in the fictions about The Gods which Aim at The Beautiful that is also According to Nature ,
εν τοις πλασμασι περι θεων εστοχασμενον του καλου του και κατα φυσιν ,

which on the one hand , He thinks is Valuable to First Bring-to-Light Concerning
μεν αξιοι πρωτον αποφαινειν περι
The Gods and According to The Un-Distorted Conception of The Goodness of Selves ,
θεων και κατα την αδιαστροφον εννοιαν της αγαθοτητος αυτων ,
that on the one hand , Selves are The Producers of ***All*** that is Good , and on the other hand ,
μεν αυτους χορηγους απαντων αγαθων , δε
Selves are ***Never*** causes of ***Anything*** that is defective/harmful for The Beings .
ουδενος ποτε αιτιους ουδενι κακου των οντων :
Then Second of All , that Selves are Unchangeable According to Ousia ,
δευτερον αυτους αμεταβλητους κατ’ ουσιαν
and that Selves are not deceivers or beguilers by taking on various shapes
και αυτους μητε εξαπατωντας και γοητευοντας ισχειν ποικιλας μορφας
nor are Selves creators of the greatest defect , falsehood , in either logos’ or deeds ,
μητ’ ειναι ποιητικους του μεγιστου κακου , ψευδους , εν η λογοις η εργοις ,
or by either error or folly .
και η πλανης και ανοιας .
Surely then , on the one hand , Being that The Former of These Two Laws has two conclusions ;
δη μεν οντων ο προτερος τουτων Δυο νομων εχει δυο συμπερασματα ,
that The Gods are not the cause of defects
τε τους θεους ειναι το αναιτιους των κακων
and that Selves are The Causes of All that is Good .
και αιτιους παντων των αγαθων :
Then in turn in a similar Way , The Second Law has two different conclusions ;
δε αυ παραπλησιως ο δευτερος διττα ετερα αττα
and these are , that Every Divine Being is Unchangeable ,
ταυτα το παν το θειον ειναι αμεταβλητον ,
and are Established Free from falsehood and of artificial diversity .
και ιδρυσθαι καθαρον το ψευδους και μεμηχανημενης ποικιλιας .
Now then , All The Demonstrations Depend upon These **Three** Common Insights
τοινυν Παντα τα δεικνυμενα ηρτηται τουτων τριων κοινων εννοιων
Concerning The Divine ; such as The Goodness , The Steadfastness and The Truth ;
P82 περι το θειον , της αγαθοτητος , της αμεταβλησιας , της αληθειας :
for The Primary Ineffable Fountain of Goods is also From Selves ,
γαρ η πρωτιστη και αρρητος πηγη των αγαθων και παρ’ αυτοις ,
and Eternity also Possesses In The Same Way The Cause of The Power of Self ,
και ο αιων και εχουσης ωσαυτως ο αιτιος της δυναμεως αυτης ,
including The Primary Intellect ,
και ο πρωτιστος νους ,
which is The Self Beings and The Truth in The Truly-Real Beings .
ος εστιν τα αυτα οντα και η αληθεια εν τοις οντως ουσιν .

Chapter 18 – ιη

Now then , must not That which is Defined
τοινυν αναγκη ουκ Το αφοριζον
by The Hyparxis and The Whole Ousia of Itself in The Good ,
την υπαρξιν και την πασαν ουσιαν εαυτου εν τω αγαθω
and which Introduces/Leads-forth The All by Its Self Existence ,
και παραγον τα παντα τω αυτω ειναι ,
on the one hand , be Productive of All that is Good ,
μεν ειναι παρεκτικον παντος αγαθου ,
and on the other hand , of nothing that is harmful/defective ?
δε ουδενος κακου ;
For if on the one hand , *A Certain One* was Primarily Good which is not Divine ,
γαρ Ει μεν τι ην πρωτως αγαθον ο εστι μη θεος ,
then perhaps someone might declare to us that The Divine is indeed The Cause of Goods ,
ισως τις αν απεφηνε ημιν το θειον μεν αιτιον αγαθων ,
whereas The Divine is not The Producer of All The Goods for The Beings .
αλλ’ ειναι ουχ χορηγον απαντων των αγαθων τοις ουσιν .
But if on the other hand , not only Is *Each One* of The Gods Good , since
Ει δε μη μονον εκαστος των θεων αγαθος , αλλα
That which Is Primarily both The Idea of The Good and Productive-of-Good is God
το πρωτως και αγαθοειδες και το αγαθουργον θεος
(for by Being Primarily Good , Self will not be Second after The Gods ,
(γαρ ον πρωτως αγαθον , αν ου ειη δευτερον μετα θεους ,
surely then by The Logos that *Everywhere* , Those that Subsist Secondarily ,
δη διοτι πανταχου τα υφισταμενα δευτερως
Receive The Characteristic of Their Hyparxis from The Beings that Subsist Primarily) ,
P46 υποδεχεται την ιδιοτητα της υπαρξεως παρα των οντων πρωτως) ,
therefore it is Wholly Necessary that The Divine must also Be The Cause of Goods ;
παντως αναγκη το θειον και ειναι αιτιον αγαθων ,
All Such Goods that Proceed into Secondary Descents , even as far as the last .
οσα προεισιν εις δευτερας υποβασεις και μεχρι των εσχατων .
For just as The Power that is The Cause of Life Provides-Subsistence to All Life ,
γαρ Ως η δυναμις αιτια της ζωης υφιστησι πασαν ζωην ,
and just as The Power which is The Cause of Knowledge Provides All Knowledge ,
ως η της γνωσεως πασαν γνωσιν ,
and just as The Power which is The Cause of Beauty Provides Everything that is Beautiful ,
ως η του καλου παν το καλον
including That which is established in The Logos’ and All That which is in the phenomena ,
τε το ιδρυμενον εν λογοις και οσον τοιουτον εστιν εν τω φαινομενω
for Each One of The Primary Causes Produces All Those that are Like from Itself and Binds
γαρ εκαστος των πρωτουργων αιτιων παραγει παντα τα ομοια αφ’ εαυτου και ανεδησατο
The Singular Underlying-Reality of Those that Subsist According to One Idea to Self .
την μιαν υποστασις των υφεστηκοτων καθ’ εν ειδος εις αυτο ,
I believe that also in The Self/Same Way The Most Primary and Most Original Hyparxis
οιμαι και τον αυτον τροπον η πρωτιστη και αρχηγικωτατη υπαρξις

of The-Idea-of-The-Good and of Those that are Good
ενοειδης και των αγαθων
Establishes In Herself and About Herself At-Once
ιδρυσατο εν εαυτη και περι εαυτην ομου
The Causes and The Comprehensions of All The Goods ,
τας αιτιας και τας περιοχας απαντων των αγαθων ,
and since there is not one of The Beings that are Good ,
και εστι ουδεν των οντων αγαθον ,
which does not possess Such A Power from Self ,
ο μη κεκτηται τοιαυτην την δυναμιν παρ’ αυτης ,
nor That-which-is-Productive-of-Good , which by Being-Turned-about to Self
ουδε αγαθουργον , ο επιστρεφον προς αυτην
does not Participate of This Cause .
μη μεταλαγχανει της ταυτης αιτιας .
For All The Goods are Produced and Perfected and Preserved from That Source ;
γαρ Παντα τα αγαθα και παραγεται και τελειουται και σωζεται εκειθεν ,
including The Singular Series and Order of Whole Goods that Depend on That Fountain !
και η μια σειρα και ταξις των ολων αγαθων ανηρτηται εις εκεινην την πηγην .
Accordingly then , through The Self Cause of The Hyparxis are All The Divine Goods
αρα Δια την αυτην αιτιαν της υπαρξεως εισιν παντων οι θεοι αγαθων
Provided and none of the defects ; for That which is Primarily Good
χορηγοι και ουδενος των κακων : γαρ το πρωτως αγαθον
also Provides Subsistence to Every Good from Itself ,
και υφιστησι το παν αγαθον παρ’ εαυτου
and is not the cause of a share/portion that is opposed in relation to Self ;
και εστιν ουκ αιτιον μοιρας της εναντιας προς αυτο ,
and since That which is Productive of Life is not the cause of the lack/deficiency of Life ,
και επει το παρεκτικον ζωης εστι ουκ αιτιον αζωιας ,
and That which is Productive of Beauty Transcends the nature
και το ποιητικον καλλους εξηρηται της φυσεως
which is void of beauty and deformed , and the causes of this deficiency .
ακαλλους και αισχρας και των αιτιων ταυτης .
And now then it is not Lawful that That which Primarily Provides-Subsistence
Και τοινυν ου θεμις το πρωτως υποστατικον
be the cause of opposite offspring , since The Nature of Goods Proceeds
ειναι αιτιον των εναντιων γεννηματων , αλλ’ η φυσις των αγαθων προεισιν
from That Source Flawlessly and Un-Blended and of One Solitary Idea .
εκειθεν αχραντως και αμιγης και μονοειδης .
And on the one hand , The Divine Cause of Goods is Established Eternally in Itself ,
Και μεν το θειον αιτιον των αγαθων ιδρυται διαιωνιως εν εαυτω ,
Extending to All Those that are Secondary The Participation of Goods that are Free of ill-will .
προτεινον πασι τοις δευτεροις την μετουσιαν των αγαθων αφθονον :
Whereas on the other hand , Some of The Participants Keep Their Participation Undefiled
δε τα μεν των μετεχοντων φυλαττει την μεθεξιν ακηρατον
by receiving Their Innate Good in Pure Bosoms by Possessing an Abundance of Power
υποδεξαμενα το οικειον αγαθον εν καθαροις κολποις δια εχει περιουσιαν δυναμεως

of The Share/Portion of The Goods that are Adapted to Selves .
την μοιραν των αγαθων προσηκουσαν αυτοις ,
While Some Selves which are arranged among the last of The Wholes
δε τα μεν αυτα τεταγμενα εν εσχατοις των ολων
in every way Benefit of The Goodness of The Gods According to The Nature of Selves
παντως απολαυει της αγαθοτητος των θεων κατα την φυσιν αυτων
(for it is not possible for those that are all-perfectly without-a-share of The Presence
(γαρ ειναι ουδε δυνατον τα παντελως αμοιρα της παρουσιας
of The Good to subsist among The First) ; but receiving Such A Flow as This ,
του αγαθου υποστηναι ουδε την πρωτην) , δε δεξαμενα την τοι–απορροην–αυτην ,
they neither Naturally Preserve The Gift which Reaches-down to Selves , Pure and Unmingled ,
ουτε πεφυκε τηρειν την δοσιν καθηκουσαν εις αυτα ακραιφνη και αμικτον
nor do they Retain their Innate Good in a Stable Way and Always in The Same Way ,
ουτε κατεχειν το οικειον αγαθον μονιμως και αει ωσαυτως ,
but they become weak and partial and material and are filled with a lack of Vitality
αλλ’ γενομενα ασθενη και μερικα και ενυλα και αναπλησθεντα αζωιας
of their subject , and thus on the one hand , they substitute the lack of order for Order ,
της υποκειμενης , μεν παρυφιστησι την αταξιαν τη ταξει ,
and on the other hand , the lack of Logos for The Logos ,
δε την αλογιαν τω λογω ,
and thus they substitute for Virtue the opposite to This , vice .
δε τη αρετη την εναντιαν προς ταυτην κακιαν .
And on the one hand , Each One of The Wholes is Exempt from a deviation like this ,
Και μεν εκαστος των ολων εστι εξηρημενον της παρατροπης τουαυτης ,
for Those that are more Perfect in Selves always Prevail According to Nature ;
P47 των τελειοτερων εν αυτοις αει κρατουντων κατα φυσιν :
whereas on the other hand , partial natures always step out of Wholes into Multitude through
δε τα μερικα αει εκβαινοντα των ολων εις πληθος δια
the lessening of The Power and division and interval ,
της υφεσιν της δυναμεως και μερισμον και διαστασιν ,
on the one hand , by obscuring The Participation of Good ,
μεν αμυδροι την μεθεξιν του αγαθου ,
while on the other hand , by substituting the opposite into the mixture for The Good
δε παρυφιστησι το εναντιον εν τη μιξει προς το αγαθον
which is also vanquished by the mixture . For in This Place (**Republic** 351C) , it is not
και κρατουμενον διαπλοκη . γαρ ενταυθα Ουδε
Lawful for that which is defective to subsist unmixed and all-perfectly destitute of The Good ;
θεμιτον το κακον υποστηναι αμιγες και παντελως ερημον του αγαθου ,
since if that which is like this is harmful to a part , yet it is indeed
αλλ’ ει το τοιονδε κακον τω μερει , γε
Entirely Good for The Whole and The All ; for The All is Always In A Good Daimon State ,
παντως αγαθον τω ολω και παντι : γαρ το παν αει ευδαιμον
and to Always Consist of Perfect Parts (**Timaeus** 34B) which are also According to Nature ;
και αει εχοντων εκ τελειων μερων εστι και κατα φυσιν :
since that which is beside Nature is always harmful to partial natures ,
δε το παρα φυσιν ην αει κακον τοις μερικοις ,

and so is deformity , and the lack of symmetry and the perversion/deviation and

και το αισχρον και το ασυμμετρον και η παρατροπη και

the parallel-existence (Proclus’ **ET** P63, Com **1st Alc** 118-119,Com **Parm** 1190) in these .

η παρυποστασις εν τουτοις .

And since on the one hand , that which destroys is itself also destroyed (**Phaedo** 102-103)

Και γαρ μεν το φθειρομενον εαυτω και φθειρηται

by being displaced by Its Innate Perfection , since The All is Incorruptible and Indestructible ;

εξισταται της οικειας τελειοτητος , δε τω παντι εστι αφθαρτον και ανωλεθρον :

and just as on the one hand , everything that is being deprived of The Good and The Innate

και ως μεν παν το στερισκομενον του αγαθου και την οικειαν

Subsistence in relation to self , is deprived through a lack of power/imbecility of nature ;

25 υποστασιν προς αυτο εστερηται δι’ ασθενειαν φυσεως ,

so also on the other hand , is The Part of All Good for The Whole .

ως και δε εστιν του μερος παντος αγαθον τω ολω .

For neither is it possible for a lack of vitality nor ugliness/deformity and a lack of Measure ,

γαρ Ουτε δυνατον αζωιαν ουδε αισχροτητα και αμετριαν ,

nor can poverty/destitution be inserted into The All as a Whole ; since The Whole of Number

ουτε στερησιν παρεμπιπτειν τω παντι ολως , αλλ’ ο συμπας αριθμος

is Always Perfect by Being-Held-Together by The Goodness of The Wholes ,

αει τελειος συνεχομενος τη αγαθοτητι των ολων ,

and Life is Present Everywhere , including both existence and The Perfect Existence ,

και ζωη παρεστι πανταχου , και το ειναι και το τελειοις ειναι ,

insofar as Each One Helps-Fill The All .

5 καθ’ οσον εκαστα συμπληροι το παν .

Thus on the one hand , just as we have said , The Divine is The Cause of All that Is Good ;

ουν μεν ωσπερ ειρηται το θειον εστιν αιτιον παντων των αγαθων ,

whereas on the other hand , the parallel-existence of deficiency does not Subsist from Power ,

δε η παρυποστασις των κακων ουκ υφεστηκεν εκ δυναμεως ,

but from a lack of power (**Republic** 351A) of those that Receive The Illuminations of The Gods ,

αλλ’ εκ της ασθενειας των δεχομενων τας ελλαμψεις των θεων ,

nor does deficiency or lack of power exist in The Wholes , but in those that are partial , nor yet

ουδε εν τοις ολοις , αλλ’ εν τοις μερικοις , ουδε

in All these ; for also on the one hand , The First of Those that are Partial , including

10 εν απασι τουτοις . γαρ Και μεν τα πρωτιστα των μερικων και

The Intellectual Genera are Eternally The Idea of The Good ; while on the other hand ,

νοερα γενη εστιν διαιωνιως αγαθοειδη : δε

The Middles which also Energize According to Time by Weaving-together

τα μεσα και ενεργουντα κατα χρονον συμπλεκοντα

The Participation of The Good According to the Mutation and Motion of Time ,

την μεθεξιν του αγαθου κατα τη μεταβολη και κινησει χρονον

are un-able to Keep The Gift of The Gods Immovable and of A Singular and Simple Idea ,

αδυνατει διαφυλαττειν την δοσιν των θεων ακινητον και μονο– και απλην –ειδη ,

while on the one hand , overshadowing The Simplicity of Self by The Variety of Selves ,

15 μεν παρασκιαζοντα το απλουν αυτης τω ποικιλω εαυτων ,

then by overshadowing The Singular Idea by The Many Ideas ,

δε το μονοειδες τω πολυειδει ,

then furthermore by overshadowing The Pure with The Blending-together ;
δε το ακηρατον τω συμμιγει
for which Logos Middles do not Subsist of The Pure First Genera , nor do They Possess
γαρ ην ουδε υποσταντα εκ των ακηρατων πρωτων γενων , ουδε ειχε
The Simple Ousia nor The Singular-Ideal Powers , but are composed of Their opposites ,
την απλην ουσιαν ουδε τας μονοειδεις δυναμεις , αλλ' συμφυομενας εξ εναντιων ,
as Socrates says somewhere in the ***Phaedrus*** (**246**B) .
ως ο Σωκρατης φησιν που εν τω Φαιδρω .
Whereas the last of partial natures are also material and thus without a doubt they deviate
δε Τα εσχατα και ενυλα δηπου παρατρεπει
in much greater way from their Innate Good ; for they are also mingled with a lack of vitality
πολλω μειζονως το οικειον αγαθον : γαρ και συγκεκραται αζωια
and have a subsistence that resembles an image , by being filled with much of non being ,
και εχει υποστασιν την ειδωλικην , αναπεπλησμενα πολλου του μη οντος ,
and subsist of those that are at odds , and also from circumstances that are changeable
και υφεστηκε εκ μαχομενων , κακ των περιεστωτων μεταβαλλομενα
and are dispersed throughout Time without ever ceasing , thus according to everything
σκιδναμενα τον χρονον ουδεν αει παυεται , κατα παντα
it is clear that they give-way to corruption and lack of symmetry and deformity and
δηλουντα ως εκδιδοται φθορα και ασυμμετρια και αισχροτητι και
all-various mutations , not only by corrupting their energies , just as The Middles Prior to
παντοιαις τροπαις , ου μονον κακυνομενα ταις ενεργειας , καθαπερ τα προ
selves , since their powers and their ousias are filled with that which is besides Nature and
αυτων , αλλα και ταις δυναμεσι και ταις ουσιας αναπιμπλαμενα του παρα φυσιν και
with a material weakness . For those that become situated in an ill-disposed way ,
P48 της υλικης ασθενειας . γαρ Τα γενομενα χωρα εν αλλοτρια ,
on the one hand , The Whole being-borne-along-with The Idea Rule the underlying nature ;
μεν το ολον συνεπιφεροντα τω ειδει κρατει της υποκειμενης φυσεως ,
while on the other hand , by being displaced in turn to that which is partial
δε εξισταμενα αυ εις το μερικον
from their Innate Wholeness , and participate of division and weakness and war and
απο της οικειας ολοτητος , και μετασχοντα μερισμου και ασθενειας και πολεμου και
the separation which is the source of generation , they are necessarily all-variously changed .
της διαιρεσεως γενεσιουργου αναγκαιον παντοιως μεταβαλλειν .
Neither then , is each one of the beings All-Good (for then there would not be
Ουτ' ουν εκαστον των οντων παναγαθον (γαρ αν ου ην
the Corruption and Generation of bodies , nor The Purification and Correction of Souls) ;
φθορα και γενεσις σωματων ουδε καθαρσις και κολασις ψυχων) :
nor does defect exist among The Wholes (for then The Kosmos would not be
ουτε το κακον εν τοις ολοις (γαρ ο κοσμος αν ου ην
A God In-A-Good-Daimon-State-of-Being (**Timaeus 34**B) ,
θεος ευδαιμων ,
if The Most Masterful were to subsist from imperfect parts) ; nor are The Gods
των κυριωτατων υφισταμενος εκ ατελων μερων) : ουτε οι θεοι
the causes of defects , in the same way that They are The Causes of Goods ;
αιτιοι των κακων , καθαπερ δη των αγαθων ,

since the weakness belongs to those who receive The Good
αλλ’ η ασθενεια των δεχομενων το αγαθον
and the weakness that is in the Underlying-reality belonging to the last of selves ;
και η εν υποστασις εσχατοις αυτων :
nor is the defect altogether unblended with The Good that also has a parallel-existence among
ουτε το κακον οπωσουν αμικτον προς το αγαθον και παρυφισταμενον εν
those that are partial , since this also Participates by holding-fast in a certain way
τοις μερικοις , αλλα τουτο και μετεχει κατεχομενον πως
to The Good Existence ; nor is it generally possible for any defect that is All-perfectly
τω αγαθω τω ειναι : ουθ’ ολως δυνατον το κακον παντελως
destitute of All Good to have a Subsistence ; for that which is self-defective is even beyond
ερημον παντος αγαθου υποστηναι , γαρ το αυτοκακον και επεκεινα
that which in no way whatsoever exists ,
του μηδαμως οντος ,
surely then , just as The Self-Good is Beyond That which All-Perfectly Is ; neither is
δη ωσπερ το αυτοαγαθον του παντελως οντος ; ουδε
any defect that exists in partial natures left altogether in a disordered way (**Rep** 351A) ,
κακον το εν τοις μερικοις αφειται ατακτον ,
since even this , is Set-Aright by The Gods , and on the one hand , by These Logos’
αλλα και τουτο κατευθυνεται παρα των θεων , και μεν δια ταυτα
Justice Purifies Souls from their depravity , while on the other hand , Another Order of Gods
η Δικη καθαρτικη ψυχαις εν της πονηριας , δε αλλη ταξις θεων
Purifies the depravity in bodies . Therefore All are Turned-about According to The Power
καθαρτικη της εν σωμασιν . δε Παντα επιστρεφεται κατα δυναμιν
that is in Relation to The Goodness of The Gods ; and on the one hand , The Wholes Abide
προς την αγαθοτητα των θεων : και μεν τα ολα μενει
within Their Innate Boundaries , including The Perfect and Beneficent Genera of Beings ,
εν τοις οικειοις οροις , και τελεια και αγαωουγα γενη των οντων ,
while on the other hand , those that are more partial and imperfect are Adorned and Arranged
δε τα μερικωτερα και ατελεστερα κοσμειται και ταττεται
as they should be , and they become stewards to The Fulfillment of Wholes , and
δεοντως και δουλειει τη συμπληρωσει των ολων και
they are called-up to The Beautiful , and They are Changed , and They Benefit *in every way*
ανακαλειται προς το καλον και μεταβαλλεται και απολαυει παντα τροπον
of The Participation of The Good , as far as Selves are Able .
της μετουσιας του αγαθου , καθ’ οσον αυτοις δυνατον .
For nothing will be a greater Good for Each One than That which The Gods Provide
γαρ Ουδεν αν γενοιτο μειζον αγαθον εκαστοις ων οι θεοι ποριζουσι
to The Offspring of Themselves According to Measures ; but both All Separately , and All
τοις γεννημασιν εαυτων κατα μετρα : αλλα και παντα χωρις , και παντα
in Common , Receive as much a Share/Portion of Goods as Selves are able to Participate .
κοινη , υποδεχεται τοσαυτην μοιραν των αγαθων οσης αυτοις δυνατον μετεχειν .
If Some are Filled with Greater while others with lesser Goods , then The Power
Ει τα μεν πληρουνται μειζονων τα δε ελαττονων αγαθων , δε την δυναμιν
of The Recipients and The Measures of The Distribution must be held responsible ;
των δεχομενων και τα μετρα της διανομης αιτιατεον ,

for Different Goods are Adapted to Different Selves According to The Nature of Selves ;
γαρ αλλα προσηκει αλλοις κατα την φυσιν αυτων :
whereas The Gods Always Extend All The Goods , just as The Sun Always Emits Its Light ;
δε θεοι αει προτεινουσιν παντα τα αγαθα , ωσπερ ηλιος ανισχων το φως :
for a Different Self Receives Its Light Differently According to The Order of Itself ,
γαρ αλλος δεχεται αλλως κατα την ταξιν εαυτου ,
and Self will not Receive a Greater Share of The Light than that which Self is able to Receive .
και αν ουκ δεχεται μειζον τοσουτον του φωτος ου δυναιτο δεξασθαι .
For All The Beings are Guided According to Justice ;
γαρ παντα τα οντα αγεται κατα δικην ,
and thus on the one hand , no aspect of The Good is absent ,
και μεν ουδενος το αγαθον αποστατει ,
whereas on the other hand , The Good Is Present to Each Self
δε παρεστι εκαστοις
According to The Boundary of The Participation Adapted for Selves ,
κατα τον ορον της μεταληψεως προσηκοντα ,
and which the Athenian Foreign-Guest says (**Laws 899**D-**905**D) ,
και η ο Αθηναιος ζενος φησιν ,
*All have to Be **In A Good/Beautiful Way** and **Arranged-In-Order** by The Gods* .
παντα εχει καλως και τετακται εκ των θεων .
Now then , let no one say to us , that there either prior defective productive logos'
τοινυν Μη τις λεγετω ημιν η προ–των κακων–ηγουμενους λογους
in Nature , or intellectual defective paradigms , set-against The Selves that are Good ,
εν τη φυσει , η νοερα παραδειγματα κατα τα αυτα τοις αγαθοις ,
or a soul that works-evil , or an evil-producing cause among The Gods ,
P49 η ψυχην κακεργατιν , η κακοποιον αιτιαν εν θεοις
and let no one hypothesize or introduce sedition and eternal war in relation to The First Good ;
και υποτιθεσθω εισαγετω διαστασιν και διαιωνιον πολεμου προς το πρωτον το αγαθον :
for all these beliefs are foreign from The Theological Knowledge of Plato and are far remote
γαρ απαντα ταυτα εστιν αλλοτρια της επιστημης του Πλατωνος και πορρωτερον
in some way from The Truth by wandering into barbaric nonsense and monstrous dramas .
ποι της αληθειας αποπλαναται εις βαρβαρικας απονοιας και Γιγαντικην δραματουργιαν .
Nor if certain people who speak enigmatically in Secret Logos' devise the Likes of these ,
Μηδ' ει τινες αινιττομενοι εν απορρητοις λογοις πλαττει τα τοιαυτα ,
shall we alter (**Phaedrus 229**C-**230**A) the apparent elaboration which they indicate ;
ημεις αλλαξωμεθα την φαινομενην της σκευωριαν ενδειξεως :
since on the one hand , The Truth of those indications must be investigated ,
αλλ' μεν την αληθειαν εκεινων ζητητεον ,
whereas on the other hand , The Theological-Knowledge of Plato must be Purely Received
δε την επιστημην του Πλατωνος ειλικρινως υποδεκτεον
in The Pure Bosoms of The Soul , and Self must be Kept Flawless and Unmingled
εν τοις καθαροις κολποις της ψυχης , και αυτην φυλαττουσιν ακηλιδωτον και αμικτον
with contrary opinions .
προς τας εναντιας δοχας .

Thanksgiving -24 November 2022- Day

Chapter 19 – ιθ

Surely then , let us Contemplate The Immutability and Simplicity of The Gods ,
δη Αλλα θεωρησωμεν το αμεταβλητον και το απλουν των θεων
and along with this , Such as whatever The Being of Each One happens to be ,
και μετα τουτο οιον ποτε ον εκατερον τυγχανει ,
and in what way These have come to Light to be Adapted to The Hyparxis of The Gods ,
και πως ταυτα φαινεται προσηκοντα τη υπαρξει των θεων
according to The Guiding-Pattern of **Plato** .
κατα την υγηγησιν του Πλατωνος .
Is it not the case then , that on the one hand The Gods Transcend The Wholes ,
Ουκουν μεν οι θεοι εξηρηνται των ολων ,
while on the other hand , just as we have said (**P86**.25-**P87**.21) , They Fill These with Goods ,
δε ωσπερ ειπομεν πληρουντες ταυτα αγαθων
by Selves Lighting-upon Being All-Good ; and Each One of Selves Possesses That which is Best
αυτοι τυγχανουσιν οντες παναγαθοι : και εκαστος αυτων εχει το αριστον
(**Phaedrus 246**D) According to Their Innate Order , and The Whole Genus of The Gods
κατα την οικειαν ταξιν και παν γενος των θεων
is At-Once Allotted Predominance According to The Super-Abundance of Goods .
ομου ελαχε το πρωτειον κατα την περιουσιαν των αγαθων .
But here again we must oppose those who interpret in a divisible way The Best in The Gods
δε κανταυθα Παλιν παραιτησομεθα τους εξηγουμενους μεριστως το αριστον εν τοις θεοις
and say that , if The First is The Best , then that which is after The First is not Best ;
και λεγοντας ως , ει το πρωτον αριστον , το μετα τουτο ουκ αριστον :
for it is necessary that whatever is produced should be inferior to That which Produces .
γαρ ειναι αναγκη το παραγομενον καταδεεστερον του παραγοντος .
For this , on the one hand , is rightly claimed ; for The Order of Causes in The Gods must
γαρ Τουτο μεν ορθως λεγουσι : γαρ την ταξιν των αιτιων εν τοις θεοις δει
be Kept Unconfused , and The 2nd and 3rd Processions of Selves must be Defined separately ;
φυλλαττειν ασυγχυτον, και τας δευτερας και τριτας προοδους αυτων αφοριζειν διακεκριμενας :
whereas on the other hand , *Together-with* Any Procession Such as This ,
δε ομου τη προοδω τοιαυτη
and Any Unfolding into Light of Those that are Secondary from Those that are Primary ,
και τη εκφανσει των δευτερων απο των πρωτων
That which is Best *must also At-Once* be Contemplated in Each One of The Gods .
το αριστον και θεωρητεον εν εκαστω των θεων .
For Each One is Allotted Their Predominance which is Primary and All-Good
γαρ εκαστος κεκληρωται υπεροχην πρωτουγον και παναγαθον
in The Characteristic of Itself , and in order that I may make The Logos about something
τη ιδιοτητι εαυτου , και ιν' ποιησωμαι τον λογον επι τινος
familiar ; by One being Allotted The Best Prophetic Power ,
γνωριμου , ως ο μεν μαντικος
Another One by Being Allotted The Best Demiurgic Power ,
ο δε ως δημιουργικος
and still Another One by Being Allotted The Best Perfective Power .
ο δε ως αριστος τελεσιουργος .

Which ***Timaeus*** (**29**A,**30**A,**37**A) also indicates to us , by continually calling The First Demiurgos
Ο ο Τιμαιος και ενδεικνυμενος ημιν συνεχως αποκαλει τον πρωτον δημιουργον
The Best of Causes (for The One is the Best of Causes , while The Other is The Most Beautiful
αριστον των αιτιων(γαρ ο μεν αριστος των αιτιων , ο δε καλλιστος
of Those that are Generated) , furthermore The Intelligible Paradigm is Prior to The Demiurge
των γεγονοτων) , καιτοι το νοητον το παραδειγμα προ του δημιουργου
which is also The Most Beautiful of All The Intelligibles ; but This is also The Most Beautiful
ην και το καλλιστον απαντων των νοουμενων : αλλα τουτο και καλλιστον
and at the same time The Best by Being The Demiurgic Paradigm , and The Maker
και αμα αριστον ως δημιουργικον παραδειγμα , και ο ποιητης
and The Father of The All by Being The Best Demiurgic God .
και πατηρ του παντος ως αριστος δημιουργικος θεος .

And surely then also in the ***Republic*** (**381**C) , when Socrates properly makes The Logos about
Και δη και εν πολιτεια ο Σωκρατης εικοτως ποιουμενος τον λογον επι
The Gods , he very properly observes , that by Each One of Selves Being as much as possible
θεων εοικε φησι αλλ’ ως εκαστος αυτων ων εις το δυνατον
The Most Beautiful and Best , They Always Abide Simply in The Shape of Self .
καλλιστος και αριστος αει μενει απλως εν τη μορφη αυτου .
For on the one hand , Each One Is Allotted That which is Primary and The Summit
γαρ μεν εκαστος κληρωσαμενος Το πρωτον και το ακρον
in The Series of Itself , nor do They depart from The Order of Itself , since They Contain
εν τη σειρα εαυτου ουκ ε ξισταται της ταξεως εαυτου , αλλα συνεχει
The Blessedness and The Good-Daimon-State-of Being of Their Innate Power .
το μακαριον και το ευδαιμον της οικειας δυναμεως :
And neither do They exchange Their Present Order for a worse one (for it is not Lawful
P50 και ουτε αλλαττεται της παρουσης ταξιν χειρονα (γαρ ου θεμις
for That which has Every Virtue to change into a worse share) nor to change to a Better one ;
το εχον πασαν αρετη μεταβαλλειν εις την χειρονα μοιραν) ουτε μεθισταται επι το κρειττον
for where can there be anything Better than That which is Best ?
γαρ που αν γενοιτο κρειττον του αριστου ;
Thus on the other hand , as we have said (**P88**.16-20) , This is Present to Each One
δε , ως ειπομεν , τουτο Παρεστι εκαστω
According to The Order of Self , and also to Every Genus of The Gods .
κατα την ταξιν αυτου , και τω παντι γενει των θεων .
Accordingly then , it is necessary that Every Divine Nature be Established Unchangeable ;
αρα Αναγκαιον παν το θειον ιδρυσθαι αμεταβλητον ,
Abiding in The Accustomed Way of Itself (**Timaeus 42**E) .
μενον εν τω κατα ηθει τροπον εαυτου .

Therefore from These Logos’ has come-to-Light The Self-Sufficiency and The Flawlessness and
ουν εκ τουτων αναφαινεται Το αυταρκες τε και το αχραντον και
That which is Always Maintained in The Same Way and According to The Selves of the Gods .
το αει εχον ωσαυτως και κατα τα αυτα των θεων .
For if Selves do not change to That which is Better by possessing That which is Best
γαρ Ει μη μεταβαλλουσιν επι το κρειττον ως εχοντες το αριστον
from Their Innate Nature , then Selves are Self-Sufficient and need none of The Whole Goods ;
της οικειας φυσεως , εισι αυταρκες και ενδεες ουδενος των ολων αγαθων :

and if Selves are not ever changed to the worse share , then Selves Remain Flawless
και ει μη ποτε μεθιστανται προς την χειρονα μοιραν , διαμενουσιν αχραντοι
by Being Established in The Excellencies of Themselves ;
ιδρυμενοι εν ταις υπεροχαις εαυτων :
and if Selves Guard/Keep The Perfection of Themselves In an Unchangeable Way ,
και ει φρουρουσιν την τελειοτητα εαυτων αμεταστατως
then The Selves must Always be Maintained In The Same Way .
και τα αυτα αει εχουσι κατα ωσαυτως .
Therefore , what is The Self-Sufficiency of The Gods and what is The Immutability and
ουν Τι εστι το αυταρκες το των θεων και τι το ατρεπτον και
what is That which is Maintained in The Same Way , we shall take-up in the following Logos' .
τι το εχον ωσαυτως , λαβωμεν τοις εφεξης ειρημενοις .
Thus on the one hand , The Kosmos is said to be Self-Sufficient ,
ουν μεν ο κοσμος Λεγεται αυταρκες ,
because Self Subsists Perfect and Whole from Perfect Wholes (**Timaeus** 32D) and
οτι υπεστη τελειος και ολος εκ τελειων ολων και
by Being-Filled with All The Innate Goods from The Self Generating Father (**Timaeus** 37C) ;
εξ συμπεπληρωται απασιν τοις οικειοις αγαθοις υπο του αυτον γεννησαντος πατρος :
whereas Such A Perfection and Self-Sufficiency is Partible and is said to be Joined-together
αλλ' τοιαυτη η τελειοτης και αυταρκεια μεριστη και λεγεται συνιουσα
from Many into One and by Being-Filled by Sharing of The Separate Causes .
εκ πολλων εις εν και αποπληρουται κατα μετοχην των χωριστων αιτιων .
Surely then on the other hand , The Order of Divine Souls is also said to be Self-Sufficient
δη δε ο διακοσμος των θειων ψυχων και Λεγεται αυταρκης
by Being Full of The Innately-Appropriate Virtues and who Always Guard/Keep
ως αν πληρης των οικειων αρετων και αει φυλλαττων
The Measure of The Blessedness of Itself without-need ;
το μετρον της μακαριοτητος εαυτου ανενδεες :
whereas among these also , The Self-Sufficiency is in need of Powers ;
αλλα κανταυτα το αυταρκες εστι ενδεες δυναμεων ,
for Their Intellections are not Maintained in relation to The Intelligible Selves ;
γαρ τας νοησεις ου εχουσιν προς τα νοητα αυτα ,
and since Their Intellections Energize According to Time and obtain/acquire
και αλλα ενεργουσι κατα χρονον και κεκτηνται
Their All-Perfect Contemplation in The Whole Time-Periods ;
το παντελες της θεωριας εν ταις ολαις περιοδοις :
so then , The Self-Sufficiency of The Divine Souls
τοινυν η αυταρκεια των θειων ψυχων
including The Whole Perfection of Their Life is not ***Present At-Once*** .
και πασα τελειοτης της ζωης συν– ουχ –εστι ομου .
Then in turn , The Intellectual Kosmos is also said to be Self-Sufficient
δε αυ ο νοερος κοσμος και Λεγεται αυταρκης
by The Whole Good of Itself Being-Established in **Eternity**
ως το ολον αγαθον ιδρυσαμενος εν αιωνι
and by Comprehending The Whole Blessedness of Itself ***At-Once*** ,
και συλλαβων την πασαν μακαριοτητα εαυτου ομου

and by being in need of nothing , by The Whole of Life Being-Present to Self , therefore
και ων ενδεης μηδενος , τω πασαν ζωην παρειναι αυτω , δε
Self Intellects The Whole , since nothing is left-out nor does Self long for anything that is absent.
νοησιν πασαν , δε μηδεν ελλειπειν μηδε ποθειν μηδεν ως απον .
Thus on the one hand , This Intellectual Kosmos is Self-Sufficient in The Order of Itself ,
αλλα μεν ουτος αυταρκης εν τη ταξει εαυτου ,
whereas on the other hand , Self also falls short of The Self-Sufficiency of The Gods ;
δε και απολειπεται της αυταρκειας των θεων :
for Every Intellect is The Idea-of-The-Good , but not Self-Goodness nor Primarily Good ;
γαρ πας νους εστιν αγαθοειδης , αλλ’ ουκ αυτοαγαθοτης ουδε πρωτως αγαθον :
for Each of The Gods is A Certain Unity and A Certain Hyparxis and A Certain Goodness .
δε εκαστος των θεων εστι ενας και υπαρξις και αγαθοτης ,
since The Character of The Hyparxis Alters The Procession of The Goodness of Each One
δε η ιδιοτης της υπαρξεδως εξαλλαττει την προοδον αγαθοτητος εκαστης
– for One , Is A Perfective Goodness ,
– γαρ μεν εστιν ο τελεσιουργος αγαθοτης ,
while Another , Is A Goodness that Is Connective of The Wholes ,
δε ο αγαθοτης συνεκτικη των ολων ,
and still Another , Is A Comprehensive Goodness –
δε ο συναγωγος αγαθοτης –
Therefore Each One Is Simply A Certain Self-Sufficient Goodness , or *in this way* ; *not*
δε εκαστος εστιν απλως αυταρκεια αγαθοτης η ουτως ου
According to Participation , nor According to Illumination , nor According to Likeness
κατα μεθεξιν ουδε κατ’ ελλαμψιν ουδε καθ’ ομοιοτητα
is Their Self-Sufficiency and Their All Perfectness Being-Maintained ;
το αυταρκες και το παντελες εχουσα ,
except by That which Is Self Existent .
αλλ’ τω ο εστι αυτω ειναι .
Since on the one hand , Intellect is Self-Sufficient by Participation
γαρ μεν Νους αυταρκες κατα μεθεξιν ,
and on the other hand , Soul by Illumination ,
δε ψυχη κατ’ ελλαμψιν ,
whereas This All is Self-Sufficient , by A Certain Likeness to The Divine ;
P51 δε τουτο το παν αυταρκες κατα την ομοιοτητα το θειον ,
whereas The Divine Selves are Self-Sufficient *through* Themselves *and from* Themselves ,
δε οι θεοι αυτοι αυταρκεις δι’ εαυτους και παρ’ εαυτων ,
by Filling Themselves , or rather , by Subsisting of The Full-Complement of Whole Goods .
πεπληρωκοτες εαυτους , δε μαλλον , υπαρχοντες των πληρωματα ολων αγαθων .
Thus on the one hand , Selves must Possess Their Self-Sufficient Nature in a Way *Like* This .
ουν μεν , αν εχοι το αυταρκες φυσιν τοιαυτην Τουτο .
On the other hand , what Kind indeed are we to say is The Changelessness of The Gods ?
δε ποιον γε φησομεν ειναι Το ατρεπτον των θεων ;
Take notice , is Their Changelessness *Like* a body Moving-in-a-Circle ?
Αρ’ το οιον του σωματος κυκλοφορητικου ;
For This Kind of Motion is *not* Naturally-Adapted to Receive anything from inferior natures ,
γαρ τουτο Ουδε πεφυκεν εισδεχεσθαι ουδεν παρα χειρονων των ,

nor is This Kind of Motion filled with the change/transition arising from generation
ουδε αναπιμπλαται της μεταβολης γενεσιουργου
and with the disorder which occurs in This (Sub-Lunary) Place ;
και της αταξιας παρεμπιπτουσης ενταυθα :
for The Nature of The Heavenly Bodies is Immaterial and Unchangeable .
γαρ η φυσις των ουρανιων σωματων αυλος και αμεταβλητος .
Thus on the one hand , This is Great and Venerable ,
Αλλα μεν τουτο μεγα και σεμνον
by Being in Their Corporeal Underlying-Reality (The Circle of The Same) ,
ως εν ταις σωματικαις υποστασεσι
whereas in turn on the other hand , Self is inferior to The Nature of The Gods ;
αυ δε εστι καταδεεστερον των θεων :
since Every (Heavenly) Body possesses both Their Existence and
δε παν σωμα εχει και το ειναι και
Their Perpetual Changelessness from Other Pre-Subsisting Causes .
το αει ατρεπτως παρ’ αλλων προηγουμενων αιτιων .
But neither is The Impassiveness and The Changelessness in the case of The Gods
Αλλ’ ουδε εστιν το απαθες και αμεταβλητον επι των θεων
Like The Changelessness of Souls ; for Selves both communicate in a certain way with bodies
οιον το ατρεπτον των ψυχων : γαρ αυται και κοινωνουσι πως σωμασι
and are also Intermediaries of The Impartible Ousia that is divided about bodies (**Timaeus 35**A) .
εισι και μεσαι της αμεριστου ουσιας της μεριζομενης περι τα σωματα .
Nor in turn is The Changelessness of The Intellectual Ousias Equal to That of The Gods ;
Ουδε αυ το ατρεπτον των νοερων ουσιων εξισουται τοις θεοις :
for Intellect is Changeless and Impassive and Unblended with secondary natures
γαρ ο νους ατρεπτος και απαθης και αμιγης προς τα δευτερα
According to Its Union with The Gods ; and on the one hand , by Being The-Idea-of-The-One
κατα την ενωσιν προς τους θεους : και μεν ως ενοειδης
Self is *Like* This ; but on the other hand , by Being Manifold , on the one hand , Intellect has
εστιν τοιουτος , δε ως πληθυομενος μεν εχει
That which is Superior in Itself , and on the other hand , That which is Inferior in Itself .
το κρειττον εν εαυτω , δε το καταδεεστερον .
But Only The Gods have The Unions of Themselves Established According to This Superiority
δε Μονοι οι θεοι τας ενωσεις εαυτων ιδρυσαμενοι κατα ταυτην υπεροχην
over The Beings that is Changeless , Most Masterful and Primary and Impassive .
των οντων την εισι ατρεπτοι κυριωτατα και πρωτως και απαθεις .
For there is nothing in Selves which is not One and Hyparxis ; but *just as* Fire abolishes
γαρ εστιν Ουδεν εν αυτοις ο εστιν μη εν και υπαρξις : αλλ’ ωσπερ το πυρ αφανιστικον
all that is foreign and of a contrary power , and *just as* Light expels
παντος εστι του αλλοτριου και της εναντιας δυναμεως , και ωσπερ το φως εξελαυνει
all that is dark , and *just as* Lightning-Bolts Proceed through all Flawlessly , surely then
παν το σκοτος , και ως οι κεραυνοι χωρουσιν δια παντων αχραντως , δη
on the one hand , *so also* do The Unities of The Gods Unite Every Multitude ,
μεν ουτω και αι ενα δες των θεων ενιζουσι παν το πληθος ,
and on the other hand , abolish All that tends to dispersion and all perfect division ,
δε αφανιζουσι παν το εις σκεδασμον και παντελη μερισμον ,

since All that Participate of Selves are Deified
δε παν το μετεχον αυτων εκθεουσιν
while Selves receive nothing from The Participants (**Symposium 211**A)
εισδεχομεναι ουδεν απο των μετεχοντων
and neither are Selves diminished in Their Innate Union by The Participation .
και ουκ ελαττουσαι την οικειαν την ενωσιν κατα την μεθεχιν .
Surely then by This Logos The Gods are Present *Everywhere* and similarly Transcend *All* ,
δη Διο οι θεοι παροντες πανταθχου και ομοιως εξηρηνται παντων ,
and while Containing All Selves are mastered by none of Those are being Contained ;
και συνεχοντες παντα κρατουνται υπ’ ουδενος των συνεχομενων ,
since Selves are Un-Blended and Undefiled in relation to All .
αλλ’ εισιν αμιγεις και αχραντοι προς παντα .
Surely then in the third place , on the one hand , This Kosmos is also said to Subsist
δη Το τριτον μεν ουτος ο κοσμος και λεγεται εχειν
In-The-Same-Way insofar as The Allotted Order in Self Always Prevails Indissoluble (**Tim 32**C) ;
ωσαυτως καθ’ οσον την ελαχε ταξιν εν αυτω αει κρατουμενην αλυτον :
but nevertheless since Self is The Idea-of-Body , Self does not exist without a share of change ,
αλλ’ ομως επει εστι σωματοειδης , ουκ εστιν αμοιρος μεταβολης ,
as the Elean Foreign-Guest observes (**Statesman 269**E) .
ως ο Ελεατης ξενος φησιν .
On the other hand , The Kosmic-Order of Soul is also said to obtain The Ousia Always
δε η διακοσμησις ψυχικη και Λεγεται κεκτησθαι την ουσιαν αει
Established According to Th’Same ; and it is rightly said ; for Self is Wholly Impassive
εστωσαν κατα ταυτα , και ορθως λεγεται , γαρ εστιν παντη απαθης
According to The Ousia ; whereas Self has The Energies extended in Time ,
P52 κατα την ουσια , αλλα εχει τας ενεργειας παρεκτεινομενας εις χρονον
and as Socrates says in the ***Phaedrus*** (**246**B) , Self Intellects Different Intelligibles
και ως ο Σωκρατης φησιν εν Φαιδρω , νοει αλλα νοητα
at Different Times and while She Traverses The Whole Heaven
αλλοτε και περιπορευομενη
Intellect comes to Be in Different Ideas at Different Times .
τον νουν γινεται εν αλλοις ειδεσιν αλλοις .
Surely then in Relation to These , The Much-Honored Self Intellect is also said
δη προς τουτοις ο πολυτιμητος αυτος νους και Λεγεται
to Always Be and Intellect According to The Selves and *In-The-Same-Way* ,
αει ειναι και νοειν κατα τα αυτα και ωσαυτως ,
by Fontally-Fixing The Ousia and The Powers and The Energies *In* Eternity *At-Once* ;
πηξαμενος τε την ουσιαν και τας δυναμεως και τας ενεργειας εν αιωνι ομου :
whereas because of The Multitude of The Intellections , and because of The Variety
αλλα δια το πληθος των νοησεων και δια την ποικιλιαν
of The Intelligible Ideas and Genera , there is not only That which Is *In-The-Same-Way*
των νοητων ειδων τε και γενων εστιν ου μονον το εστιν ωσαυτως
but also That which is *In-A-Different-Way* in Intellect ;
αλλα και το ετερως εν τω νω :
for There , The Difference Subsists-Together with The Sameness .
γαρ εκει η ετεροτης συνυφεστηκε τη ταυτοτητι .

And not only does *The Wandering* of The (7) Corporeal Motions Exist ,
Και ου μονον πλανη των σωματικων κινησεων εστι
and not only *The Wandering* of The Periods of The Souls ,
ουδε των περιοδων ψυχικων ,
but also *The Wanderings* of The Self Intellect ,
αλλα και του αυτου νου ,
insofar as Self has to Produce The Intelligence of Itself into Multitude
καθ’ οσον εχει προηγαγε την νοησιν εαυτου εις πληθος
and *Unfold*/*Evolve* The Intelligible ;
και ανελιξας το νοητον :
for on the one hand , Soul Unfolds The Intellect ,
γαρ μεν ψυχη ανελιττει τον νουν
whereas on the other hand , Intellect Unfolds Self ,
δε νους ανειλιξεν αυτον ,
just as Plotinus (**Ennead 3-8**.30) also rightly says somewhere ,
ωσπερ ο Πλωτινος και ορθως φησι που ,
when speaking about The Intelligible Descents .
ειπων περι των νοητων υποβασεων .
For *These* are *The Likes* of *The Wanderings* of Intellect ,
γαρ αι εισιν Τοιαυται πλαναι νου ,
which are also Lawful for That to *Wander* .
ας και θεμιτον εκεινω πλανασθαι .
Surely then , if we would also say that That which is Always *In-The-Same-Way*
δη Ει και φησαιμεν το αει ωσαυτως
Belongs Primarily and Especially Only in The Gods ,
υπαρχειν πρωτως και μαλιστα μονοις εν τοις θεοις ,
then we shall *not* fail to Hit The Truth and we shall be in Concord with Plato , who says
αν ουτ’ αμαρτοιμεν της αληθειας και συμφωνησαιμεν τω Πλατωνι , ος φησιν
somewhere in the ***Statesman*** (**269**D) , that That which Always has to Be According to
που εν τω Πολιτικω το αει εχειν κατα
The Selves and The *In-The-Same-Way* , is Only Properly-Belongs to The Most Divine of All .
τα αυτα και ωσαυτως μονοις προσηκειν τοις θειοτατοις παντων .
Surely then , therefore , The Gods *also* Bind to Themselves The Causes of The Sameness
δη ουν Θεοι και ανεδησαντο εις εαυτους τας αιτιας της ταυτοτητος
Like This *to us* , and Guard *In-The-Same-Way* Their Innate Hyparxis
τοιαυτης ημιν , και φρουρουσιν ωσαυτως την οικειαν υπαρξιν
by Being-Established According to The Unknowable Union of Themselves .
ιδρυμενην κατα την αγνωστον την ενωσιν εαυτων .

27 November 2022

Chapter 20 – κ

Thus on the one hand , such is The Changelessness of The Gods ,
ουν μεν τοιουτον εστι Το αμεταβλητον των θεων ,
that is Being-Held-Together in Self-sufficiency and Impassiveness and Sameness ;
συνεχομενον εν αυταρκεια και απαθεια και ταυτοτητι :
whereas on the other hand , let us consider what Kind of Power The Simplicity has in Them .
δε νοησωμεν ηντινα δυναμιν το απλουν εχει επι τουτοις .
And since Socrates (**Republic** 380D-383A) adds this in his Logos' about The Divine ,
Και γαρ ο Σωκρατης προστιθησιν τουτο εν τοις λογοις περι του θειου ,
not on the one hand , by admitting/approving/allowing that which is various and multiform
ου μεν προσιεμενος το ποικιλον και πολυμορφον
and which appears to be different at different times ,
και φανταζομενον αλλοιον αλλοτε ,
but instead on the other hand , by Referring **The Singular** and **Simple Idea** to The Divine ;
δε αναπεμπων το μονο– και απλουν –ειδες εις το θειον :
thus indeed , as he says , Each One Remains Simply in The Form of **Itself** (**Rep** 381C) .
γουν , ως φησιν , εκαστος μενει απλως εν τη μορφη εαυτου .
Surely then , in what way then shall **This Simplicity** be Defined by us ?
δη Τι ουν ταυτης της απλοτητος διοριζομεθα ημεις ;
Self is not such as That which is Defined According to One Number ;
εστιν ουκ οιον το αφωρισμενη κατα εν αριθμον :
for This Kind is composed-of-Many and mingled-with-Many ,
γαρ το τοιουτον εστι πολυσυνθετον και πολυμεγες ,
since This Kind appears to be Simple insofar as Self Possesses That Distinctly Common Idea .
δε δοκει ειναι απλουν καθ' οσον εχει το διηρημενον κοινον ειδος .
Nor is **Self** Like The Simplicity in The Many that that are Arranged by Idea or Genus ;
Ουδ' οιον το εν τοις πολλοις κατατεταγμενον ειδος η γενος :
for on the one hand , These are Simpler than the individuals in which They happen to exist ,
γαρ μεν ταυτα οντα απλουστερα των ατομων εν οις τυγχανει εστιν ,
whereas on the other hand , They are Filled-Full with The Variety that is Common in Matter
δε αναπεπλησται τη ποικιλιας κοινωνησαντα υλη
and Appropriate The Diversities of Material Natures .
και προσλαβοντα τας διαφοροτητας των ενυλων .
Nor is **Self** Like The Idea of Nature ; for Nature is also Divided about bodies and also Plunges
Ουδε οιον το ειδος της φυσεως : γαρ η φυσις και μεριζεται περι τα σωματα και δυνει
into corporeal masses and Emits many Powers about the Self Composition
κατα των σωματικων ογκων και προβαλλει πολλας δυναμεις περι την αυτη συστασιν
of Her subjects , since on the one hand , Nature is also more Simple than bodies ,
υποκειμενην , μεν εστι και απλουτερα των σωματων ,
whereas on the other hand , Nature has Her Ousia Blended together in the multitude of selves .
δε εχουσα την ουσια συμμιγη προς εν την ποκιλιαν αυτοις .
Nor is **Self** Like The Simplicity of Soul ; for Soul is also The Middle between
P53 Ουδ' οποιον το ψυχικον : γαρ ψυχη και η μεση
The Impartible Ousia and The Ousia which is divided about bodies ,
της αμεριστου ουσιας και της μεριζομενης περι τα σωματα

by belonging in Common in Relation to both The Extremes , and on the one hand ,
υπαρχουσα κοινωνει προς αμφοτερας τοις ακροις , και μεν
Soul is Conjoined to Those that are Inferior by That which is Many-Ideas of Herself ,
συναπτει τοις χειροσι τω πολυειδει τω εαυτης ,
while on the other hand , The Head of Self is Firmly-Fixed On-High ,
δε καρα αυτης εστηρικται ανω ,
and According to This , Self is Especially Divine and Akin to Intellect .
και κατ’ εκεινο εστι μαλιστα θεια και συγγενης τω νω .
Nor is **Self** Like The Simplicity of Intellect ; for Every Intellect is Impartible and
Ουδ’ οιον το νοερον : γαρ απας νους αμεριστος και
The Idea-of-The-One , but nevertheless Possesses Multitude and Procession ; by which it is clear
ενοειδης , δε ομως εχει πληθος και προοδον , καθο δηλον–
that Intellect Possesses The Habitude/State for Secondary Natures to Itself and about Itself .
–οτι εχει σχεσιν προς τα δευτερα *** εις εαυτον και περι εαυτον ,
and Is In Itself , and is not only The-Idea-of-The-One but also The-Idea-of-Many ,
και εστιν εν εαυτω , και ου μονον μονοειδης αλλα και πολυειδης ,
and just as it is customarily said , One Many ; thus **Self** has been Allotted The Ousia
και ωσπερ ειωθασι λεγειν , εν πολλα : ουν ελαχεν ουσιας
that Is Subordinate to The Primary Simplicity .
υποδεεστεραν της πρωτιστης απλοτητος
Whereas The Gods have Their Hyparxis indeed Simply Defined in Singular Simplicity ,
δε Οι θεοι εχουσι την υπαρξιν γε μονως αφωρισμενην εν μια απλοτητι ,
on the one hand , by Transcending All Multitude insofar as They Are Gods ,
μεν εξηρημενοι παντος πληθους καθ’ οσον εισι θεοι ,
and on the other hand , by Being-Above All Separation and Division and Interval ,
δε υπερχοντες πασης διαιρεσεως και μερισμου και διαστασεως
or Habitude/Condition in relation to Secondary Natures and All Composition .
η σχεσεως προς τα δευτερα και πασης συνθεσεως .
And on the one hand , Selves are in Inaccessible-Places , by Being-Expanded-Above Wholes
Και μεν αυτοι εισιν εν αβατοις , υπερηπλωμενου των ολων
and by Eternally Riding-upon All The Beings ; while on the other hand , The Illuminations
και αιωνιως εποχουμενοι πασιν τοις ουσιν : δε αι ελλαμψεις
from Selves to Secondary Natures are Blended-together Everywhere with Their Participants
απ’ αυτων εις τα δευτερα συμμιγνυμεναι πανταχου τοις μετεχουσι
which by being Composite and Manifold are Filled with the Characteristic that is Like Selves .
ουσι συνθετος και ποικιλοις αναπιμπλανται της ιδιοτητος ομοιας αυτων .
Now then , let no one wonder , of The Gods Who-Are-In-The-Way-of-Ousia
τοινυν Μη τις θαυμαζετω , των θεων ουσιωμενων
in One Singular Simplicity According to Superiority
εν μια απλοτητι καθ’ υπεροχην
if Manifold Phantasms are *Hurled forth before* The Presence of Selves ;
ει ποικιλα φαντασματα προβεβληται της παρουσιας αυτων ,
nor of Those Beings who are of Singular-Ideas , if The Appearances are of Many-Forms,
μηδ’ εκεινων οντων μονοειδων ει τα φαινομενα πολυειδη ,
just as we have learnt in The Most Perfect of The (Eleusinian) Mysteries .
καθαπερ μεμαθηκαμεν εν ταις τελεωταταις των τελετων .

For both The Demiurgic Intellect and Nature *Extend-forth*
γαρ Και ο δημιουργικος νους και η φυσις προτεινουσιν
corporeal-formed-images of The Incorporeal and
σωματοειδητων ασωματων και
sensible images of The Intelligible and images full of interval of Those Without-Interval .
αισθητα ειδωλα των νοητων και διαστατα των αδιαστατων .
For surely then in the ***Phaedrus*** (**250**B) Socrates Indicates and Brings-to-Light that
γαρ δη εν τω Φαιδρω ο Σωκρατης ενδεικνυμενος και αποφαινομενος
The Mystical Rites of Souls without bodies are Most Blessed and Truly Perfect ,
τας τελετας των ψυχων ανευ σωματων ειναι μακαριωτατας και οντως τελειας ,
by saying that Selves are Initiated into Whole and Simple and Calm Visions
φησιν αυτας μυεισθαι ολοκληρα και απλα και ατρεμη φασματα
by also Coming-to-Be Unified with The Divine Selves There ,
και γενομενας ενιζομενας τοις θεοις αυτοις εκει ,
but not by encountering The Appearances that are Hurled-Forth from The Gods
αλλ’ ου εντυγχανουσας τοις ινδαλμασιν προβαλλομενοις απ’ αυτων .
into these realms ; for on the one hand , these are more-partial and more-composite
τα τηδε . γαρ μεν Ταυτα μερικωτερα και συνθετωτερα
and come-into-Light attended with Motion , whereas on the other hand ,
και προφαινεται εν κινησει : δε
The Visions are One Brilliant and Simple Idea , and as Socrates says ,
τα φασματα μονο–ελλαμπομενα και απλα–ειδη , και ως ο Σωκρατης φησιν ,
The Attendants of The Gods Advance Calm to Selves (**Phaedrus 252**C)
ταις οπαδοις των θεων προεισιν ατρεμη εις αυτας
including Souls that Abandon *the burdensome mass* (**Timaeus 42**C) of Generation
και απολιπουσαις τον πολυν οχλον της γενεσεως
and who Ascend to The Divine Pure and Naked .
και ανηγμεναις προς το θειον καθαρον και γυμναις .
Let this much be Defined by us concerning The Simplicity in The Gods .
Τοσαυτα αφωρισθω ημιν περι της απλοτητος της εν τοις θεοις .
For surely then That which is Generative of The Multiform Must Be Simple and
γαρ δη το γεννητικον των πολυμορφων Δει απλουν και
Subsist-Prior to The Generated , surely then just as The-Idea-of-One Precedes The Multiple .
προυπαρχειν των γεννωμενων , δη καθαπερ το ενοειδης των πεπληθυσμενων .
Now then if The Gods are Causes of All Composition and Produce from Themselves
P54 τοινυν Ει οι θεοι εισιν αιτιοι πασης συνθεσεως και παρηγον αφ’ εαυτων
The Manifold Beings , then surely The One of Selves that is Generative of The Wholes
την ποικιλιαν των οντων , δηπου το εν αυτων το γεννητικον των ολων
must have Its Subsistence in Simplicity . For just as Incorporeal Causes also Precede bodies ,
δει εχειν την υποστασιν εν απλοτητι . γαρ ωσπερ ασωματα αιτια Και των σωματων
and Immovable Precede The Moveable and The Impartible All the Partible , in The Self/Same
και ακινητα προηγειται των κινουμενων και αμεριστα παντων των μεριστων , τον αυτον
Way also do The Singular-Ideas Precede The Many-Ideas and The Unblended the Blended
τροπον και μονοειδης πρωτουργοι των πολυειδων και αμιγεις των συμμεμιγμενων
and The Simple Powers Pre-Subsist Those that are Manifold .
και αι απλαι δυναμεις προυφεστηκασιν των ποικιλων . 1 December 2022

Chapter 21 – κα

Then after These , let us speak about The Truth in Selves ; for this is concluded
δε μετα ταυτα λεγωμεν Περι της αληθειας εν αυτοις : γαρ τουτο συλλελογισται
by Socrates (**Republic** **381**E-**383**A) in addition to what has been said ;
ο Σωκρατης και προς τοις ειρημενοις ,
The Logos that The Divine Is Without-deceit , and is neither
διοτι το θειον αψευδες , και εστιν ουτε
a cause of deception nor ignorance to us or to any other of The Beings .
αιτιον απατης ουτε αγνοιας ημιν η τισι αλλοις των οντων .
Thus on the one hand , we must Bear-in-Mind that The Divine Truth Transcends
ουν μεν νοησωμεν την θειαν αληθειας εξηρημενην
That which Subsists in The Logos', insofar as Self is very-composite and kneaded-together
Της υφεστωσης εν λογοις , καθ οσον αυτη εστι πολυσυνθετος και συμπεφυρται
in a certain way with its opposite , and surely then by the Logos that its underlying-reality
τινα τροπον τω εναντιω , και δη διοτι την υποστασιν
(Becoming) is inhabited by non truths ; for The Primary Members do not admit such truth ,
εσχηκε εκ μη αληθων : γαρ τα πρωτα τα μορια αδεκτα της τοιαυτης αληθειας ,
unless someone is persuaded by what Socrates examines in the ***Cratylus*** (**385**B)
ει μη τις πειθομενος τω Σωκρατει λεγοι εν Κρατυλω
and claims that these are in another way true .
και ταυτα αλλον τροπον αληθευειν .
Then in turn , The Divine Truth also Transcends That which Subsists in Soul , whether
δε αυ Της ψυχικης , ειτε
Self is Seen in Opinions and Knowledges , insofar as Self is in a certain way divisible ,
θεωρουμενης εν δοξαις και επιστημαις , καθ' οσον εστι πως μεριστη ,
and is not The Self Beings , but is Assimilated and Co-Harmonized with The Self Beings ,
και εστιν ουκ τα αυτα οντα , αλλ' ομοιουται και συναρμοζεται τοις ουσι ,
and by being Perfected in Motion and Change , Self falls short of The Truth which Is Always
και ως τελουμενη εν κινησει και μεταβασει απολειπεται της αληθειας αει
Established both Stead-fast and Resourceful .
εστωσης και μονιμου και αρχηγικης .
Then in turn , The Divine Truth also Transcends That which Subsists in Intellect ,
δε αυ Της νοερας ,
by The Logos that Self Subsists According to Ousia , and on the one hand ,
διοτι υφεστηκε κατ' ουσιαν , και μεν
is said to Be and Is The Self Beings through The Power of Sameness ,
λεγεται ειναι και εστι τα οντα δια την δυναμιν της ταυτοτητος ,
Then again in turn , The Divine Truth is Separated from The Ousia of Selves
δε παλιν αυ διακρινεται της ουσιας αυτων
According to Her Difference and thus Thoroughly-Preserves Her Characteristic
κατα την ετεροτητα και διαφυλαττει την ιδιαν
Underlying-Reality Unconfused in Relation to Selves . So then , *Only* The Truth
υποστατιν ασυγχυτον προς αυτα . τοινυν Μονη η αληθεια
of The Gods is The Indivisible Union and All-Perfect Communion of Selves .
των θεων εστιν αδιαιρετος ενωσις και παντελης κοινωνια αυτων ,

And through This , does The Ineffable Intuitive-Knowledge of The Gods also Surpass
και δια ταυτην η αρρητος γνωσις των θεων τε και υπερεχει

All Knowledge ; including All The Secondary Ideas of Knowledge that Participate
πασης γνωσεως και παντα τα δευτερα ειδη των γνωσεων μεταλαγχανει

of Their Appropriate Perfection .
της προσηκουσης τελειοτητος .

Therefore *Only* Self Comprehends All The Beings in a Concentrated Way
δε Μονη αυτη περιεχει παντα τα οντα συνηρημενως

According to The Ineffable Union , and through This The Gods Know All The Beings *At-Once* ;
καθ’ αφραστον ενωσιν , και δια ταυτην οι θεοι γινωσκουσιν παντα τα ομου ,

The Wholes and The Parts , The Beings and the non-Beings , The Eternal and The Temporal ;
τα ολα τε και τα μερη , τα οντα τε και τα μη οντα , τα αιωνια τε και τα εγχρονα :

not just as Intellect Knows The Part by The Whole and the non-Being by The Being ,
ουχ ωσπερ ο νους το μερος τω καθολου και το μη ον τω οντι ,

since They Know Each and All From-Self , such as Each Individual and The Common ,
αλλ’ εκαστα αυτοθεν , και οσα καθ’ εκαστα και οσα κοινα ,

even if you speak of the most indivisible of all , or even of the infinite number of possibilities ,
καν λεγης τα ατομωτατα των παντων , καν την απειριαν των ενδεχομενων ,

or even of The Matter of Self .
καν την υλην αυτην .

If you investigate The Way of The Knowledge and Truth of The Gods
Ει επιζητεις τον τροπον της γνωσεως και αληθειας των θεων

concerning All Those that Subsist *In Any Way Whatsoever* ,
περι παντα τα υφεστηκοτα οπωσουν ,

then Self is Ineffable and Incomprehensible to human Insights ;
P55 δε εστι αρρητος και αληπτος ανθρωπιναις επιβολαις ,

since Self is *Only* Known to The Divine Selves .
δε μονοις γνωριμος τοις θεοις αυτοις .

And on the one hand , I am also amazed by the Platonists that assign the knowledge of All
Και μεν εγωγε και θαυμαζω των Πλατωνικων αποδοντας την γνωσιν παντων

to Intellect ; I mean that of individuals including of those beside Nature and in a general way
τω νω , λεγω και τους των ατομων και των παρα φυσιν και ολως

of those that are defective , and through this Logos they set-up intellectual paradigms of these !
των κακων , και δια τουτο θεμενους νοερα παραγειματα τουτων .

On the other hand , I am much more Pleased by those Platonists , who on the one hand ,
δ’ αν Πολλω μαλλον αγασθειην τους μεν

Separate The Intellectual Characteristic from The Divine Union
διακρινοντας την νοεραν ιδιοτητα της θειας ενωσεως

(for Intellect is The Primary Fabrication and Offspring of The Gods) , and on the other hand ,
(γαρ ο νους εστι και το πρωτιστον δημιουργημα και γεννημα των θεων) , δε

they assign The Whole and Primary Causes that are also According to Nature , to Intellect ,
αποδοντας τα ολα και πρωτιστα αιτια και κατα φυσιν τω νω ,

and they assign The Power that is Beautific and Productive of All , to The Gods ;
και την δυναμιν κοσμητικην και γεννητικην παντων τοις θεοις :

for **The One** Is *Everywhere* , but The Whole is not *Everywhere* .
γαρ το εν πανταχου , δε το ολον ου πανταχου :

And on the one hand , Matter and Each One of The Beings Participate of **The One** ; whereas
και μεν και η υλη και εκαστον των οντων μετεσχε του ενος και
on the other hand , All do not Participate of Intellect and of The Intellectual Ideas and Genera .
δε παντα ου νου και των νοερων ειδων τε και γενων .
Therefore , All Arise Solely from The Gods ,
ουν Παντα μονως εκ των θεων ,
and The Absolute Truth Issues from Those who Know All In A Unific Way .
και η οντως αληθεια παρ’ εκεινοις γινωσκουσιν παντα ενιαιως .
And through This Logos also , The Gods similarly Instruct All in The Oracles ;
Και δια τουτο και οι θεοι ομοιως διδασκουσιν τα παντα εν τοις χρησιμοις ,
about The Whole Ones and the Partial , of The Eternal Ones and Those that come to be
τε τα ολα και τα μερικα , και τα αιωνια και τα γιγνομενα
in The Whole of Time ; for The Gods also Transcend The Eternal Beings and Those in time ,
εις απαντα τον χρονον : γαρ και εξηρημενοι των αιωνιως οντων και των εν χρονοις ,
by Concentrating in Themselves The Knowledge of Each and of All
συνηρηκασιν εν εαυτοις την γνωσιν εκαστου και παντων
According to The Singular and United Truth .
κατα μιαν και ηνωμενην αληθειαν .
Accordingly then , if anything false would creep into The Oracles of the Gods ,
αρα Ει τι ψευδος και παρεμπιπτοι εις τα χρηστηρια των θεων ,
then we must not say that the likes of this originates from The Gods ,
δ’ ουκ φησομεν το τοιουτο γεννασθαι απο των θεων ,
except from the recipients , or from the instruments , or from the places or from the times ;
αλλ’ απο των δεχομενων η των οργανων η των τοπων η των καιρων :
for All these Help-Complete The Relationship of The Participation of Divine Knowledge ,
γαρ απαντα ταυτα συντελει προς την μετουσιαν της θειας γνωσεως ,
and on the one hand , when they are Innately Co-Harmonized to The Gods
και μεν οικειως συναρμοζομενα τοις θεοις
they Receive The Pure Illumination of The Truth that is Established in Selves ,
υποδεχεται της καθαρον ελλαμψιν της αληθειας ιδρυμενης εν αυτοις ,
whereas on the other hand , when they are separated from The Gods through inaptitude
δε αφισταμενα των θεων δι’ ανεπιτηδειοτητος
and become un-Harmonized in Relation to Selves
και γινομενα αναρμοστα προς αυτους
by obscuring The Truth that Proceeds from Selves .
επηλυγαζει την αληθειαν προιουσαν απ’ αυτων .
Therefore what kind of falsehood can originate from The Gods ,
ουν Ποιον ψευδος εκ θεων ,
by Being The Producers of All The Ideas of Knowledge ?
των παραγοντων παντα τα ειδη γνωσεως ;
What deception can arise from Those who Establish The Whole of Truth in Themselves ?
Τις απατη παρα των ιδρυσαμενων την ολην αληθειαν εν εαυτοις ;
For on the one hand , I believe that just as The Gods Extend-forth The Good to All ,
γαρ μεν οιμαι Καθαπερ οι θεοι προτεινουσιν τα αγαθα πασι ,
while on the other hand , That which is Always Willing and Able Receives The Good ,
δε ο αει εθελων τε και δυναμενος δεχεται ,

as Socrates says in the ***Phaedrus*** (**247**A) ,
ο Σωκρατης φησιν εν Φαιδρω ,
and thus on the one hand , Divinity is not the cause of defects ,
και μεν το θειον αναιτιον των κακων ,
whereas on the other hand , that which departs from That also becomes heavy
δε το αφισταμενον εκεινου και βριθον
and tends downward by itself becoming damaged ; surely then on the one hand ,
εις το κατω δι’ εαυτου κακυνεται , δη μεν
in The Self/Same Way , The Gods are Always The Providers of The Truth , while
και τον αυτον τροπον θεοι εισι αει χορηγοι της αληθειας ,
on the other hand , Those which are Illuminated by Selves Lawfully Participate of Those .
δε οις προσλαμπεται υπ’ αυτων θεμις μετεχειν εκεινων .
For the Elean wise man (**Sophist 254**A) says , that the eyes of the soul of the many
γαρ ο Ελεατης ο σοφος φησιν , Τα ομματα της ψυχης των πολλων
are unable to endure looking towards The Truth .
αδυνατα καρτερειν αφορωβτα προς το αληθες .
Surely then the Athenian Foreign-Guest (**Laws 730**C) also Celebrates This Truth
δη ο Αθηναιος ξενος και ανυμνησεν Ταυτην αληθειαν
that Subsists Primarily in The Gods ; for surely then he says that Truth Leads The Way
υφεστηκυιαν πρωτως εν τοις θεοις , δη φας μεν αληθεια ηγειται
of All Goods for The Gods , and of All Goods for Human-beings .
παντων αγαθων θεοις , δε παντων ανθρωποις .
For *just as* The Truth which is in Souls Conjoins Selves with Intellect ,
P56 γαρ ως η αληθεια εν τας ψυχας συναπτει αυταις προς νουν ,
and *just as* The Intellectual Truth Leads All The Intellectual Orders to **The One** ,
ως η νοερα αληθεια συναγει πασας τας νοερας ταξεις προς το εν ,
surely then so also does The Truth of The Gods Unite The Divine Unities to The Fountain
δη ουτω και η αληθεια των θεων ενοι τας θειας εναδας τη πηγη
of Whole Goods , and surely then in Relation to which Being-Unified-Together ,
των ολων αγαθων , δη προς ην συνενιζομεναι
Selves are Filled with The Power of Every Idea-of-The-Good .
πληρουνται δυναμεως πασης αγαθοειδους .
For surely then The Hyparxis of The Truth Everywhere Possesses The Cause that Unites
γαρ δη η υπαρξις της αληθειας Πανταχου εχει αιτιαν συναγωγον
The Multitude into The One ; since in the ***Republic*** (**508**E) The Light which also Proceeds from
του πληθους εις το εν : επει εν Πολιτεια το φως και προιον απο
The Good that Conjoins Intellect with The Intelligible , Plato calls The Truth .
του αγαθου το συναπτον τον νουν τω νοητω , ο Πλατων καλει αληθειαν .

Chapter 22 – κβ

Now then This Characteristic that Makes-One and Binds-Together both
τοινυν Ταυτην ιδιοτητα την ενοποιον και συνδετικην τε

Those that Fill and Those that are Filled According to All The Orders of The Gods
των πληρουντων και πληρουμενην κατα πασας τας δισκοσμησεις των θεων

Must be Arranged from On-High as far as Those that are Last .
τακτεον ανωθεν αχρι των εσχατων .

Therefore our familiar Logos will be made about All of The Divine from The Common
δε ημιν γνωριμον τον λογον Εσται ποιησαμενοις περι παντος του θειου των κοινων

Agreements written in the ***Phaedrus*** (**246**D) which we have mentioned before (**P58**.14) .
ομολογηματων γεγραμμενων εν Φαιδρω ο λεγομεν προτερον .

Now then Socrates says that All that is Divine is Accordingly Beautiful , Wise and Good ,
τοινυν ο Σωκρατης Λεγει ως παν εστι το θειον αρα καλον , σοφον , αγαθον ,

and he Indicates that This Triad Pervades to All The Processions of The Gods .
και ενδεικνυται την ταυτην τριαδα διηκειν επι πασας τας προοδους των θεων .

Therefore what will be The Good and what The Wisdom and what The Beauty of The Gods ?
ουν Τι αν ειη το αγαθον και τις η σοφια και τι το καλλος το των θεων ;

On the one hand , as we have also said before (**P58**.14) , that The Good of The Gods
μεν και ειπομεν προτερον οτι Το αγαθον

is Preservative and The Underlying-Reality of The Wholes , and Subsists *Everywhere*
εστι σωστικον και υποστατικον των ολων , και υφεστηκε πανταχου

as The Highest Summit , and is That which Fills Those that are Subordinate ,
ως ακροτατον , και εστι ως πληρωτικον των υφειμενων ,

and by Pre-Subsisting Analogously to The Primary Source in Each Order of The Divine Orders .
και ως προυπαρχει αναλογον τη πρωτιστη αρχη εν εκαστη ταξει των θειων διακοσμων .

For According to This , All The Gods are Unified-together with The Singular Cause of Wholes ,
γαρ Κατα τουτο παντες οι θεοι συνηνωνται τη μια αιτια των ολων

and According to This , The Gods Primarily Maintain Their Existence ;
και κατα τουτο θεοι πρωτως εχουσι το ειναι :

for there is nothing more perfect than The Good nor than The Gods for All The Beings .
γαρ ουτε τελεωτερον του αγαθου ουτε των θεων απασι τοις ουσιν .

Therefore The Best and Most-Supreme-End is Accordingly Especially Adapted
ουν το αριστον και τελικωτατον κατα μαλα προσηκει

for The Best and All Perfect of The Beings .
Τοις αριστοις και παντα τελειος των οντων .

On the other hand , in the ***Philebus*** (**20**D) , Plato delivers to us The Three Most-Principal
δε Εν τω Φιληβω ο Πλατων παραδιδωσιν ημιν τα τρια κυριωτατα

Elements of The Nature of The Good ; The Desirable , The Sufficient/Efficient and The Perfect ;
στοιχεια της φυσεως του αγαθου , το εφετον , το ικανον , το τελειον :

for Self must also Turn-about All to Itself , and Fill All , nor be in any way deficient ,
γαρ αυτο δει και επιστρεφειν παντα προς εαυτο , και πληρουν , και μηδεν κατα ελλειπειν

nor diminish The Super-Abundant-Presence of Self .
μηδε ελαττουσιν την περιουσιαν αυτου .

Now then on the one hand , let no one conceive The Desirable to be such as that which
τοινυν μεν μη τις νοειτω Το εφετον οιον

often extends-forth in sense-perception as the object of desire , un-productive ,
πολλακις προτεινεται εν τοις αισθητοις ορεκτον , αγονον ,
sub-ordinate and in-efficacious (for such is apparent beauty) , nor on the one hand ,
υπαρχον και ανενεργητον (γαρ τοιουτον το φαινομενον καλον) , μηδ’ μεν
such as that which energizes and awakens those that are able to Participate to Self ,
οιον ενεργειν και ανεγειρειν τα δυναμενα μετεχειν εις αυτο ,
whereas on the other hand , The Desirable is Grasped by us by Intellection and According
δε ληπτον ημιν νοησει και κατ’
to Insight and According to Being-Carried-Away by The Impact of The Understanding !
επιβολην και κατ’ εκφερομενον επερεισιν της διανοιας :
For The Desirable is Ineffable and Prior to All Knowledge Extending to All Beings !!
γαρ εστι αρρητον και προ πασης γνωσεως διατεινει επι παντα τα οντα .
For *All* (Some More , some less) Long for **The Good** and are Turned-About to **That** !!!
γαρ Παντα , τα μεν μαλλον , τα δε ηττον , εφιεται του αγαθου και επεστραπται προς εκεινο .
But if one must summarily describe The Characteristic of The Desirable ;
Αλλ’ ει δει συνελοντα φαναι την ιδιοτητα του εφετου :
then just as The Provider of The Light Proceeds by His Rays into Those that are Secondary and
καθαπερ ο χορηγος του φωτος προεισιν ταις ακτισι εις τα δευτερα και
Turns-about Their Eyes to Himself and Makes Them The-Idea-of-The-Sun and Like Himself
επιστρεφει τα ομματα προς εαυτον και ποιει ηλιοειδη και παραπλασια εαυτω
and through The Different-Likeness , Conjoins Them by The Flashing-Brilliance of Himself ,
και δια της ετερομοιοτητος συναπτει ταις μαρμαρυγιας εαυτου ,
so also does The Desirability of The Gods , I think , Draw and Lead All Up in an Ineffable Way
ουτως και το εφετον των θεων οιμαι ανελκει και ανασπα παντα αρρητως
to The Gods by Its Innate/Kindred Illuminations , by Being-Present to All *Everywhere* ,
προς τους θεους ταις οικειας ελλαμψεσι , παρον πασι πανταχου
and by not abandoning *any* Order *whatsoever* of The Beings ;
P57 και μηδ’ απολειπον ηντιν– ταξιν – ουν των οντων :
since even The Self Matter is said to be Reaching (**Phaedo** 74D-E) for This Desirability
επει και η αυτη υλη λεγεται τετασθαι προς τουτο το εφετον
and through This Desire , Self is Filled with as many Goods as Self is able to Participate .
και δια ταυτης της εφεσεως πληρουται τοσουτων αγαθων οσων δυναται μετασχειν .
Therefore , Self is The Center of All Beings , and furthermore All Beings including
ουν εστι κεντρον Παντων των οντων , και παντα τα οντα και
All The Gods Possess Their Ousias and Their Powers and Their Energies about Self .
παντες οι θεοι εχουσι τε τας ουσιας και τας δυναμεις και τας ενεργειας περι αυτο .
And The Reaching and The Desire of The Beings towards This is Inextinguishable ;
Και η τασις και η εφεσις των οντων προς τουτο εστιν ασβεστος :
for The Beings *Long for* This Desirability which Is Unknowable and Incomprehensible .
γαρ τα οντα ποθει τουτο το εφετον ον αγνωστον και αληπτον .
Therefore by being unable to Know nor to Grasp That which They *Long for* ,
ουν Μητε δυναμενα γνωναι μητε ελειν ο ποθει
All *Dance Around* Self , and on the one hand , They have as if Prophetic Labor-Pains about Self ,
παντα χορευει περι αυτο , και μεν και οιον απομαντευεται ωδινει __ αυτο ,
while on the other hand , They have a Remaining Un-Ceasing and Un-Ending *Desire* ,
δε εχει λειπομενα ακαταληκτον και απαυστον την εφεσιν ,

of The Unknowable and Ineffable Nature of Self , and are unable to Embrace and
της αγνωστου και αρρητου φυσεως αυτου , και αδυνατουντα περιπτυξασθαι
and Embosom their Desire ; for by Being Transcendent At-Once from All The Beings Self is
και εγκολπισασθαι το εφετον . γαρ εξηρημενον ομου Παντων των οντων
Similarly Present to All and All Move about Itself , while Being Incomprehensible to All ,
ομοιως παρεστιν πασι και παντα κινει περι εαυτο , ον ακαταληπτον πασιν ,
and on the one hand , through This Motion and This Desire Self Preserves All ,
και μεν τη κινησει και τη εφεσει σωζει τα παντα ,
while on the other hand , through The Unknowable Superiority of The Wholes ,
δε τη αγνωστω υπεροχη των ολων
Self Preserves Her Innate Union Unblended with Those that are Secondary .
φυλαττει την οικειαν ενωσιν αμικτον προς τα δευτερα .
Thus on the one hand , Such is **The Desirable** ; whereas on the other hand ,
ουν μεν τοιουτον Το εφετον : δε
The Sufficient is indeed Full of The Power of The-Idea-of-The-Good , and Proceeds to All ,
το ικανον εστι γε πληρες δυναμεως αγαθοειδους , και προεισιν επι παντα ,
and Extends and Hold-out The Gifts of The Gods to All The Beings ; for surely then we consider
και εκτεινει και επορεγει τας δοσεις των θεων πασι τοις ουσι . γαρ δη νομιζομεν
Such a Sufficiency to Be , The Power Pervading and Extending to The Last ,
Τοιαυτην ικανοτητα ειναι , την δυναμιν διικνουμενην και διατεινουσαν επι τα εσχατα ,
and which Brings-to-Light The Un-envying Will of The Gods , *and not* by Being-Established
και εκφαινουσαν την αφθονον βουλησιν των θεων , και μη ισταμενην
from Herself , but by Gathering-together The Super-Abundant and Never-failing and
εφ' εαυτης αλλα συλλαβουσαν το υπερπληρες και ανεκλειπον και
Unlimited and Productiveness of The Goods of The Divine Hyparxis , *Unifically*.
απειρον και γεννητικον των αγαθων της θειας υπαρξεως ενιαιως .
For once The Desirable is Firmly Established , even Surpassing The Wholes ,
γαρ Του εφετου μονιμως ιδρυμενου και υπερεχοντος των ολων
and having-Set-up All The Beings about Itself , then The Sufficient Begins The Procession
και στησαντος παντα τα οντα περι εαυτο , το ικανον εξαρχει προοδου
and Multiplication of The Whole Goods , and Calls forth The Primary Singular-Idea of The
και πολλαπλασιασμου των ολων αγαθων και εκκαλειται το πρωτουργον μονοειδους της
Hyparxis of The Desirable , by Her Fertile Super-Abundant-Presence and by The Good-
υπαρξεως του εφετου τη γονιμω περιουσια και ταις αγαθο–
Producing Fullnesses Pervading to All and Leads-forth and Imparts to All in an Un-envying
–υργοις αποπληρωσεσιν διηκουσαις επι παντα και προαγει και ενδιδωσιν πασιν αφθον–
Way , surely then in order that The Stability of The Divine Beings and That which Proceeds
–ως , δη ινα το μονιμον των θειων και το προιον
from The Innate Causes belongs to The Full Complement of Goodness , and that simply ,
απο των οικειων αιτιων υπαρχη της πληρες αγαθοτητος , και απλως
All The Beings become Good , Abide and Proceed , and are United to The Sources
παντα τα οντα αγαθυνηται , μενοντα τε και προερχομενα , και ταις ηνωμενα ταις αρχαις
of Themselves and become Separate from Those Sources According to Ousia .
εαυτων και διακρινομενα απ' εκεινων κατ' ουσιαν .
Therefore , surely then through This Power , The Intellectual Genera are also Productive
ουν δη Δια ταυτην την δυναμιν τα νοερα γενη εστι και συστατικα

of Their Likes , and Souls Long-to to Generate and Imitate Those Prior to Selves , and
των ομοιων , και αι ψυχαι εφιενται γενναν και μιμεισθαι τα προ αυτων , και
Natures conduct The Logos’ of Selves into another place , and simply , All Possess The Love
αι φυσεις διαγουσι τους λογους αυτων εις αλλην χωραν , και απλως παντα εχει τον ερωτα
of Generation According to **Ousia** . For **The Sufficiency** of The Goodness of The Gods ,
P58 της γεννησεως κατ’ ουσιαν . γαρ Το ικανον της αγαθοτητος των θεων ,
Originates from **Self** , is Sown/Seeded into All The Beings and Moves All to The Un-envying
ωρμημενον απ αυτης , ενεσπαρται πασιν τοις ουσι και κινει παντα προς την αφθονον
Impartation of The Goods ; on the one hand , Intellect of The Intellectual Goods ,
μεταδοσιν των αγαθων , μεν τον νουν των νοερων ,
and on the other hand , Soul of The Psychic Goods , then Nature of The Natural Goods .
δε την ψυχην των ψυχικων , δε την φυσιν των φυσικων .
And therefore , All Abide through **The Desirability** of The Goodness ,
τε ουν παντα Μενει δια το εφετον της αγαθοτητος ,
and Produce and Proceed into Second and Third Productions through **The Sufficiency** .
και γεννα και προεισιν εις δευτερας καυ τριτας απογεννησεις δια το ικανον .
Then in turn , The Third , **The Perfective** , is **Restorative** of The Wholes and Collects-together
δε αυ Το τριτον το τελειον , εστι επιστρεπτικον των ολων και συναγωγον
to Their Causes According to The Circle ; where some are Divine , while others are Intellectual ,
επι τα αιτια κατα κυκλον , ου μεν το θειον , ου δε το νοερον
and others are Psychic , and others are Physical Perfections ; for all Participate
ου δε το ψυχικον , ου δε το φυσικον : γαρ παντα μετεχει
of The Turning-About , and since Through This The Unlimitedness of Procession is again
της επιστροφης , και επει δια ταυτης το απειρον της προοδου αυθις
Recalled to The Sources ; and The Perfective is The Blend of The Desirable and The Sufficient .
ανακαλειται επι τας αρχας . Και το τελειον εστι συμμικτον εκ του εφετου και του ικανου .
For All Such as This are Desirable and Productive of Their Likes ;
γαρ Παν το τοιουτον εστι ορεκτον και γεννητικον των ομοιων :
or do not The Works of Nature happen to be *Everywhere* Perfect and Lovely and Fruitful
η ουχι τοις εργοις της φυσεως τυγχανει οντα πανταχου τα τελεια και εραστα και γονιμα
through The Flower/Zenith of Their Season ?
δια την ακμην της ωρας ;
And therefore , The Desirable Establishes and Comprehends All in Itself ,
τε ουν Το εφετον εδραζει και κατεχει τα παντα εν εαυτω ,
and The Sufficient Awakens All into Processions and Productions ,
και το ικανον ανεγειρει εις προοδους και απογεννησεις ,
and The Perfective Perfectly-Leads Those that Proceed to Restorations and Turnings-about ;
και το τελειον τελεσιουργει τα προελθοντα εις επιστροφας και συνελιξεις
so that Through These Three Causes All The Gods and after The Gods The Genera are Adorned .
δε δια τουτων των τριων αιτιων τε παντα τα θεια και μετα θεους τα γενη κεκοσμηται :
Accordingly then , The Primary and Most-Ancient Fountain and Hearth of All Those
αρα πρωτουργος και αρχηγικωτατη πηγη και εστια παντων των
that Subsist in Any Way At All , Is The Goodness of The Gods , by Firmly-Fixing in
υφεστηκοτων οπωσουν εστι η αγαθοτης των θεων , πηξαμενη εν
Such A Triad The Unific Strength of The Innate Underlying-Reality .
τοιαυτη τριαδι το ενιαιον κρατος της οικειας υποστασεως . 7 December 2022

Chapter 23 – κγ

Then after This , The Sophia/Wisdom is Allotted The Second Order ,
δε Μετα ταυτην η σοφια ελαχε δευτεραν ταξιν ,
by Being The Intelligence of The Gods ,
ουσα νοησις των θεων ,
or rather , by Being The Hyparxis of The Intelligence of The Gods .
δε μαλλον υπαρξις της νοησεως των θεων .
for on the one hand , The Intelligence is Intellectual Intuitive-Knowledge ;
γαρ μεν Η νοησις εστι νοερα γνωσις ,
while on the other hand , The Wisdom of The Gods is Ineffable Intuitive-Knowledge ,
δε η σοφια θεων αρρητος γνωσις ,
which is United to The Knowable and The Intelligible Union of The Gods .
ητις ηνωται προς το γνωστον και την νοητην ενωσιν των θεων .
Furthermore it also appears to me , that Plato especially Contemplated This in **The Triad** ,
δε και Δοκει μοι ο Πλατων μαλιστα θεωρειν ταυτην εν τριαδι ,
as it may be Gathered-together-by-The-Logos
ως συλλογισασθαι
from The Conceptions scattered-about in many places about Self .
εκ των εννοιων διεσπαρμενων πολλαχου περι αυτης .
Thus on the one hand , I mean that Diotima , in the ***Symposium*** (**204**A) , professes that
δε μεν Λεγω οτι Διοτιμα εν Συμποσιω βουλεται
Wisdom is Full of The Knowable , and *Neither* Seeks/Searches , *Nor* Chases/Hunts ,
το σοφον ειναι πληρες του γνωστου , και ου ζητειν ουδε θηραν
Then since Self Possesses The Intelligible ;
αλλ’ εχειν το νοητον :
None of The Gods *Philo*-sophizes ,
ουδεις θεων φιλοσοφει
nor *Desires* to become Wise ; for *They Are* Wise .
ουδε επιθυμει γενεσθαι σοφος , γαρ εστι .
Is it not the case then , that on the one hand , The Lover-of-Wisdom/Philosopher
Ουκουν μεν το φιλοσοφον
is imperfect and in need of The Truth ;
εστι ατελες και ενδεες της αληθειας ,
while on the other hand , Wisdom is Full and Without-need ,
δε το σοφον πληρες και ανενδεες ,
and Possesses All which Self Wishes Present , and thus , Self Longs for *nothing* ;
και εχει παν ο βουλεται παρον , και ποθουν ουδεν
since The Desirable and The Longed-for are appointed to The Philosopher .
αλλ’ εφετον και ορεκτον προκειμενων τω φιλοσοφω .
On the other hand , in the ***Republic*** (**490**B) , Socrates offers That which is Productive
δε εν τη Πολιτεια Ο Σωκρατης παρεχεται το γεννητικον
of Truth and Intellect , as The Token/Symbol/Mark of The Wisdom ,
αληθειας και νου γνωρισμα της σοφιας ,
since on the one hand , The Ascent to The Fullness Arises in our Souls through Production ,
μεν της ανοδου εις το πληρες γινομενης ταις ημετεραις ψυχαις δια γεννησεως ,

while on the other hand , The Presence of Intellect in The Gods
δε της παρουσης του νου τοις θεοις
Arises from The Fullness of The Production .
εκ του πληρους γεννησεως .
For The Procession in Them *does not arise* from an imperfect habit to The Perfect ;
P59 γαρ η προοδος εν εκεινοις Ου εκ της ατελους εξεως επι το τελειον ,
whereas The Prolific Power of inferior natures Arises from The Self-Perfect Hyparxis .
αλλ’ η γονιμος δυναμις των υποδεεστερων εκ της αυτοτελους υπαρξεως .
Then in turn , in the ***Theatetus*** (**150C**) , Socrates indicates that
δε αυ Εν τω Θεαιτητω ενδεικνυται
That which is Perfective of the imperfect
το τελεσιουργον των ατελων
and That which calls forth the concealed Intuitive-Knowledge in souls belongs to Wisdom ;
και το προκλητικον των κρυπτομενων νοησεων εν ταις ψυξαις προσηκειν τη σοφια :
for He says , The Divinity *Compels* me to Be a Mid-wife / to Be A Deliverer ,
ο θεος αναγκει με μαιευεσθαι ,
but *Prevents* me from producing .
δε απεκωλυσε γενναν .
Therefore , it is clear from These Logos , that The Genus of Wisdom is **Triadic** ,
ουν Δηλον εκ τουτων οτι το γενος της σοφιας εστι τριαδικον ,
on the one hand , by Being Full of Being and Truth
μεν ον πληρες του οντος και της αληθειας
and on the other hand , by Being Productive of Intellectual Truth ,
δε γεννητικον της νοερας αληθειας ,
and furthermore , by Being Perfective of The Intellectual Natures According to Energy
δε τελειωτικον των νοερων κατ’ ενεργειαν
and by Self Being Established According to Power .
και αυτο εστως κατα δυναμιν .
Now then we must assume/take-up/suppose
τοινυν υπολαβωμεν
that These Powers Properly-Innately-Belong to The Wisdom of The Gods ;
Ταυτα προσηκειν τη σοφια των θεων ;
and since on the one hand , This Wisdom is Full of The Divine **Goodness** ,
και γαρ μεν εκεινη εστι πληρες της θειας της αγαθοτητος ,
while on the other hand , Self Produces The Divine **Truth** ,
δε γεννα την θειαν αληθειαν
and furthermore , **Perfects** All Those that are after Herself .
δε τελειοι παντα τα μεθ’ εαυτην .

Chapter 24 – κδ

Surely then , following These Powers , let us consider The Beautiful ;
δη επι τουτοις σκεψωμεθα Το καλον ,
what in The World Self Is , and in what Way Self Primarily Subsists in The Gods .
τι ποτε εστι και οπως πρωτως υφεστηκε εν τοις θεοις .
Thus on the one hand , Self is said to be The Beauty of The Idea-of-The-Good ,
ουν μεν Λεγεται ειναι καλλος αγαθοειδες ,
and Intelligible Beauty , and More-Ancient than Intellectual Beauty ,
και νοητον καλλος , και πρεσβυτερον της νοερας καλλονης ,
and Self-Beauty , and The Beauty-Making Cause of All The Beings ;
και αυτοκαλλονη , και καλλοποιος αιτια απαντων των οντων ,
and All Such Names , and They are Rightly said .
και παντα τα τοιαυτα , και ορθως λεγεται .
Whereas on the other hand , Self is not only Separate from apparent beauty in corporeal masses
δε εστιν ου μονον Χωριστον των φαινομενων καλων εν τοις σωματικοις ογκοις
nor from The Symmetry found in these either from Psychic Concord or Intellectual Brilliance ,
ουδε της συμμετριας εν τουτοις η της ψυχικης ευαρμοστιας η του νοερου φεγγους ,
but also The 1st and Unific Beauty in The Gods
αλλα και το πρωτιστον και ενιαιον Καλος εν τοις θεοις
of The 2nd and 3rd Processions of Selves ;
των δευτερων και τριτων προοδων αυτων :
and Established In-The-Singular-Ideal-Way (**Sym 211**E) in The Intelligible Watch-Tower ,
και ιδρυται μονοειδως εν τη νοητη περιωπη ,
and Proceeds from This to All The Genera of the Gods and Illuminates
και προεισιν απο ταυτης εφ απαντα τα γενη των θεων και καταλαμπει
The Super-Ousian Unities of Selves including All The Dependant Ousias
τας υπερουσιους ενοδας αυτων τε και απασας τας εξηρτημενας ουσιας
even as far as The Apparent Vehicles .
και μεχρι των εμφανων οξηματων .
Therefore , *just as* All The Gods are The-Idea-of-The-Good through The 1st Goodness ,
ουν Ωσπερ παντες οι θεοι αγαθοειδεις δια την πρωτιστην αγαθοτητα ,
and Have Ineffable Knowledge through Intelligible Wisdom also Established Above Intellect ,
και εχουσιν αρρητον γνωσιν δια την νοητην σοφιαν και ιδρυμενην υπερ νουν ,
so also I think , All that Is Divine is Beloved (**Phaedrus 250**D) through The Summit of Beauty .
ουτως και οιμαι παν το θειον εστι ερασμιον δια την ακροτητα του καλλους .
Since from That Source All The Beauty is Channeled (**251**E) to The Gods and Being-Filled
γαρ Εκειθεν παντες το καλος εποχετευονται οι θεοι και πληρουμενοι
They Fill Those after Themselves , by Awakening All with Bacchic Fury (**245**A) and with the
πληρουσιν τα μεθ' εαυτους , ανεγειροντες παντα εκβακχευοντες και περι τον
Love of Themselves and Pour from On-High All Their Divine Flow of Beauty (**251-253**) .
ερωτα εαυτων και επαντλουντες ανωθεν πασιν τοις ενθεον την απορροην του καλλους.
Thus on the one hand , Such is The Whole of Divine Beauty , said to be Like The Provider
ουν μεν τοιουτον Εστι το ολον το θειον καλλος , ειπειν ως χορηγον
of The Divine Good-Will and Kinship and Friendship ;
της θειας ευφροσυνης και της οικειοτητος και της φιλιας :

for According to This , are The Gods United and Rejoice and Admire Each Other
γαρ κατα τουτο και οι θεοι ηνωνται και χαιρουσιν και αγανται αλληλοις
and are Delighted with Their Communion and Their Being-Filled with Each Other and
και ευφραινονται ταις κοινωνιαις και ταις πληρωσεσιν προς αλληλους και
do not abandon The Order which is Always Allotted in The Distributions of Themselves .
P60 ουκ απολειπουσιν ταξιν ην αει ελαχον εν ταις διακοσμησεσι εαυτων .
On the other hand , Plato also delivers Three Indications/Tokens/Marks of This Beauty .
δε ο Πλατων και παραδιδωσιν Τρια γνωρισματα τουτου .
On the one hand , in the ***Symposium*** He Calls Self That which is Elegant/Graceful ;
μεν Εν Συμποσιω το αβρον
for surely then without a doubt That which is Perfect and That which is Most-Blessed
γαρ δηπου το τελειον και το μακαριστον
has Reached The Beautiful By Sharing of The Goodness ;
εφηκει τω καλω κατα μετουσιαν της αγαθοτητος :
thus He speaks in this way in These Logos' (**204**C) ;
δε λεγει ουτω πως εν εκεινοις :
"Since That which is Truly Beautiful , is This ; Elegant and Perfect and Most-Blessed"
αλλα το τω οντι καλον , εστιν τουτο αβρον και τελειον και μακαριστον .
Thus on the one hand One of The Marks of The Beautiful is Such as This ; The Elegant ,
ουν μεν εν του καλλους τοιουτον Τουτο , το αβρον ,
whereas from the ***Phaedrus*** (**256**D8) we may assume Another ; The Brilliant ;
δε εκ του Φαιδρου λαβωμεν ετερον , το φανον .
since He also attributes This to The Beautiful by saying (**250**B6) ;
γαρ Και ανεθηκεν τουτο τω καλλει φερων :
"Then at which Time They Saw Beauty Brightly-Shining"
δε ην τοτε ιδεαν καλλος λαμπρον
and next in order (**250**C8-D1);
και εφεξης :
“and then , just as we said , The Being about Beauty Shined-Brightly among Those Visions”
τε δε , ωσπερ εφαμεν , ον περι καλλους ελαμπεν μετ' εκεινων ,
and again in the following Logos' (**250**D2-4) ,
και παλιν εν τοις εχομενοις :
“and then arriving here we apprehend Self
τε δε ελθοντες δευρο κατειληφαμεν αυτο
Shining Most-Brilliantly through The Clearest of The Perceptions (Mindfulness or Sight ?)"
στιλβον εναργεστατα δια της εναργεστατης των αισθησεων ,
and finally in These Logos' (**250**D7-8) ;
και τελος επι τουτοις :
"But now , only Beauty has this allotment , to be Most-Bright and Most-Beloved."
δε νυν μονον καλλος εσχε ταυτην μοιραν , ειναι τε εκφανεστατον και ερασμιωτατον .
Thus on the one hand , These Two should be taken as Indications/Marks of Beauty .
ουν μεν ταυτα Δυο ειληφθω γνωρισματα του καλλους .
On the other hand , Another Third Indication is The Beloved ,
δε αλλο Τριτον το εραστον ,
which now Plato also appears to me to have called Most-Beloved ,
ο νυν ουτος και δοκει μοι προσειρηκεναι ερασμιωτατον ,

including many other places where he indicates that (**Phaedrus 265**B2-C3)
και πολλαχου αλλοθι δεικνυει
The Madness of Love is Determined/Distinguished/Defined about The Beautiful
την μανιαν ερωτικην αφοριζομενος περι το καλον
and generally , Suspends Love from The Monad of Beauty ; by saying (**Symposium 204**B)
και ολως εξαπτων τον ερωτα της μοναδος του καλλους : φησιν ,
"For Love Is , Love Concerning The Beautiful ."
γαρ Ερως εστι , ερως περι το καλον .
Thus on the one hand , by The Logos that , Beauty is The Beloved , and makes All
ουν μεν Διοτι , το καλλος εστι εραστον , και ποιει παντα
Turn-about and Move and be Restored to Itself , and Be Divinely-Inspired through Love ,
επιστρεφει και κινει και ανακαλειται προς εαυτο (neuter) και ενθουσιαν δι’ ερωτος ,
by Being The Leader of The Whole Series of Love , and (**Symposium 195**D)
ηγεμονουν της πασης σειρας ερωτικης και
“*By Walking*/*Touching*/*Communing Upon* The Heads of Human Beings ,
βεβηκος επι
through Its Extremities -The Feet-” ; *By Awakening* All *through* Longing and Distress .
τοις ακροις ποσι ανεγειρον παντα δια ποθου και εκπληξεως .
Thus in turn through this Logos Beauty *Extends* The Fullnesses from Itself to The Secondary
δε αυ Διοτι επορεγει τας πληρωσεις αφ’ εαυτου τοις δευτεροις
along with Good-Will and Divine Ease , *Arrow-shafting* and *Enchanting* and *Elevating*
μετ’ ευφροσυνης και θειας ραστωνης κηλουν και θελγον και μετεωριζον παντα
and by *Pouring-forth* Its Illuminations from That Source *Upon* All Those Being Led ,
και εποχετευομενα τας ελλαμψεις εκειθεν παντα τα αγομενα ,
and since Beauty is said to be Elegant by Plato (**Symposium 204**C5) .
τε και εστι λεγεται αβρον παρα του Πλατωνος .
Certainly by this Logos Beauty is indeed Perfected-At-Once by **This Triad** (**Phaedrus 250**)
μην Διοτι γε συμπεραινει την ταυτην τριαδα
and *Emerges* from The Ineffable Union of The Gods and as if *by Swimming Upon* (**Sym 210**D-E)
και προκυπτει της αρρητου ενωσεως των θεων , και οιον επινηχεται
The Light of The Ideas , and *by Shining-forth* The Intelligible Light that Announces The
τω φωτι των ειδων και εκλαμπει το νοητον φως εξαγγελλει το
Hidden Nature of Goodness , *by Naming* It **Brilliant** (B6), **Sparkling** (D3) and **Manifest** (D8).
κρυφιον της αγαθοτητος , επονομαζεται λαμπρον τε και στιλπνον και εκφανες .
For on the one hand , The Good of The Gods is The Summit and The Most-Ideal-One ; while
γαρ μεν Το αγαθον των θεων εστι ακροτατον και ενοειδεστατον : δε
Their Wisdom is already *somehow In Labor-Pains* with Intelligible Light and The First Ideas ;
το σοφον ηδη πως ωδινει το νοητον το φως και τα πρωτιστα τα ειδη :
then in turn Their Beauty that also Pre-Ignites Their Divine Light , is Established at The Summit
δε αυ το καλλος και προλαμπει το θειον φως ιδρυται επ’ τοις ακροις
of The Ideas and Comes to Light First to Those Ascending Souls ; by Bearing More Rays
ειδεσι και εκφαινεται πρωτον τοις ανιουσι , φωσφουου στιλπνοτερον
and by Being More Beloved to Behold and to Embrace ,
και ερασμιωτερον ιδειν και περιπτυξασθαι
and when It Comes-to-Light , They are Seized with Distress .
και εκφαινομενον λαβειν μετ’ ελπληξεως . 11 December 2022

Chapter 25 – κε

Now then if This Triad Fills All and Advances through All , then without a doubt
τοινυν της Ταυτης τριαδος πληρουσης τα παντα και χωρουσης δια παντων δηπου
it is also Necessary that Those that are Filled must be Turned-about and Conjoined to Each One
και αναγκη τα πληρουμενα επιστρεφειν και συναπτεσθαι προς εκαστον
through Their Kinship , and not through The Middles of Each One of Selves ; for
P61 δια των συγγενων , και μη δια των μεσων εκαστα των αυτων : γαρ
Different Middles and Different Powers are Restored by Different Perfections of The Gods .
αλλην μεσοτης και αλλαι δυναμεις επιστρεφουσι προς αλλων τελειοτητα θεων .
Thus on the one hand , I think it is clear to All , and as Plato often says ,
ουν μεν , οιμαι δηλον παντι , και ως του Πλατωνος πολλακις λεγεται ,
that The Cause that Gathers-together All The Secondary to Divine Beauty
το αιτιον το συναγον παντα τα δευτερα Προς θειον καλλος
and makes Selves Akin with The Source of Their Being Filled ,
και οικειουν της εκειθεν της εποχετειας πληρωσεως ,
is none other than Love (**Symposium** 201D8 , 203A8 , 204A1-B7) , which surely then
εστιν ουδεν αλλο η ο ερως , ος δη
Always Conjoins Those that are Secondary to Those that are Prior to Themselves
αει συναπτει τους δευτερους τοις προ εαυτων
including The Superior Genera and The Best of Souls , According to The Beautiful .
και τα κρειττονα γενη και τας αριστας ψυχων κατα το καλον .
Then in turn in Relation to The Divine Wisdom , with which Intellect is Filled and
δε αυ Προς την θειαν σοφιαν , ης ο νους πληρουμενος και
Knows The Beings and Energizes Souls Participating Intellectually ,
γινωσκει τα οντα και ενεργουσιν ψυχαι μετεχουσαι νοερως ,
then without a doubt The Truth both Leads and Pre-Establishes The Beings .
δηπου αληθεια και αναγει και προσιδρυει τα οντα .
For The Fulfillment of The Truly-Real Wisdom Is through The Truth ;
γαρ η πληρωσις της οντως σοφιας ουσης Δια αληθειας :
for surely then She Illuminates The Intellectual Natures *Everywhere* ,
γαρ δη φωτιζει τα νοουντα πανταχου
and Conjoins Selves with Their Objects of Intellection , surely then
και συναπτει τοις νοουμενοις , δη
just as She must also Be The First to Gather-together Intellect and Intelligible (**P100**.15) .
ωσπερ και υπηρχε η πρωτιστη συναγωγος νου και νοητου .
Then in turn , Knowledge and Energy are no longer necessary for
δε αυ γνωσεως και ενεργειας ου ετι δει Προς
Those who hasten to be Conjoined with The Good ;
τοις σπευδουσιν συναφθηναι το αγαθον
except A Firm and Settled Foundation and Quietude .
αλλ’ μονιμου καταστασεως ιδρυσεως και ηρεμιας .
What then Unites Us to Self ?
Τι ουν ενωσει ημας προς αυτο ;
What is The Energy of Rest and Motion ?
Τι της ενεργειας παυσει και κινησεως ;

What then Sets-up All The Divine Beings in The First and Ineffable Unity of Goodness ?
Τι δε συνσιστησι παντα τα θεια τη πρωτιστη και αρρητω εναδι της αγαθοτητος ;
Then in what Way is Each Being Established in That which is Prior to Self According to
δε Πως εκαστον ενιδρυμενον τω προ αυτου κατα
The Good in Itself , then in turn Establishes Those after Itself According to Cause ?
το αγαθον εν εαυτω παλιν εδραζει τα μεθ' εαυτο κατα την αιτιαν ;
On the one hand , The Whole is , as if to say , The *Trust*/*Receptivity*/*Openness* of The Gods
μεν το ολον εστιν Ως ειπειν η πιστις των θεων
that Unites in an Ineffable Way All The Genera of The Gods and also of The Daimons
ενιζουσα αρρητως συμπαντα τα γενη των θεων τε κα δαιμονων
and of The Souls In-The-Good-Daimon-State-of-Being in Relation to **The Good** .
και ψυχων τας ευδαιμονας προς το αγαθον .
For one must not investigate **The Good** Gnostically nor imperfectly/indeterminately ,
γαρ Δει ου επιζητειν το αγαθον γνωστικης ουδε ατελως ,
but by *Offering Ourselves Up* (**Symposium 210**E , **174**D , **P108**.17) to The Divine Light ,
αλλ' επι– εαυτους –δοντας τω θειω φωτι
and *In This Way* ; with our *Eyes Shut* , come to *Be Established* in *The Unknowable*
και ουτως μυσαντες ενιδρυεσθαι τη αγνωστω
and *Hidden* Unity of The Divine Beings ; for Such is The Genus of Trust
και κρυφιω εναδι των οντων : γαρ τοιουτον εστι το γενος της πιστεως
by *Being-More-Ancient* than Gnostic Energy , not only in us , but also
πρεσβυτερον της γνωστικης ενεργειας , ουκ μονον εν ημιν , αλλα και
among The Divine Selves , and since All The Gods are Unified-together According to *This*
παρ' τοις θεοις αυτοις , και παντες οι θεοι συνηνωνται κατα τουτο
and by Gathering-together about One Center
και συναγουσιν περι εν κεντρον
The Wholes of The Powers and Processions of Selves In-A-Singularly-Ideal-Way .
τας ολας δυναμεις τε και προοδους αυτων μονοειδως .
If then Trust must also be Defined According to Each , then let no one suppose from me
Ει δε δει και αφοριζεσθαι καθ' εκαστον , μη υπολαβης μοι
the self/same sort of trust that wanders about those that are perceptible by the senses ; for
την αυτην την τοιαυτην πιστιν τη πλανη περι τα αισθητα : γαρ μεν
self falls short of Knowledge and even much more from The Truth of The Divine Beings ,
αυτη απολειπεται επιστημης και πολλω μαλλον της αληθειας των οντων ,
whereas The Trust of The Gods Excels All Knowledge and Conjoins
δε η πιστις των θεων υπεραιρει απασιν γνωσιν και συναπτει
The Secondary to The Primary According to The Loftiest Union of Self .
τα δευτερα τοις πρωτοις κατ' την ακραν ενωσιν αυτην .
Nor in turn , let anyone conceive it is the trust in a similar idea of so called common conceptions
Μηδ' αυ νοησης τη πιστιν ομοειδη καλουμενων των κοινων εννοιων
that is Now Being Praised ; since we also Trust in The Common Intellections Prior to All Logos ,
την νυν υμνουμενην : γαρ και πιστευομεν ταις κοινας εννοιας προ παντος λογου ,
since Knowledge of These is also Divisible and in no way The Equivalent to The Divine Union ;
αλλα γνωσις τουτων εστι και μεριστη και ουδαμως ισοστασιος προς την θειαν ενωσιν ,
and not only is Knowledge of These Secondary to Trust , but so also to Intellectual Simplicity ;
P62 και ου μονον επιστημη τουτων δευτερα της πιστεως , αλλα και της νοερας απλοτητος :

since Intellect is Established Beyond All Knowledge ,
γαρ νους ιδρυται επεκεινα πασης επιστημης ,
At-Once Beyond , both The 1st Knowledge and That which is after That .
ομου τε της πρωτης και της μετ’ εκεινην .
Now then we must not posit The Energy According to Intellect to be Like The Trust of The Self ;
τοινυν Μη λεγωμεν την ενεργειαν κατα νουν ειναι τοιαυτη τη πιστει την αυτην :
for Self is The-Idea-of-Many and is Separate through Difference from Those Being-Intellected ;
γαρ αυτη και πολυειδης και χωριζομενη δι’ ετεροτητος των νοουμενων ,
and Self is Wholly Intellectual Motion about The Intelligible ;
και εστι ολως νοερα κινησις περι το νοητον :
whereas **The-Idea-of-One** and Quietude must belong to The Divine Trust ,
δε ενοειδη και ηρεμον δει υπαρχειν την θειαν πιστιν ,
by Being Perfectly Established in The Port of **The Goodness** .
τελειως ιδρυνθεισαν εν τω ορμω της αγαθοτητος .
For neither Beauty nor Wisdom nor Any One of The Divine Beings
γαρ Ουτε το καλον ουτε το σοφον ουτε αλλο ουδεν των οντων
is *so* Trustful and Safe/Sound/Stable to All The Beings and *so* Transcends
εστιν ουτω πιστον και ασφαλες απασι τοις ουσι και εξηρημενον
All ambiguity and divisible apprehension and motion , *as* **The Good**.
πασης αμφιβολιας και διηρημενης επιβολης και κινησεως ως το αγαθον .
For through **This** , Intellect also *Welcomes* Another More-Ancient Union and Prior Energy
γαρ Δια τουτο ο νους και ασπαζεται αλλην πρεσβυτεραν ενωσιν και προ ενεργειας
than The Intellectual Energy ; and through **This** , The Soul *Places* The Variety of Intellect
της νοερας ενεργειας : και ψυχη τιθεται την ποικιλιαν του νου
and The Brilliance of The Ideas , *to be nothing* , in relation to **The Good** that Surpasses Wholes ,
και την αγλαιαν των ειδων ειναι ουδεν προς του αγαθου υπεροχην των ολων ,
and on the one hand , Soul *Dismisses* Intellection by Running-Back to **The Hyparxis** of Herself ;
και μεν αφιησιν το νοειν αναδραμουσα εις την υπαρξιν εαυτης ,
and on the other hand , She Always Pursues , Chases-down and *Longs-after* **The Good** , and
δε αει διωκει και θηρα και εφιεται το αγαθον και
hastens as if to be Embosomed , and Offers Herself Up Unhesitatingly to **This** Alone of All .
σπειδει οιον εγκολπισασθαι , και επι–εαυτην–διδωσιν ανενδοιαστως τουτω μονω των παντων .
And why should one speak of the Soul ?
Και τι δει λεγειν την ψυχην ;
Since Diotima somewhere says (**Symposium 207**A-**208**B) , that just as these mortal beings ,
Αλλα η Διοτιμα που φησιν καθαπερ ταυτα τα θνητα ζωα ,
disdain all others , and also the life and being of self ; by *Longing* for The Nature
υπερφρονει παντων των αλλων , και και της ζωης και του οντος αυτης , ποθω της φυσεως
of **The Good** , and since all have this singular immovable and ineffable *Longing* for **The Good** ,
του αγαθου , και απαντα εχει ταυτην μιαν ακινητον και αρρητον εφεσιν του αγαθου ,
thus they overlook and consider as secondary and despise the acquisition of each and all others .
δε παριδοι και ποιησαιτο δευτερα και ατιμησειε την τευξιν εκαστα καν των αλλων .
Therefore , **This** is The One Safe Port of All The Beings ,
ουν ουτος Εις ασφαλης ορμος απαντων των οντων ,
and **This** is Especially Trustworthy for All The Beings .
και τουτο μαλιστα πιστον απασι τοις ουσιν .

And thus without a doubt through **This** The Conjunction and Union with Self is Named Trust
Και δηπου δια τουτο η συναφη και ενωσις προς αυτο αποκαλειται πιστις
by The (Chaldean) Theologists ; and not only by them , but also by Plato ,
υπο των θεολογων : και ουχ μονον υπ’ εκεινων , αλλ’ και υπο του Πλατωνος ,
if one must speak what appears to be the case ,
ει δει λεγειν τα δοκουντα ,
for in ***The Laws*** (**730**C) The Kinship of This *Trust* with The *Truth* and with *Love* is proclaimed .
εν Νομοις η συγγενεια ταυτης της πιστεως προς τε την αληθειαν και τον ερωτα κεκηρυκται .
Accordingly then , the many fail to notice that One who Understands These ,
αρα δε τους πολλους Λανθανει ως ου διανοουμενος ταυτα ,
when making The Logos about *Their* opposites , also Brings-together
ποιουμενος τον λογον επι των εναντιων και συναγων
the deviations from *This Triad* , to *The Self-Same* .
τας αποπτωσεις της ταυτης τριαδος εις ταυτον .
Therefore in ***The Laws*** Self clearly says that the one who loves falsehood is untrustworthy ,
δ’ ουν εν εκεινοις αυτος σαφως Λεγει και ο μεν φιλοψευδης εστιν απιστος ,
and thus the one who is untrustworthy , lacks-friendship .
δε ο απιστος , αφιλος .
Accordingly on the one hand , it is also Necessary that The Lover of Truth Be Trustworthy ,
αρα μεν και Αναγκαιον τον φιλαληθη ειναι πιστον ,
and on the other hand , that one who is Trustworthy be Well-Harmonized to Friendship .
δε τον πιστον ευαρμοστον εις φιλιαν .
Surely then , from These Logos’ we may Contemplate *Truth* and *Trust* and *Love* of Self
δη Απο τουτων θεωρησωμεν αληθειαν και πιστιν και ερωτα αυτην
and Comprehend by The Self/Same Logos’ The Singular Communion of *Selves* .
και συνελωμεν τω αυτω λογισμω την μιαν κοινωνιαν αυτων .
If then you wish , we should also Recall that Prior to *These*
Ει δε βουλει , και αναμνησθωμεν οτι προ τουτων
The Excellence/Virtue that Conciliates/Brings-together those that disagree/are-torn-apart
την αρετην συναγωγον των διαφερομενων
and is Destructive of the greatest of wars (I mean the seditions in cities)
και αναιρετικην των μεγιστων πολεμων (λεγω των στασεων εν ταις πολεσι)
can be Addressed as Trustworthiness ; for surely then from These Logos’ Trust
προσειρηκεν πιστοτητα : γαρ δη εκ τουτων πιστις
Comes to Light as The Cause of Union and Commonness and Quietude ;
καταφαινεται η αιτια ενωσεως και κοινωνιας και ηρεμιας :
and if indeed there is Such A Power in us ,
και ειπερ εστι τοιαυτη τις δυναμις εν ημιν ,
then Self Is in The Divine Selves much more Prior .
εστι εν τοις θεοις αυτοις πολλω προτερον .
And since if A Certain Divine Soundmindedness and Righteousness and Knowledge
P63 Και γαρ ως τις θεια σωφροσυνη και δικαιοσυνη και επιστημη
is mentioned by Self (**Phaedrus 247**D-E) , then how can The Trust which Comprehends
λεγεται παρ’ αυτω , και πως η πιστις συνεχουσα
The Whole Order of The Virtues , not Exist among Those ?
τον ολον διακοσμον των αρετων ουχι εσται παρ εκεινοις ;

Therefore in order that we may speak briefly ,
ουν Ιν’ ειπωμεν συνελοντες ,
on the one hand , These Three Are The Fulfillers of The Divine ,
μεν ταυτα τρια εστι τα πληρωτικα των θειων ,
by Permeating All of The Superior Genera ; with *Goodness* , *Wisdom* and *Beauty* .
P113 δια χωρουντα παντων των κρειττονων γενων , αγαθοτης , σοφια , καλλος :
Then in turn , there are also Three that Collect-together Those that are Filled ,
δε αυ και τρια συναγωγα των πληρουμενων ,
on the one hand , Being Secondary to *Those* ,
μεν δευτερα εκεινων ,
while on the other hand , Pervading Trust and Truth and Love to All The Divine Orders .
δε διηκοντα πιστις και αληθεια και ερως εις πασας τας θειας διακοσμησεις .
Therefore All are Preserved through These
δε παντα Ζωζεται δια τουτων
and are Conjoined to their *Primary Causes* ;
και συναπτεται ταις πρωτουργοις αιτιαις ,
some , through The Madness of Love ,
τα μεν δια της μανιας ερωτικης ,
others , through The Philosophy of Divinity ,
τα δε δια της φιλοσοφιας θειας ,
and still others , through The Power of Theurgy ,
τα δε δια της δυναμεως θεουργικης ,
which is Superior to all human soundmindedness and knowledge ,
η εστιν κρειττων απασης ανθρωπινης σωφροσυνης και επιστημης ,
by Comprehending The Prophetic/Oracular Good and also
συλλαβουσα της μαντικης αγαθα τε και
The Purifying Powers of Perfective Good ,
τας καθαρτικας δυναμεις τελεσιουργικης
and Simply , All The Energies of The Divinely-Inspired Possession .
και απλως παντα τα ενεργηματα της ενθεου κατοκωχης .

15 December 2022

Chapter 26 – κς

Therefore concerning These Logos perhaps we may discourse again more opportunely .
ουν Περι τουτων ταχ’ αν διελθοιμεν και εισαυθις εγκαιροτερον :
Then in turn if you wish , let us chase-down from other Sources
δε παλιν ει βουλει , θηρασωμεν αλλαχοθεν
The Common Doctrines of Plato about The Divine Natures .
τα κοινα δογματα του Πλατωνος περι των θειων .
Therefore , what kind of Sources must we assume while proceeding according to Nature ?
ουν δη και ποια Ποθεν ημιν ληπτεον πορευομενοις κατα φυσιν ;
In the next place are you willing that we Recall The Logos’ written in the ***Phaedo*** (**80**A-B) ?
εφεξης Βουλει αναμνησθωμεν τοις ειρημενοις των γεγραμμενων εν Φαιδωνι ;
Now then , in the Demonstrations of The Immortality of the Soul
τοινυν εν ταις αποδειξεσιν της αθανασιας της ψυχικης
which Arise from Its Likeness to Divinity ,
απο της ομοιοτητος προς το θειον ,
Accordingly then , Socrates says that , on the one hand , **That** which is Higher than the Soul ,
αρα ο Σωκρατης Λεγει ως , μεν το ανωτερω της ψυχης ,
and surely then , *to which* She is Like by Nature and by Being Alike
και δη ω εοικε φυσει και εοικυια
She Participates of An Immortal Allotment/Share , and by Being Immortal
μετεχει αθανατου μοιρας , και αθανατον
She is Divine and Intelligible and of A-Singular-Idea and is Indissoluble
θειον και νοητον και μονοειδες και αδιαλυτον
and Possesses Them According to **This** and in A The Same Way ;
και εχον κατα ταυτα και ωσαυτως :
whereas on the other hand , **the self** which is inferior to the Soul is entirely the opposite ,
δε το αυτης καταδεεστερον παν τουναντιον ,
to which surely then **self** is also adapted to be corruptible and to experience , for
ω δη και προσηκει φθειρεσθαι και πασχειν , γαρ
that which is like this is perceptible and multiform and dissoluble inasmuch as this is composite
το τοιουτον εστι αισθητον και πολυειδες και διαλυτον ηπερ ταυτη συντεθη
and He assigns among these , All those that belong to The Corporeal Underlying-Reality .
και κατηγορησε εν τουτοις παντα οσα της σωματικης υποστασεως .
Now then let us consider These by Examining in what ever Way Each one belongs to The Gods .
τοινυν σκοπωμεν Ταυτα εξεταζοντες οπη ποτε καθ’ εκαστον προσηκει τοις θεοις .
And what is The First Self to which we Look when we speak of
Και τι το πρωτον αυτο προς ο βλεποντες φαμεν
This that is said to be Divine ?
τουτο λεγεται θειον ;
On the one hand , is it not the case then , that from what has been said , it is clear that ,
μεν Ουκουν εκ των προειρημενων δηλον οτι
Every God Subsists According to The Highest Union of The Beings of **Self** ; for by us
πας θεος υφεστηκεν κατ’ την ακραν ενωσιν των οντων αυτην : γαρ ημιν
Ascending from bodies , The Divine Unities have Come-to-Light , as Super-Ousian Unities ,
ανιουσιν απο των σωματων , οι θεοι ενα δες εφανησαν υπερουσιοι ενα δες ,

as The Producers and The Perfectors and The Measurers of Their Ousias
γεννητικαι και τελειωτικαι και μετρητικαι των ουσιων
and Bind All The Primary Ousias to Themselves .
και αναδησαμεναι πασας τας πρωτιστας ουσιας εις εαυτας .
On the other hand , **The Divine Self** is not only
δε Το θειον αυτο εστιν ουκ μονον
The Hyparxis and **The One** That are in Each Order of **The Being** ,
η υπαρξις και το εν το εν εκαστη ταξει το εν του οντος ,
since **The Divine Self** is **That** which Participates and **That** which is Participated ***At-Once*** ;
αλλ' το μετεχον και το μετεχομενον ομου :
The One of which **Is God** , while **The Other Is-Filled-of-God** .
P64 το μεν ων εστι θεος , το δε εκθεουμενον :
Therefore even if there Is Something that is Separate and Participated
δε και ει εστι τι χωριστον και μετεχομενον
Prior to The Participated Unities , it will be quite-clear to us in what follows later .
προ των μετεχομενων εναδων εσται καταφανες ημιν εν τοις υστερον .
But now we shall Define that The Divine Is Like This ;
δε Νυν διορισωμεθα οτι το θειον εστι τοιουτον ,
The Being that Participates of **The One**
το ον το μετεχον του ενος
or **The One** that is Concentrated-Together with **The Being** .
η το εν συνηρημενως μετα του οντος .
For we assume All Abide in The Gods , except **The One** ,
γαρ παραλαμβανομεν παντα επι των θεων , πλην του ενος ,
by being Dependant and Secondary , such as **The Ousia** , **The Life** , **The Intellect** ;
ως εξηρτημενα και δευτερα , την ουσιαν , την ζωην , τον νουν :
for The Gods do not Subsist in These , since They Subsist Prior to These ,
γαρ ου υφεστηκασι εν τουτοις , αλλα προ τουτων ,
and since They Produce and Contain These , but are not Defined in Selves .
και παραγουσι και συνεχουσιν ταυτα , αλλ' ουκ αφοριζονται εν αυτοις .
Thus on the one hand , one must not fail to notice that These are Distinguished
δε μεν Δει μη λανθανειν οτι ταυτα διωρισται
from Each-Other in This Way According to The Truth ;
απ' αλληλων ουτω κατ' αληθειαν :
while on the other hand , in many places Plato also Solemnly Praises
δε πολλαχου ο Πλατων και αποσεμνυνει
The Participants of The Gods by Their Self Names and Names Selves Gods .
τα μετεχοντα των θεων τοις αυτοις ονομασιν και επονομαζει θεους .
And since not only does the Athenian Foreign-guest in the ***Laws*** (**899**A) call
Και γαρ ουκ μονον ο Αθηναιος ξενος εν Νομοις αποκαλει
The Divine Soul God , but so also does **Socrates** in the ***Phaedrus*** (**246**A8-B1) ; for he says ,
την θειαν την ψυχην θεον , αλλα και ο Σωκρατης εν ο Φαιδρω ,
"Thus on the one hand , All Horse and Charioteer Divine Selves are Good and of Good" ;
ουν μεν παντες ιπποι τε και ηνιοξοι θεων αυτοι τε αγαθοι και εξ αγαθων ,
and later on (**248**A) he says even more clearly ,
και ετι δια εξης των εναργεστερον :

"and on the one hand , This is The Life of The Gods."
και μεν ουτος βιος θεων .
And this is not yet Wonderful ; for in what Way is it not Lawful ,
Και τουτο ουπω θαυμαστον : γαρ πως ου θεμιτον ,
for Those who are Always Unified-Together with The Gods
τα αει συνηνωμενα τοις θεοις
and who are Filled-together with Selves as A Singular Series ,
και συμπληρουνται μετ' αυτων μιαν σειραν ,
to be Named Gods ?
προσονομαζειν θεους ;
And since in many places he addresses The Gods as Daimons (**Republic 509**C) ,
και Αλλα πολλαχου προσαγορευει τους θεους δαιμονας ,
even if They are Secondary to The Gods and Subsist about The Gods According to **Ousia** ,
οι εισι δευτεροι των θεων και υφεστηκασιν περι τους θεους κατ' ουσιαν ,
and since in ***Phaedrus*** (**248**A) and in ***Timaeus*** (**41**A) and in others (**1 Alc 105**D5-E7, **124**C8) ,
και γαρ εν Φαιδρω και εν Τιμαιω και εν αλλοις
you will find Self extending The Name of The Gods even as far as Daimons .
αν ευροις αυτον εκτεινοντα την επωνυμιαν των θεων και μεχρι δαιμονων .
But that which is even more contrary-to-expectation than These Logos',
δε Ο εστι παραδοξοτερον τουτων ,
is that he does not even refuse to call Certain Human-beings Gods ;
ουκ και απηξιωσεν προσειπειν τινας ανθρωπων θεους ,
just as he calls the Elean Foreign-guest in the ***Sophist*** (**216**A) .
ωσπερ τον Ελεατην ξενον εν Σοφιστη .
Now then one must assume from All These Logos', that The One is Simply God ,
τοινυν Ληπτεον εκ απαντων τουτων οτι ο μεν εστιν απλως θεος ,
while another is God According to Union , and Another According to Participation ,
ο δε καθ' ενωσιν , ο δε κατα μεθεξιν ,
and yet Another According to Conjunction , and still Another According to Likeness .
ο δε κατα συναφην , ο δε καθ' ομοιωσιν :
For on the one hand , Each One of The Super-Ousian Beings Is Primarily A God ;
γαρ μεν εκαστος των υπερουσιων πρωτως θεος ,
on the other hand , Each One of The Intellectual Beings is A God According to Union ;
δε εκαστος των νοερων καθ' ενωσιν ,
then in turn , Each One of The Divine Souls is a God According to Participation .
δε αυ εκαστη των θειων των ψυχων κατα μεθεξιν ,
whereas The Divine Daimons are Gods by Being-Conjoined to Those Gods ;
δε οι θειοι δαιμονες κατα την συναφην προς εκεινους θεοι ,
while The Souls of Braves are Allotted This Greeting through Likeness .
δε ψυχαι ανδρων μεταλαγχανουσιν ταυτης της προσηγοριας δι' ομοιοτητος .
Therefore just as we have said , Each One of These is more Divine than God ;
δε ωσπερ ειρηται , Εκαστον τουτων εστιν μαλλον θειον η θεος :
and since the Athenian foreign-guest calls Self Intellect Divine (**Laws 897**B) .
και επει ο Αθηναιος ξενος προσειρηκεν τον αυτον νουν θειον .
Surely then , That which is Divine is Secondary to The Primary Divinity ,
δη δε Το θειον εστι δευτερον της πρωτιστης θεοτητος ,

surely then just as The Unified is to **The One** , and The Intellectual to Intellect ,
δη ωσπερ το ηνωμενον και του ενος , και το νοερον του νου ,
and The Ensouled to The Soul , and just as on the one hand ,
και το εψυχωμενον της ψυχης , και μεν
Those that Have-More-of-The-Idea-of-The-One and Are-More-Simple Are Always Prior ,
τα ενοειδεστερα και απλουστερα αει προηγειται ,
whereas on the other hand , The Series of The Beings Ends in **The One Self** .
P65 δε η σειρα των οντων τελευτα εις το εν αυτο .
Thus on the one hand , let Such be the Distinction for us of The Divine ,
ουν μεν εχ–τοιουτον–ετω διορισμον ημιν Το θειον ,
while after this on the other hand , let us Contemplate The Immortal .
μετα τουτο δε θεωρησωμεν το αθανατον .
For surely then there are also Many Orders of Immortality Pervading from Self On-High
γαρ δη εισι και Πολλαι ταξεις της αθανασιας διηκουσαι παρ' αυτω ανωθεν
as far as Those that are Last . And The Last One is The Echo of Immortality
αχρι των εσχατων . Και το τελευταιον μεν εστι απηχημα της αθανασιας
among *The Perpetual* natures that are visible ; which surely then the Elean guest also
εν τοις αιδιοις των φανερων , α δη ο Ελεατης ξενος και
says (**Statesman 270**A) , in The Logos' about The *Restored* Immortal Circulation
φησιν , εν τοις λογοις περι της επισκευαστης αθανασιας ανακυκλησεως
Allotted from The Father ; for every body is Allotted both its Existence and Life that Depend
μετειληχεναι απο του πατρος : γαρ παν σωμα ελαχεν και το ειναι και το ζην ηρτημενον
upon Different Cause , since self is not naturally-adapted to Connect or Adorn or Preserve itself .
ετερεας αιτιας , δε αυτο ου πεφυκε συνεχειν η κασμειν η σωζειν εαυτο .
Thus I think that The Immortality of partial Souls is more Distinct and more Perfect than this ;
δε οιμαι το αθανατον των μερικων ψυχων εναργεστερον και τελεωτερον Τουτου ,
which surely then is also firmly-bound by many demonstrations in the ***Phaedo*** (**69**E , **107**B)
ο δη και κατεδησατο πολλαις αποδειξεσιν εν Φαιδωνι
and in the **10th** book of the ***Republic*** (**608**C , **611**A) ; thus I mean The Self Immortality
καν τω δεκατω της Πολιτειας : δε λεγω αυτο
which is also More-Masterful by Containing in Itself The Cause of Eternal Permanence .
και κυριωτερον ως εχον εν εαυτω την αιτιαν της αιωνιου διαμονης .
Thus we shall not miss The Mark by establishing The Immortality of Daimons to Be
δε αν ουκ αμαρτοιμεν τιθεντες την αθανασιαν των δαιμονων ειναι
Prior to both of those ; for The Genera through which These Subsist are Undefiled , and
Προ αμφοτερων τουτων : γαρ τα γενη δι' ων τουτων υπεστησαν ακηρατα , και
These neither incline to mortality nor filled with the nature of the generated and corruptible .
ουτε ρεπουσιν εις το θνητον ουτε αναπιμπλανταιτης φυσεως των γινομενων τε και φθειριμενων.
Thus I infer that The Immortality of Divine Souls is still More-Venerable and
δ' λογιζομαι την αθανασιαν των θειων ψυχων ειναι ετι σεμνοτεραν και
More-Excellent than These According to Ousia ; and surely then concerning which we say are
υπερεχουσαν Τουτων κατ' ουσιαν , και δη ας φαμεν ειναι
Primarily Self-motive and The Fountains and Sources of The Life divided about bodies ,
πρωτως αυτοκινητους και πηγας και αρχας της ζωης μεριζομενης περι τοις σωμασι ,
and through which , selves are Allotted their Renewable/Restorative Immortality .
και δι' ην αυτα μετεληχεν της επισκευαστης αθανασιας .

Surely then if Prior to These , you conceive The Divine Selves and The Immortality in Selves ,
δη δε Ει προ τουτων εννοησειας και τους θεους αυτους και την αθανασιαν εν αυτοις ,
and how , in the ***Symposium*** (202D) , Diotima does not impart The Immortality Such as This
και οπως εν Συμποσιω η Διοτιμα ουδε μεταδιδωσιν της αθανασιας τοιαυτης
to Daimons , but Distinguishes/Sets-apart Self Solely in The Gods ,
τοις δαιμοσιν , αλλ’ αφοριζεται αυτην μονοις εν τοις θεοις ,
in order that Such An Immortality will Come-to-Light for Thee
τον τοιουτον αθανατον φανειται σοι
All-Perfectly Separate and as Being-Transcendent of The Wholes ;
παντελως χωριστον και εξηρημενον των ολων :
for Eternity Is There ; The Fountain of The Whole of Immortality ,
γαρ ο αιων εκει , η πηγη της ολης αθανασιας ,
and through That , All , both Live and Possess Life ;
και δι’ εκεινον , παντα και ζη και εχει ζωην ,
some on the one hand , Possess An Eternal Life ,
τα μεν αιδιον ,
while others on the other hand , possess a Life dispersed into non-being .
τα δε το σκεδαννυμενην εις μη ον .
Therefore , so as to speak concisely , That which is Divine is Immortal insofar as
ουν , ως φαναι συνελοντι , το θειον αθανατον καθ’ οσον
Self is Productive and Comprehensive of The Eternal Life .
εστι γεννητικον και συνεκτικον της αιδιου ζωης .
For Self Is not Immortal by Participating of Life ,
γαρ εστι Ου αθανατον ως μετεχον του ζην ,
but by Being The Cause of The Divine Life and by Deifying The Self-Life ,
αλλ’ ως παρεκτικον της θειας ζωης και ως εκθεουν την αυτοζωην ,
whether you are willing to call Self Intelligible or any other name .
ειτε εθελοις καλειν αυτην νοητον ειτε οπωσουν .
Whereas surely then after this , one must consider The Intelligible .
Αλλα δη μετα τουτο σκεπτεον το νοητον .
Thus on the one hand , Self is Called Intelligible in Relation to The Perceptible
ουν μεν Λεγεται και προς το αισθητον
which will come to Light by being Visible and Opineable along with Sense-perception
φανησεται ως εχον ορατον και δοξη μετ’ αισθησεως
on the other hand ,The Intelligible is The First Unfolded into Light in The Most Ancient Causes .
*** το την πρωτιστην εκφανσιν εν ταις αρχηγικωταταις .
For on the one hand , The Soul is also Intelligible , and She is of This Allotment
P66 γαρ μεν η ψυχη και Νοητον , και εστι της ταυτης μοιρας
and She Transcends Perceptibles and is Allotted The Ousia that is Separate from Selves .
και εξηρημενη των αισθητων και λαχουσα την ουσια χωριστην απ’ αυτων .
On the other hand , Prior to This , Intellect is also Intelligible ; surely then from which Source
δε προ ταυτης ο νους και Νοητον : δη οθεν
we deem Worthy to Arrange Soul in The Middle , rather than Enumerate Her among The First .
και αξιουμεν ταττειν ψυχην εν την μεσω , μαλλον η ποιειν εναριθμον τοις πρωτοις .
Furthermore , The Intelligible is More-Ancient than Intellect , by Being
δε το Νοητον πρεσβυτερον του νου ,

That which Fills and Perfects The Self Hyparxis of Intelligence According to Self :
το πληρωτικον και τελειωτικον της αυτο υπαρχον νοησεως καθ’ αυτο :
and which surely then ***Timaeus*** (**28**C-**29**A, **30**C-**31**B) Pre-Arranges
και ο δη ο Τιμαιος προτιθησι
in The Order of Paradigm , Prior to The Demiurgic Intellect and The Intellectual Energy .
εν ταξει παραδειγματος του δημιουργικου νου και της νοερας ενεργειας .
Furthermore , Beyond All of These , There Is The Divine Intelligible ,
δε επεκεινα απαντων τουτων εστι το θειον νοητον ,
which is Defined According to The Divine Hyparxis and Union of Self ;
ο αφωρισται κατ’ την θειαν την υπαρξιν και ενωσιν αυτην
for This Is also Intelligible by Being Desirable to Intellect and by Being Perfective and
γαρ τουτο εστιν και νοητον ως εφετον τω νω και ως τελεσιουργον και
by Being Connective of Intellect and by Being The Super-Abundance of Being .
ως συνεκτικον του νου και ως πληρωμα του οντος .
Therefore we will Define The Intelligible Hyparxis of The Gods *in one way* ;
ουν φησομεν την νοητον υπαρξιν των θεων Αλλως ,
and The Truly-Real Being and The Primary Ousia *in another way* ,
το οντως ον και την πρωτιστην ουσιαν αλλως ,
and The Intellect and All The Intellectual Life *in another way* ,
τον νουν και πασαν την νοεραν ζωην αλλως ,
and The Soul and The Order of The Soul *in another way* ;
την ψυχην και τον διακοσμον ψυχικον αλλως :
and one should not confound The Different Natures of The Realities
και δει μη συγχειν τας διαφορους φυσεις των πραγματων
as following-along/conforming with The Names .
επομενους τοις ονομασιν .

Chapter 27– κζ

Thus on the one hand , Such has to be The Order of The Self Triad ,
ουν μεν τοιαυτην εχει την ταξιν Η αυτη τριας ,
so that The One is The Divine and Primary Highest-Summit ,
ως το μεν ειναι θειον και πρωτιστον ακροτατον ,
while on the other hand , The Second Is Immortal ; whereas The Third Is Intelligible ;
δε το δευτερον αθανατον , δε το τριτον νοητον :
for The One of which , Is The Deified Being ,
γαρ μεν ου εστιν το εκθεουμενον ον ,
The Other of which , is The Life that Subsists According to The Immortality of The Gods ;
δε ου η ζωη υφεστηκεν κατα την αθανασιαν των θεων ,
then The Third of which , is The Intellect which is Named Intelligible
δε ου ο νους επονομαζεται νοητον
According to The Super-Abundance of The Union .
κατα την πληρωσιν της ενωσεως .
On the other hand , after this there is in turn That-which-Is-of-A-Singular-Idea/Uniform ,
δε Μετα ταυτην εστιν εφεξης το μονειδες ,
and The Indissoluble , and That which has to Be In-The-Same-Way ,
το αδιαλυτον , το εχον ωσαυτως ,
from The Causes of Selves and These are the Precursors/Forerunners/Predecessors
απο των αιτιων αυτων και ταυτα προθοροντα
who also Pervade/Advance/Spread through All The Divine Orders .
και χωρουντα δια παντων των θειων διακοσμων .
For on the one hand , The Highest Summit Is That which-is-of-A-Singular-Idea ,
γαρ μεν ακροτατον εστι το μονοειδες ,
and Is Present with The Divine Monad , and has Come-Forth-Into-The-Light
και η παρ' τη θεια τη μοναδι και εκφαινεται
by Being-Especially Adapted to That which Is Primarily Being ;
μαλιστα προσηκον το πρωτως ον :
and surely then into which Every Genus of The Unities that is Participable Ends .
και δη εις ο παν γενος των εναδων το μεθεκτον τελευτα .
For **The One** is Prior to These , as it will also become clear as we proceed .
γαρ Το εν εστιν προ τουτων , ως εσται και δηλον προιουσι .
On the other hand , The Second Is The Indissoluble ; for Self Is
δε Το δευτερον αδιαλυτον : γαρ εστι
Comprehensive and Connective of The Summits According to The Divine Union ;
συνεκτικον και συνδετικον των ακρων κατα την θειαν ενωσιν ,
since that which dissolves is also Like This by needing Cohesiveness/Integrity
επει το διαλυτον και τοιουτο ενδεια συνοχης
and The Power that collects-together the multitude into One .
και δυναμεως συναγουσης το πληθος εις εν .
Whereas The Third is The Eternal which has to Be
δε εστι Το αιωνιον εχον
According to The Same-Selves and In-The-Same-Way and is Full of The Eternity of The Gods ;
κατα ταυτα και ωσαυτως και πληρες της αιδιοτητος των θεων :

from which The Participation of Immortality and of Eternal Sameness is Imparted to Others .
παρ’ ου η μεθεξις της αθανασιας και της αιωνιου ταυτοτητος και τοις αλλοις .
Accordingly then , That which-is-of-A-Singular-Idea refers to The Self-Same as The Divine ;
αρα το μονοειδες ηκει Εις ταυτον τω θειω ,
whereas The Indissoluble refers to The Self-Same as The Immortal ;
δε το αδιαλυτον τω αθανατω ,
whereas we must refer That which has to be In-The-Same-Way to The Intelligible .
δε ανοισομεν το εχον ωσαυτως τω νοητω .
And do you see how Each One is Co-Harmonized According to The Way of Each-Other ?
Και ορας οπως εκαστα συνηρμοσται κατα τροπον αλληλοις ;
For on the one hand , That which-is-of-A-Singular-Idea , is Reasonably ,
P67 γαρ μεν Το μονοειδες εστιν εικοτως
That through which The First Unity is Participated by The Being ; for if Accordingly
την δια την πρωτην εναδα μετεχομενην υπο του οντος : γαρ ει κατα
The One Is God , surely then without a doubt The Divine will be The Idea-of-The-One ,
το εν ο θεος , δηπου το θειον εσται ενοειδες ,
then The Idea-of-The-One will also be The Same as That which-is-of-A-Singular-Idea .
δε το ενοειδες ταυτον τω μονοειδει .
On the other hand , The Being through which The Singular Cause of Life is Immortal
δε Το ον δια την μιαν αιτιαν της ζωης αθανατον
is also in a Similar Way Indissoluble ; for Life is The Bond of those natures that dissolve ;
εστιν και ομοιως αδιαλυτον : γαρ η ζωη δεσμος των φυσει διαλυτων ,
and which ***Timaeus*** (41B) indicates to us by opposing the dissoluble to The Immortal ;
και ο ο Τιμαιος ενδεικνυμενος ημιν ανθιστησιν το διαλυτον τω αθανατω
(for says the Demiurgos , “thou are not Immortal , but surely then thou shall never be dissolved
(γαρ φησιν μεν εστε ουκ αθανατοι , μεν δη ουτι διαλυθησεσθε
nor shall the fate/allotment of death befall thee”) ;
ουδε μοιρας θανατου τειξεσθε) :
accordingly on the one hand , All that is mortal is dissoluble ; but The Immortal is Indissoluble ,
αρα μεν παν το θνητον διαλυτον , δε το αθανατον αδιαλυτον ,
whereas on the other hand , That which has a Restored/Repaired Immortality has to Be
δε το επισκευαστην αθανασιαν εχον
According to The Self/Same Logos , neither Indissoluble , nor mortal ; for by Being
κατα τον αυτον λογον , ουτ’ ουν αδιαλυτον ουτε ουν θνητον : γαρ ον
in The Middle of both , Self is neither of the extremes , according to each opposition .
εν μεσω αμφοτερων εστι ουδετερον των ακρων καθ’ εκατεραν αντιθεσιν .
Then in turn , The Third is Established According to The Fullness of The Intelligible Wholes ,
δε αυ Το τριτον ιδρυμενον κατα το πληρωμα των νοητων ολων ,
by Possessing Existence and Likeness At-Once ; for The Intelligible is The Cause of Sameness
εχον εστι και ωσαυτως ομου : γαρ το νοητον εστι αιτιον ταυτοτητος
and of The Eternal Permanence , and through This , Intellect is In All Ways Eternal .
και της αιωνιου διαμονης , και δια τουτο ο νους παντως αιωνιος .
Accordingly then , The Self Triads Descend from The Primary and Most-Ancient Ideas ,
αρα αι αυται τριαδες καθηκουσιν Απο των πρωτιστων και αρχοειδεστατων ,
surely then just as it was also demonstrated concerning the Prior Triads .
δη ωσπερ και εδεικνυμεν περι εμπροσθεν των . 20 Dec 2022

Chapter 28 – κη

Thus on the one hand , we shall consider These Triads later on ;
Αλλα μεν ταυτα υστερον εις :
whereas on the other hand , Those being so Distinguished , let us bring to Mind
δε τουτων διωρισμενων , νοησωμεν
what in the world we claim (***Tim*** **27**D) The Unbegotten Nature of The Divine Beings to Be .
οιον ποτε λεγομεν το αγεννητον των θειων ειναι .
For we also say that All Being cannot Be Generation , and Socrates demonstrates that
γαρ Και φαμεν παν το ον εχειν ουκ γενεσιν , και ο Σωκρατης αποδεικνυσι
Souls are Unbegotten in the ***Phaedrus*** (**245**C7-D3) , and Prior to These , The Divine Selves
τας ψυχας αγεννητους εν τω Φαιδρω , και προ τουτων οι θεοι αυτοι
are Established-Above Generation and The Underlying-Reality According to Time .
υπεριδρυνται γενεσεως και της υποστασεως κατα χρονον .
Therefore , in what way shall we Define The Divine Unbegotten and According to what Logos ?
ουν Πως αφοριζομεθα το θειον αγεννητον και κατα τινα λογον ;
Is it because The Divine Transcends All Generation , not only that which comes to Be
Η οτι εξηρηται πασης γενεσεως , ου της γινομενης
in The Parts of Time , surely then such as we would say of The Generation of Matter ,
εν μοριω του χρονου , δη οιαν αν λεγοιμεν την γενεσιν των ενυλων ,
not That which is extended into All of Time , such as ***Timaeus*** (**41**A-B) demonstrates
ουδε της εκτεινομενης εις παντα τον χρονον , οποιαν ο Τιμαιος υποδεικνυσιν
of The Generation of The Heavenly Bodies , but also of The Generation of Souls ,
την γενεσιν των ουρανιων σωματων , αλλα και της γενεσεως ψυχικης ,
and since ***Timaeus*** (**37**A) on the one hand , Names This Unbegotten , According to Time ,
και επει ο Τιμαιος μεν αποκαλει ταυτης αγεννητον κατα χρονον
while on the other hand , Being The Best of The Generated Natures ,
δε αριστην των γεννηθεντων ,
and since The Way of Ousia Is Simply Exempt from All Divisibility and Separation ;
και ουσιωδους απλως πασης διαιρεσεως και διακρισεως :
for The Procession of The Gods is Always According to The Union ,
γαρ η προοδος των θεων εστιν αει καθ’ ενωσιν ,
whereas The Secondary are Established In The-Idea-of-The-One in The Selves Prior
των δευτερων ιδρυμενων εν ενοειδως τοις προ
to Themselves , that Produce Those that are Produced who are Contained in Selves .
εαυτων τα παραγομενα των παραγοντων συνεχοντων εν αυτοις .
Thus , The Indivisible and Inseparable and United are Unbegotten , by The Logos of Truth .
τοινυν Το αδιαιρετον και αδιακριτον και ηνωμενον εστιν αγεννητον , ως ο λογος αληθης .
So that if certain Generations of The Gods will also be spoken by Plato in Mythical Images ,
Ωστε ει τινες γενεσεις θεων και λεγοιντα υποτου Πλατωνοςεπι μυθικοις πλασμασιν ,
just as in The Myth of The Generation of **Aphrodite** and of **Love** at the Birth of **Aphrodite**
καθαπερ εν τω μυθω της γενεσις της Αφροδιτης και του Ερωτος εν γενεθλιοις Αφροδιτης
is Celebrated by **Diotima** , one must not fail to notice in what way Myths Like These are said
υμνηται της Διοτιμας (**Sym** **203**B) , δει μη λανθανειν οπως τα τοιαυτα λεγεται
to be generated , and that They are Composed ***for The Sake of*** *Symbolical Indication* ;
απογεμμωμενου , και ταυτα συγκειται ενεκα συμβολικης ενδειζεως ,

and through The Logos that Myths Call The Generation from The Ineffable
P68 και διοτι οι μυθοι καλουσιν την γενεσιν απο αρρητον
Unfolding into Light of The Causes ***for The Sake of*** *Concealment* .
εκφανσιν των αιτιων επικρυπτομενοι
For on the one hand , through *This Design* , in the writings of **Orpheus**
γαρ μεν δια τουτο Τοις Ορφικοις
The Primary Cause is Called Time
το πρωτιστον αιτιον προσειρηται Χρονος
– and since on the other hand , The Primary Cause is Thus Called , ***Through*** *Other Causes* –
– και γαρ αυ δι’ αλλας αιτιας –
in order that That which Is According to Cause Be The Self-Same ***As*** *That According to Time* ;
ινα το κατ’ αιτιαν η ταυτον τω κατα χρονον ,
And that The Procession of The Gods be Properly Called Generation According to Time
και η προοδος των θεων η κυριως επονομαζεται γενεσις κατα χρονον
by Proceeding from The Best of Causes ;
προιουσα απ’ της αριστης αιτιας :
so that accordingly on the one hand , Plato Forms/Devises Myths from The Such Causes
δε αρα μεν Πλατωνι πλαττειν μυθολογουντι τα τοιαυτα
by Following the Theologists in a Harmonious Way ;
επομεν– τοις θεολογοις ηρμοζε –ως ,
and on the other hand , when Plato is Discoursing In an Intellectual Way , but not
και δε διαλεκτικευομενω νοερως αλλ’ ου
in A Mystical Way , He Leads The Way and Seeks to Celebrate The Unbegotten Divinity
μυστικως αφηγουμενω και ζητουντι υμνειν το αγεννητον τα θεια
of The Gods ; for The Gods Establish The Paradigm of The Unbegottenness in Selves Primarily ,
των θεων , γαρ οι θεοι ιδρυσαντο το παραδειγμα της αγεννησιας εν αυτοις πρωτως ,
whereas The Intellectual Nature is Unbegotten Secondarily ,
δε η νοερα φυσις αγεννητος δευτερως
and after This , the Composition of The Soul ,
και μετα ταυτην η συστασις ψυχικη ,
then there is also the last appearance of the Unbegotten Power in bodies ;
δε εστι καν εσχατον ινδαλμα της αγεννητου δυναμεως τοις σωμασιν ,
and which upon perceiving , some of Those after Plato (the Peripatetics On The Heavens 1) ,
και ο συνιδοντες τινες των μετα Πλατωνα
have indefinitely/loosely/vaguely shown that *the whole* heaven is unbegotten .
αδιοριστως αποφαινονται τον ολον ουρανον αγεννητον .
Thus on the one hand , The Gods are Unbegotten , whereas on the other hand ,
ουν μεν οι θεοι Αγεννητοι , δε
there is The Order in Selves of First and of Middle and of Last Processions ,
εστιν ταξις εν αυτοις πρωτων τε και μεσων και τελευταιων προοδων ,
including The Superiority and Subordination of Powers ,
και υπεροχαι και υφεσεις δυναμεως ,
and on the one hand , The Comprehension of The-Idea-of-The-One of The Causes ,
και μεν περιληψεις ενοειδης των αιτιων ,
and on the other hand , The-Idea-of-Many Offspring of Those that are Caused ,
δε πολυειδεις απογεννησεις των αιτιατων ,

then The Way of Their Underlying-Reality is Quite-Different ,
δε ο τροπος της υποστασεως εξηλλακται ,
and thus , some , by Being Fulfillers/Replenishers Subsist-before Secondary Natures ;
και τα μεν ως πληρουντα προυπαρχει των δευτερων ,
while others , by Being Filled/Replenished Long-after Those that are More-Perfect ,
τα δε ως πληρουμενα εφιεται των τελειοτερων ,
and by Participating of The Power of Selves , They are Producers
και μεταλαμβανοντα της δυναμεως αυτων γεννητικη
of Those after Themselves and Complete The Perfection of The Hyparxis of Selves .
των μεθ’ εαυτα και αποτελειται τελεσιουργα της υπαρξεως αυτων .
Now then , by Looking to These , we may show what the Myths indicate
τοινυν αποβλεποντες Προς ταυτα , εξηγη– των μυθων – σομεθα
by The Paternal Causes and The Prolific/Fruitful/Productive Powers of The Maternal Causes .
και τας πατρικας αιτιας και τας γονιμους των μητερων .
For surely then on the one hand , we may suppose that *Everywhere*
γαρ δη μεν υποθησομεθα Πανταχου
The Cause of The Superior and Naturally More-Singular-Idea Is **Paternal** ,
το αιτιον της κρειττονος και φυσεως ενοειδεστερας πατρικον ,
while on the other hand , we may say that The Cause of The More-Subordinate and
δε φησομεν το της καταδεεστερας και
More-Partial Nature Pre-Subsists in The **Maternal** Order ;
μερικωτερας προπαρχειν εν μητρος ταξει :
For on the one hand , Among The Gods , The Father is Analogous
γαρ μεν παρα τοις θεοις ο πατηρ αναλογον
to The Monad and Cause of **The Limit** ;
τη μοναδι και αιτια του περατος ,
while on the other hand , The Mother Is Analogous
δε η μητηρ
to The Dyad and to **The Unlimited** Power That is Productive of The Beings .
δυαδι και τη απειρω δυναμει τη γεννητικη των οντων .
Thus on the one hand , The Paternal , according to Plato , is Always The Singular-Idea
Αλλα μεν το πατρικον παρα Πλατωνι αει μονοειδες
and Is Established in A More Elevated Way than Those which Proceed from Self
και ιδρυται υψηλοτερον των προιοντων απ’ αυτου
and Pre-Subsists in The Allotment of The Desirable of Those Self Begets .
και προυφεστηκε εν μοιρα εφετου των τικτομενων ,
Then in turn , The Maternal is Always The Dual-Idea ;
δε αυ το μητρικον δυοειδες
and at one time , She Reaches-out in Myths as Being Superior than Her Offspring ,
και μεν ποτε προτεινεται εν τοις μυθοις ως κρειττον των γεννηματων
whereas at another time , She Reaches-out as being subordinate According to Ousia ;
δε ποτε ως υφειμενον κατα την ουσιαν ,
just as in the ***Symposium*** (**203**B6) , Plato calls **Poverty** The Mother of **Love** ;
καθαπερ εν Συμποσιω λεγουσι την Πενιαν μητερα του Ερωτος :
and this is not only the case in Mythical fictions ,
P69 και ουκ μονον εν τοις μυθικοις πλασμασι ,

but also in the Philosophical Theory/Contemplation of The Beings , just as it is written
αλλα καν τη φιλοσοφω θεωρια των οντων ωσπερ γεγραπται
in the ***Timaeus*** (**50**D, **52**D) , for there , on the one hand , The Being is called Father ,
εν Τιμαιω : γαρ εκει μεν το ον επονομαζει πατερα
while on the other hand , The Matter is called Mother and Nurse of Generation .
δε την υλην μητερα και τιθηνην της γενεσεως .
Thus on the one hand , The Prolific and Perfective Powers and Providers of Life
ουν μεν Αι γονιμοι και τελεσιουργοι δυναμεις και χορηγοι ζωης
and Causes of Separation of The Secondary Natures are Mothers
και αιτιοι διακρισεως των δευτερων εισιν μητερες
by Being Established Above Those that are Produced from Themselves .
υπεριδρυμεναι των παραγομενων αφ’ εαυτων :
Whereas on the other hand , The Powers that Those that Proceed Receive and Multiply
δε αι τα προιοντα υποδεχομεναι και πολλαπλασιαζουσαι
The Energies of Selves and Extend even the subordinate allotment of Those They Produce
τας ενεργειας αυτων και εκτεινουσαι και την χειρονα μοιραν των απογεννηθεντων
are Selves also called Mothers .
αυται και αποκαλουνται μητερες .
Then in turn , The Offspring of Such Causes ,
δε αυ Τα γεννηματα των τοιουτων αιτιων ,
at one time , Proceed According to Union from Their Innate Sources ,
οτε μεν προεισιν καθ’ ενωσιν απο των οικειων αρχων
and are Filled from both The Paternal and Maternal Causes ;
και πληρουται παρ’ αμφοιν ,
but at another time , They Contain The Bond of Selves by Being Arranged in The Middle ,
οτε δε συνεχει τον συνδεσμον αυτων τεταγμενα εν μεσω
and both Conveying The Gifts of The Fathers to The Maternal Bosoms ,
και διαπορθμευοντα τας δοσεις των πατερων επι τους μητρικους κολπους
and Turning-about The Receptacles of Selves to The Fulfillments of The Primary Causes .
και επιστρεφοντα τας υποδοχας αυτων εις τας αποπληρωσεις των πρωτουργων αιτιων :
Whereas in the case of Those that Subsist from The Twofold Preexisting Sources
δε των υφισταμενων απο των διττων προυπαρχουσων αρχων
of The Producer , on the one hand , Some are Assimilated to The Paternal Cause
της απογεννησεως (feminine) , μεν τα αφομοιουται προς την πατρικην
and Such A Genera of Gods are Productive and Protective and Connective
και τα τοιαυτα γενη των θεων εστι ποιητικα και φρουρητικα και συνεκτικα
(for to Produce and to Protect and to Connect belong to The Cause of **The Limit**) ,
(γαρ το ποιειν και το φρουρειν και το συνεχειν προσηκει τη αιτια του περατος) ,
while on the other hand , Others are Assimilated to The Maternal Cause and are Prolific and
δε τα προς την μητρικην και εστι γονιμα και
Vivific and Providers of Motion and of the multiplication of powers and of variety and
ζωοποια και χορηγα κινησεως και πολλαπλασιασμου των δυναμεων και ποκιλιας και
of Processions ; for All These are The Offspring of **The Unlimited** and The First Multitude .
προοδων : γαρ απαντα ταυτα εστιν εγκονα της απειριας και του πρωτιστου πληθους .

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Chapter 29 – κθ

Thus on the one hand , This is Enough about The Unbegotten Hyparxis of The Gods ;
ουν μεν ταυτα και ικανα Περι της αγεννητου υπαρξεως των θεων :
on the other hand , it remains I think , to also speak about The Divine Names .
δε , λειπεται οιμαι , και ειπειν περι των των θειων των ονοματων .
And since in the ***Cratylus*** , Socrates thinks it Worthy to Reveal in an Excellent Way
Και γαρ εν τω Κρατυλω ο Σωκρατης αξιοι εκφαινειν διαφεροντως
The Rectitude/Correctness of The Names found among The Gods .
την ορθοτητα των ονοματων εν τοις θεοις :
And surely then on the one hand , According to **The 1st Hypothesis** ,
και δη μεν κατα την πρωτην υποθεσιν ,
just as Parmenides denies All that is Knowable and All Knowledge ,
ωσπερ ο Παρμενιδης αποφασκει παντα ταλλα γνωστα και απασας τας γνωσεις ,
so also does he deny The Name and The Logos of **The One** .
ουτω και το ονομα και τον λογον του ενος :
Whereas on the other hand , According to **The 2nd Hypothesis** ,
δε κατα την δευτεραν
it is also brought-to-Light , besides All The Others ,
και δεικνυσιν εφ’ απασι τοις αλλοις
that there is The Logos and The Name of **This One** .
οτι εστι λογος και ονομα τουτου ενος .
Thus on the one hand , in order that we speak concisely , one must Hypothesize
ουν μεν Ιν’ ειπωμεν συλληβδην , υποθετεον
that The Most-Primary and Most-Masterful and Truly Divine of The Names
τα πρωτιστα και κυριωτατα και οντως θεια των ονοματων
are Established in The Divine Selves ;
ιδρυσθαι εν τοις θεοις αυτοις :
while on the other hand , it must be said , that The Secondary Names are The Likenesses
δε λεκτεον , τα δευτερα ειναι ομοιωματα
of Those , by Subsisting Intellectually from Their Daimonian Allotment .
τουτων υφεστηκοτα νοερως της δαιμονιας μοιρας :
Then in turn , we should say that Names that are Third from The Truth (**Republic 597**E) ,
δ’ αυ φησομεν τα τριτα απο της αληθειας
are on the one hand , fabricated in The Way of The Logos and Receive The Final Appearance
μεν πλαττομενα λογικως και καταδεχομενα εσχατως εμφασιν
of The Divine Natures to be Brought-to-Light by Those who Know ,
των θειων εκφαινεσθαι των επιστημονων
at one time by Energizing Enthusiastically , *and at another time* , Intellectually
οτε μεν ενεργουντων ενθεως οτε δε νοερως
and by Producing Images in Motion Bearing Their Inner Visions/Spectacles/Contemplations .
και απογεννωντων εικονας εν κινησει φερομενας των ενδον θεαματων .
For just as The Demiurgic Intellect Subsists Beyond The Material Appearances
γαρ Ως ο δημιουργικος ο νους υφιστησι περι την υλην εμφασεις
of The Primary Ideas in Self , and Produces Temporal Images of The Eternal Ideas and
των πρωτιστων ειδων εν αυτω , και παραγει εγχρονα ειδωλα των αιωνιων και

divisible images of The Indivisible and shadow like images of The Truly-Real Beings .
P70 μεριστα των αμεριστων και εσκιαγραφημενα οιον των αληθινως οντων ,
I think , that in the same way , The Knowledge among us , Impresses The Intellectual
οιμαι , κατα τον αυτον τροπον η επιστημη παρ’ ημιν αποτυπουμενη την νοεραν
Production through The Fabrication of The Logos and Likenesses of The Other Realities
ποιησιν δια δημιουργει λογου τε ομοιωματα των αλλων πραγματων
and surely then also of The Divine Selves ; on the one hand , by Impressing upon us
και δη και των θεων αυτων , μεν απεικαζουσα
The Incomposite through The Composite ; and on the other hand , The Simple through Variety ,
το ασυνθετον δια συνθεσεως δε το απλουν δια ποικιλιας
and furthermore , The United through The Multitude of Selves .
δε το ηνωμενον δια πληθους αυτων .
And surely then , in this Way by Fabricating The Names ,
Και δη ουτω πλαττουσα τα ονοματα
Plato ultimately Indicates Images of The Divine Natures ; for Each and Every Name
εσχατως επιδεικνυσιν εικονας των θειων : γαρ εκαστον ονομα
is Produced as if it were A Glorious Sculpture (**Phaedrus** **251**A , **Meno** **97**D) of The Gods ;
απογεννα καθαπερ αγαλμα των θεων :
and surely then just as The Theurgic Art calls forth The Illuminating , Un-envying Goodness
και δη ωσπερ η θεουργια προκαλειται την ελλαμψιν την αφθονον αγαθοτητα
of The Gods through Certain Symbols in The Glorious Sculptures Made by Art , surely then
των θεων δια τινων συμβολων εις των αγαλματων τεχνητων , δη
According to The Self/Same Logos’ so also does The Intellectual Knowledge of The Divine
κατα τα αυτα και η νοερα επιστημη των θειων
Reveal The Hidden Ousia of The Gods by The Echoes of Compositions and Divisions .
εκφαινει την αποκεκρυμμενην ουσιαν των θεων των ηχων συνθεσεσι και διαιρεσεσι .
And accordingly then , Socrates quite-properly speaks in the ***Philebus*** (**12**C) ,
και αρα ο Σωκρατης Εικοτως φησι εν τω Φιληβω
of His Great Fear concerning The Names of The Gods ;
του μεγιστου φοβου περι τα ονοματα των θεων
of The Good Care that must be set-in-motion in regards to Selves .
της ευλαβειας χαριν ελαυνειν περι αυτα .
For even in The Last Echoes of The Gods , one must Exalt and Revere Selves
γαρ και τα εσχατα απηχηματα των θεων σεμνυνειν και σεβομενους
and Establish These in The Primary Paradigms of Selves .
και ενιδρυεσθαι ταυτα τοις πρωτιστοις παραδειγμασι αυτων .
And so much concerning Their Divine Names , which indeed
και Τοσαυτα περι των θειων ονοματων ως γε
at the present time may be sufficient for those who intend to Apprehend/Share of
προς το παρον εξαρκεσει μελλουσι αντιληψεσθαι
The Theology of **Plato** ;
της θεολογιας του Πλατωνος :
since we shall give the Precise Logos of Selves when we advance Their Partial Powers .
δε αποδωσομεν το ακριβες τον λογον των αυτων προαγωμεν των μερικων δυναμεων .

23 December 2022

THE THEOLOGY OF PLATO
Proclus , The Platonic Successor

BOOK 2

Chapter 1 – α

Therefore The Most-Masterful Source of The Theory proposed by us ,
P73 δε κυριωτατη Αρχη της θεωριας προκειμενης ημιν ,
is That from which we may discover The Primary Cause of All The Beings ;
αφ’ ης αν γενοιτο ευρειν την πρωτιστην αιτιαν απαντων των οντων :
for by being Impelled from This in a Beautiful Way
γαρ ορμηθεντες απο ταυτης καλως
and by having our conceptions Purified in Relation to Self ,
και ανα– τας εννοιας –καθηραμενοι περι αυτης ,
we shall be able to make The Distinction of The Other Beings with ease .
ποιησομεθα την διακρισιν των αλλων ραονα .
In this Way then we must speak about These from The Source/Beginning .
Ωδε ουν λεγεσθω περι τουτων εξ αρχης .
It Is Necessary that All The Beings and All The Natures of The Beings
αναγκαιον Απαντα τα οντα και πασας τας φυσεις των οντων
(1) either Be *only* Many , there being *no* One in Selves ;
η ειναι μονον πολλα , οντος μηδενος ενος εν αυτοις
neither in Each One nor in All The Beings, ;
μητ’ ουν εν εκαστω μητε εν πασι τοις ουσιν ,
(2) or Be *only* One , there being *no* Multitude ;
η μονον εν , οντος ουδενος πληθους
since All are also Thrust-together into The Singular Power of The Existence of The Self ,
αλλα παντων και συνεωσμενων εις μιαν δυναμιν του ειναι την αυτην ,
(3) or that *both* One *and* Many Be The One Being (Parmenides 142C) , surely then
η και εν και πολλα ειναι το εν ον , δη
in order that neither The Self Multitude of The Beings Prevails According to Self nor that
ινα μητε το αυτο πληθος των οντων κρατη καθ’ αυτο μητε
we be compelled to bring together All *At-Once* , including The Opposites into Th’Same .
αναγκαζωμεθα συμφερειν παντα ομου και τα εναντια εις ταυτον .
Now then of These Three Beings , which One shall we choose ,
τοινυν Τουτων τριων οντων , τι ποτε αιρουμεθα
and in Relation to which One of Those Mentioned shall we say we shall place our vote ?
και προς τινα των ειρημενων λεγειν τιθεμεθα ημετεραν την ψηφον ;
Surely then we must go-over all the absurdities which attend Each One of Selves ,
δη Δει επελθειν οσα τοις ατοπα τιθεμενοις συμβαινει καθ’εκαστον αυτων
and in this way we may contemplate by distinguishing where The Truth has to be .
*** ουτω θεωρησαι διελομενους οπως το αληθες εχει .
(1) Surely then on the one hand , if The Beings are Many ,
δη μεν Ει τα οντα πολλα
and in this Way then Many just as we said from the beginning ,
και ουτω δη πολλα καθαπερ ειπομεν εξ αρχης ,

so that The One is *not in any way at all* , many absurdities will also be set to result ;
ως του ενος οντος μηδαμου , πολλα αδυνατα και τιθεσθαι συμβαινει :
or rather , All The Nature of The Beings will be made to utterly disappear *At-Once* ,
δε μαλλον απασαν την φυσιν των οντων αφανι– αρδην –ζεσθαι ομου ,
since there will be no Being which will be able to Immediately Participate of The One .
μηδενος μη οντος ο αν δυνηται ευθυς μεταλαμβανειν του ενος .
For surely then one must say that Every Being *is* either A Certain One , or *is* nothing ,
γαρ δη λεκτεον Παν το ον ειναι η τι εν η ειναι μηδεν ,
and The One , *is* A Certain Being and also One ;
και το μεν ειναι τι ον και εν ,
but the other , has no Being nor *exists in any way whatsoever* .
το δε μηδεν ον ουδε ειναι το παραπαν .
Is it not the case then , that if The Many Exist ,
Ουκουν ει τα πολλα εστι ,
then Each One of The Many is also A Certain One ;
εκαστον των πολλων εστιν και τι :
but if Each One is nothing , then The Many will not be able to Exist ;
P74 δε ει εκαστον εστιν μηδεν , τα πολλα αν ουδ’ δυναιτο ειναι :
for The Many are This insofar as Each One Exists .
γαρ τα πολλα εστιν ταυτα ων εκαστον εστιν .
Accordingly then , if only Many Exist and One *exists in no way at all* ,
αρα Ει μονον πολλα εστι και εν μηδαμως ,
then Many will not Be; for those that *are in no way* One will not Exist *in any way at all* .
πολλα αν ουδε ειη : γαρ τα μηδαμως εν ουδε εστιν εν ουδαμως .
But if indeed The One is not , then by a much greater priority , neither will Many ;
δε γε Το εν ουδε , πολλω προτερον ουδε πολλα :
for it is necessary that Not One/None of Those *from which* The Many *Arise* will Exist .
γαρ αναγκαιον ουδεν τουτων εξ ων τα πολλα ειναι .
Now then furthermore , if Many Exist just as stated , All will be infinitely un-limited ;
τοινυν Ετι ει πολλα εστιν ωσπερ ειρηται , παντα εσται απερρακις απειρα :
and if you take *any* One *at all* of the infinities , This also will be immediately unlimited ,
καν λαβης οτιουν των απειρων , τουτο και εσται ευθυς απειρον ,
and each one of these unlimited beings out of which This is , is unlimited .
και εκαστον τουτων απειρων οντων εξ ων τουτο εστιν , απειρον .
For let a particular aspect of The Many be assumed , which we say *Is* not One ,
γαρ τι των πολλων Ειληφθω ο φαμεν ειναι ουχ εν ,
surely then this aspect will be a multitude according to the nature of self ,
δη τουτο αν ειη πληθος κατα την φυσιν αυτου ,
if indeed self is of the beings , then self is *not* nothing .
ειπερ εστι των οντων , δε εστι μη ουδεν .
If then self is a multitude , then this many will also be composed of many ;
Ει δε πληθος , και τουτο πολλα αν και ειη εκ πολλων :
and if you take a particular aspect of these many ,
καν λαβης τι τουτων των πολλων ,
this will immediately appear to thee not one but many .
τουτο ευθυς φανειται σοι ουχ εν αλλα πολλα .

And The Self/Same Logos immediately also equally applies to each of these
Και ο αυτος λογος ευθυς και ομοιως επι εκαστον τουτων
(since we speak falsely of each as that which is a certain/particular/aspect)
(λεγομεν καταψευδομενοι εκαστον ο τι)
since this will be a multitude according to Energy/Activity ;
εσται πληθος κατ' ενεργειαν :
and as I said , each will be unlimited , or rather infinitely unlimited .
και ως ειπειν , εκαστον απειρον δε μαλλον απειρακις απειρον .
For there is nothing which will not be something such as this ; since surely then
γαρ Ουδεν ο μη τι τοιουτον , επειδη
a part is also many and is similarly a part of a part ; and this into infinity ;
το μερος και πολλα και ομοιως το μερος του μερους , και τουτο εις απειρον :
for being set in motion , neither multitude nor infinity will ever stop ,
γαρ ιον ουδαμου το πληθος ουδ' η απειρια στησεται ,
by being deprived of The Nature of The One .
ανηρημενης της φυσεως του ενος .
Then certainly to make The Beings infinitely unlimited is indeed impossible
Αλλα μην ποιειν τα οντα απειρακις απειρα γε αδυνατον
both in Relation to The Truth and in Relation to our proposition .
τε προς την αληθειαν και προς την ημετεραν προθεσιν .
For if Being is infinitely unlimited , then Being is not able to be known nor discovered ;
γαρ Ει το ον απειρακις απειρον , το ον εστιν ουτε δυνατον γνωναι ουτε ευρειν :
for surely then All that is unlimited is incomprehensible and unknowable .
γαρ δη παν το απειρον εστι αληπτον και αγνωστον .
And if Being is infinitely unlimited something will be *more* unlimited than the unlimited;
Και ει απειρακις απειρον , τι μαλλον απειρον του απειρου :
but if that is *more* unlimited , then this will be *less* unlimited .
δε ει εκεινο μαλλον απειρον , τουτο αν ειη ηττον απειρον :
but that which is *less* unlimited , by not being all-perfectly unlimited ,
δε το ηττον απειρον , ου ον παντελως απειρον ,
it is clear that it will be limited , insofar as it *falls short* of the nature of the unlimited .
δηλον ως αν ειη πεπερασμενον καθ' οσον ελλειπει της φυσεως του απειρου .
Accordingly then , if something is of the unlimited according to multitude
αρα Ει τι εστι του απειρου κατα πληθος
and self *more* unlimited according to multitude ,
και αυτο απειροτερον κατα πληθος ,
then something will be *more* than the unlimited , and the unlimited will be *less*
τι αν ειη πλεον του απειρου και το απειρον ελασσον
but in another way than according to multitude ; since this way is impossible ;
αλλου κατα πληθος : αλλα τουτο αδυνατον :
accordingly then , the infinitely unlimited do not exist .
αρα το απειρακις απειρον ουκ εστι .
But certainly if The Many are Distinct from The One , then the infinitely unlimited exist ;
Αλλα μην ει τα πολλα εστι χωρις του ενος , τα απειρακις απειρα εστι ,
but this is impossible ; accordingly , the many are not , if The One does not Exist .
δε τουτο αδυνατον : αρα τα πολλα εστι ουκ , ει το εν μη εστι .

Now then furthermore According to This Hypothesis The Selves will Exist
τοινυν Ετι κατα ταυτην την υποθεσιν τα αυτα εσται
According to The Like and Unlike Selves .
κατα τα ομοια τε και ανομοια αυτα .
For if *All* The Many are *not* One , then it is also clear that *Each* and *All* will undergo
γαρ Ει απαντα τα πολλα ουχ εν , ειη και δηλαδη εκαστον και τα παντα αν πεπονθοτα
Th'Same Experience ; *That* which is *not* One ; *The deprivation* of The One.
ταυτον παθος , το ουχ εν , την στερησιν του ενος .
Surely then if All are deprived of The One *in The Same Way ,*
δη παντα Εστερημενα του ενος ωσαυτως ,
then All will have to Exist in a Similar Way to Each Other ;
P75 ουν αν εχοι ομοιως ταυτη προς αλληλα :
but Those that Exist in a Similar Way , insofar as They have to Exist in a Similar Way ,
δε τα εχοντα ομοιως , καθ' οσον εχει ομοιως ,
it is clear that They are Like Each other ; accordingly then ,
εστιν δηλον ως ομοια αλληλοις : αρα
The Many will Be Like Each other insofar as They are deprived of The One .
τα πολλα εσται ομοια αλληλοις καθ' οσον εστερηται του ενος .
Then certainly They will also be entirely Unlike according to this lack/loss of The One .
Αλλα μην και παντη ανομοια κατα την ταυτην στερησιν του ενος .
For it is necessary that All Those that are Like must undergo Th'Same experience ,
γαρ αναγκαιον Τα ομοια πεπονθεναι ταυτον παθος ,
so that All Those that do not undergo Th'Same experience will not be Like ;
ωστε τα μηδεν πεπονθοτα ταυτον αν ουκ ειη ομοια :
while Those that undergo something that is Th'Same , will also undergo One .
δε τα πεπονθοτα τι ταυτον , και πεπονθε εν :
Accordingly then , those that are deprived of Every One ,
αρα τα εστερημενα του παντος ενος ,
will not undergo anything that is Th'Same .
αν ουδ' πεπονθοτα τι ταυτον .
Hence The Many are Like and Unlike According to Th'Same ; but this is impossible ;
αρα Τα πολλα εστι και ομοια και ανομοια κατα ταυτον : δε τουτο αδυνατον :
accordingly then , it is also impossible for Many to exist which are not in any way One .
αρα και αδυνατον πολλα ειναι α εστι μη μηδαμως εν .
Then certainly indeed The Many will be Th' Self/Same and Different from Each other
Αλλα μην γε τα πολλα εσται ταυτα και ετερα αλληλοις
according to The Self/Same . For if All similarly borne deprived of The One ,
κατα το αυτο . γαρ Ει παντα ομοιως φερεται εστερημενα του ενος ,
then on the one hand , inasmuch as All are deprived in The Same Way
μεν η παντα εστερηται ωσαυτως
they will be Th'Same according to Their deprivation/sterility/loss ,
αν ειη ταυτα κατα την στερησιν
(and because Those that Exist in The Same Way according to th'same habit
(τε γαρ τα εχοντα ωσαυτως κατα ταυτα την εχιν
are also being deprived in the Same Way by to their deprivation)
και τα εστερημενα ωσαυτως κατα την στερησιν) ,

while on the other hand , inasmuch as All are wholly deprived of any One ,
δε η παντος ολως εστερηται εκαστον ενος ,
The Many will be Different from Each other .
τα πολλα αν ειη ετερα αλληλων .
For if The One in Many is Th'Same , then that which in no way is One ,
γαρ Ει το εν εν πολλοις εστι ταυτον , το μηδαμως εν
will in no way be Th'Same ; accordingly then ,
αν ουδαμως ειη ταυτον : αρα
The Many are Th'Same and not Th'Same with Each-other .
τα πολλα εστι ταυτα και ου ταυτα αλληλοις .
But if The Many are Th'Same and not Th'Same ,
δε Ει ταυτα και ου ταυτα ,
it is clear that they are also Different from Each-other ;
δηλον οτι εστιν και ετερα αλληλων :
for That which is Th'Same and not Th'Same , insofar as It is not Th'Same ,
γαρ το ταυτον και ου ταυτον , η εστιν μη ταυτον ,
is not Th'Same by no other than by to The Difference .
εστιν ου ταυτον κατ' ου αλλο η κατα το ετερον .
Now then moreover , if The One is not , these Many will be moveable and immoveable .
τοινυν Ετι ει το εν εστιν μη , ταυτα τα πολλα εσται κινουμενα και ακινητα .
For if each is not One , then they will be immoveable by being at-a-loss of The One ;
γαρ Ει εκαστον ουχ εν , εσται ακινητον κατα την στερησιν του ενος :
For if that which is not One were altered/changed , then each would possess The One ;
γαρ ει το ουχ εν μεταβαλλοι , εκαστον εξει το εν :
for if their poverty/destitution changed , then those that are changed would be entirely
γαρ αι στερησις μεταβαλλουσαι τα μεταβαλλομενα παντως
Led into certain habits/conditions/states-of-existence .
αγουσι εις τας εχεις .
But one must say that if The Many are Many and not One ,
δε τινα Δει ειπειν ει τα πολλα πολλα και ουχ εν ,
They will Remain Immoveable by their being destitute of The One .
εσταναι ακινητα κατα την στερησιν του ενος .
But certainly , This Self is indeed impossible ; that The Many Remain-Still .
Αλλα μην τουτο αυτο γε αμηχανον , το τα πολλα εσταναι .
For surely then All that Remain-Standing-still are in Something that is The Self/Same ;
γαρ δη Παν το εστως εστιν εν τινι τω αυτω ,
either in The Same Idea , or in The Same Place ; since All that is in The Same
η τω αυτω ειδει η τοπω : δε παν το εν τω αυτω
is in One Being that is The Same ; for That which is Th'Same is One in which Self is ;
εστιν εν ενι ον τω αυτω , γαρ το ταυτον εστι εν εν ω εστιν :
accordingly then , All that Remain-Standing-still are in a Certain One .
αρα απαντα το εστως εστιν εν τινι ενι .
Then The Many will certainly not partake of The One ; since it is all-perfectly impossible
Αλλα τα πολλα μην ου μετεχαι του ενος : δε παντελως αδυνατον
that those that do not participate of One , be in a Certain One ;
τα μη μετεχοντα ενος ειναι εν τινι ενι :

since those that are not in a certain One will be unable to Stand-still ,
δε τα οντα μη εν ενι αν ουκ δυναιτο εσταναι ,
if indeed Those that Stand-still are Entirely in One and in The Self/Same .
ειπερ τα εστωτα εστιν παντως εν ενι και τω αυτω :
Accordingly it is impossible , for The Many to Stand still and Remain Immoveable .
αρα αδυνατον , τα πολλα το εστωτα και μενειν ακινητα .
Whereas it was also demonstrated that Selves necessarily indeed Stand Immoveable .
δε και Δεδεικται ως αυτα αναγκαιον γε εσταναι ακινητα .
Accordingly , The Selves are both Moveable and Immoveable by The Same Experience
αρα Τα αυτα εστιν και κινουμενα και ακινητα κατα το αυτο παθος
(surely then I mean by Their being deprived of The Habit/State-of-Being of The One) ;
(δη λεγω την στερησιν της εξεως του ενος) :
for by as much as The Immoveable and Those that Stand-still are unstable
P76 γαρ καθ’ οσον τα ακινητα και τα εστωτα εστι αστατα
by so much must Selves appear to be moveable .
κατα τοσουτον αναγκη φαινεσθαι κινουμενα .
And there is certainly no Number of The Beings , if The One exists in no way at all
Και εστι μην ουδεις αριθμος των οντων , ει το εν εστι μηδαμως
since Each and All are not One .
αλλα εκαστον και παντα ουχ εν .
And since The Part of Number , The Monad is 1 , including Each Self of The Numbers ;
Και γαρ το μοριον του αριθμου , η μονας , εν , και εκαστος αυτος των αριθμων :
for if 5 Monads Exist , then The Pentad also Exists ,
γαρ ει πεντε μοναδες , πεμπτας και ,
then if 3 Monads Exist , then The Triad also Exists ;
δε ει τρεις μοναδες , τριας και :
whereas if The Self Triad is A Certain Unity/Oneness , then so also is The Pentad ;
αλλα και η αυτη τριας εστιν τις ενας , και η πεμπτας :
so that if there is no One , then there will be no Part , not even The Whole of Numbers .
ωστε ει εστιν μηδεν εν , εσται ουτε μοριον ουτε ουδεν το ολον των αριθμων .
And since how can any Number Exist , if The One Is not ?
Και γαρ πως αν τις αριθμος ειη , του ενος οντος ουκ ;
For The One is The Source of Numbers ; but if The Source Is not ,
γαρ Το εν αρχη αριθμων : δε αρχης ουσης ουκ ,
then neither will it be possible for Those that Arise from This Source to Exist ;
ουδ’ αν δυναιτο τα εκ ταυτης ειναι :
accordingly then , if The One Is not , then neither will there be even One Number .
αρα του ενος οντος ουκ , ουδε εστι ουδε εις αριθμος .
Now then moreover , if indeed The One is not , neither will there be any Knowledge
τοινυν Ετι ειπερ το εν εστι μη , ουδε εσται ουδενος γνωσις
of The Beings ; for it will not be possible to speak nor bring-to-mind any of The Beings .
των οντων . γαρ Ουτε δυνατον λεγειν ουτε διανοεισθαι τι των οντων .
And since Each and Every Self of which we can speak and upon which we can impress
Και γαρ το εκαστον και παν αυτο ο τι περ αν λεγοιμεν και οις επισφραγιζομεθα
The Nature of The One , will not exist , since neither does The One .
την φυσιν του ενος , ουκ εσται , διοτι μηδε το εν .

Is it not the case then , that there will neither be any Logos nor Knowledge ;
Ουκουν ουδε εσται ουδενος λογος ουδε γνωσις :
for The Logos is also One Arising from Many , if indeed Self is Perfect , and
γαρ ο λογος και εις εκ πολλων , ειπερ τελειος , και
Knowledge Arises , when That which Knows becomes One with That which is Known .
η γνωσις , οταν το γινωσκον γενηται εν προς το γνωστον .
But if there is no Union , at the same time it will also not be possible to explain about
δε ουσης ουκ Ενωσεως , ομου και ουκ εσται το λεγειν περι
The Knowledge of Each One which we Know ; and in relation to which , the inexplicable
το γινωσκειν το εκαστα ων γινωσκομεν , και προς τω την ανεξελικτον
in Each of The Unlimited must always fly-away from The Limit of Knowledge .
εν εκαστοις απειραν αναγκης αει υποφευγειν εξ το περας της γνωσεως .
For each apparent infinity which the Knower yearns to touch and rushes
γαρ Εκαστον φαινομενον απειρον ω το γινωσκον ορεγεται θιγειν και σπευδουσαν
to be bound by-intuitive-apprehension ,
αψασθαι επιβαλλειν ,
will immediately escape The Gnostic Power of Self ;
ευθυς διαδρασει την γνωστικην δυναμιν αυτου ,
which is incapable of contact nor apprehension .
ου εστιν μητε αφη μητε θιξις .
Thus on the one hand , this many absurdities will necessarily result and even more
ουν μεν τοσαυτα ατοπα αναγκη συμβανειν και ετι πλειω
for those who posit ; (1) if only The Many Exist , then The One will in no way Exist .
τοις τιθεμενοις : Ει μονον τα πολλα εστι , του ενος ουδαμως οντος ;
(2) Whereas on the other hand , if indeed only The One Exists ; The One-Self ,
δε ει γε μονον το εν εστι , το αυτοεν ,
and nothing else exists
και μηδεν αλλο εστιν
(for in this way , not only would there Be Many but also One ;
(γαρ ουτω ουχ μονον αν ειη πολλα αλλα και εν :
since The One and Another are more than One , and Are not Only One) ,
γαρ το εν και αλλο πλειω ενος , και ουχ μονον εν) ,
there could Be *None* of The All ; *neither* Whole *nor* Part .
εχον εσται ουδεν των απαντων ουτε ολον ουτε μερη .
For surely then , Every Whole which has Parts is Many and Every Whole has Parts ;
γαρ δη Παν το εχον μερη εστι πολλα και παν το ολον εχει μερη :
whereas The One is in no way Many ; nor is accordingly a Whole nor possesses Parts .
δε το εν εστι ουδαμως πολλα : ουτ' εστιν αρα ολον ουτε εχον μερη .
Moreover , in that case neither A Certain Beginning nor End is possible .
Ετι δε ουτε τινος αρχην ουτε τελευτην ειναι δυνατον .
For That which has A Beginning and A Middle and An End is Divisible ;
P77 γαρ Το εχον αρχην και μεσον και τελευτην εστι μεριστον :
whereas The One is not divisible because Self Possesses no Parts ;
δε το εν ου μεριστον οτι εχον μηδε μερη :
accordingly then , Self Possesses no Beginning nor Middle nor End .
αρα εξει ουτ αρχην ουτε μεσον ουτε τελευτην .

Moreover , if only The One-Self Exists , then not one of The Beings will have a shape .
Ετι ουκ ουδενος των οντων εσται σχημα .
For surely then All those that have a shape are either straight or round or a mixture ;
γαρ δη Παν το εχον σχημα εστιν η ευθυ η περιφερες η μικτον :
but on the one hand if it is straight , it will have for parts , the middle and the extremes ;
αλλ’ μεν ει ευθυ , εξει μερη , το μεσον τε και τα ακρα :
whereas on the other hand if it is round , there will be in Self
δε ει περιφερες , εσται εν αυτω
the middle and the extremes from which the middle extends ;
το μεν ως μεσον τα δε ως εσχατα εφ’ α το μεσον διστειναι :
but if it is a mixture , then it will be from more and not one .
δε ει εστι μικτον , εσται εκ πλειονων και ουχ εν .
Then certainly , none of The Beings will neither be in Self , nor in Another .
Αλλα μην ουδε εσται εν αυτω ουδε εν αλλω .
For That which is in Another , is Different from That in which It is .
γαρ Το ον εν αλλω εστιν αλλο εκεινου εν ω εστιν .
Therefore only One Is and no other ; and since Self will not in any Be in another ;
δε μονου Ενος οντος και ουδενος αλλου ; και γαρ ουδαμου εσται εν αλλω :
nor will there be any of The Beings which is in another .
ουδ’ αν γενοιτο τι των οντων ο εστι εν αλλω .
Thus indeed That which is in Self will Contain and also be Contained At-Once ;
δε γε Το ον εν αυτω περιεχον τε και εσται περιεχομενον αμα ,
and That which Contains and That which is Contained will not be Th’Same in This ; nor
και το περιεχειν τε και το περιεχεσθαι ου εσται ταυτον εν τουτω , ουδε
The Self/Same Logos for both ; thus there will be Two and no longer only The One .
ο αυτος λογος αμφοιν . αρα εσται Δυο και ουκετι μονον το εν .
Now then furthermore , neither will any of The Beings be Moved .
τοινυν Ετι ουδε τι των οντων εσται κινουμενον .
For on the one hand , by being Moved it must necessarily be Changed ;
γαρ μεν Κινουμενον αναγκαιον μεταβαλλειν :
but on the other hand , by being Changed it must come to be in another way ;
δε μεταβαλλον γινεσθαι εν αλλω :
but if only The One Is , then nothing can come-to-light in another way ;
δε μονον τους ενος οντος , ουδεν δυνατον εφανη εν αλλω :
accordingly then , it is not possible for any of The Beings to be Changed .
αρα ουκ δυνατον τι των οντων μεταβαλλειν .
Thus indeed , All that Remains-Standing-Still is necessarily in The Self/Same ;
δε γε παν Εστως ειναι αναγκαιον εν τω αυτω :
but That which is in The Self/Same is in A Certain Self/Same ;
δε το ον εν τω αυτω εστιν εν τω τινι αυτω :
however , The One is not in anything that is The Self/Same .
αλλα το εν εν ουδενι εστι τω αυτω .
For That which is in a certain way , is either in itself , or in another ; but it was shown
γαρ Το ον εν τινι εστι η εν εαυτω η εν αλλω : δε δεδεικται
that One is neither in Itself , nor in another , thus neither is One in A Certain Same ;
ως ουτε εν εαυτω ουτε εν αλλω : δ’ αρα ουδ’ εστιν εν τω τινι αυτω :

nor accordingly , do any of The Beings Remain-Standing-Still .
ουδ’ αρα ουδεν των οντων εστηκε .
And it is certainly impossible for That to be The Same and Different from *Anything* .
Και μην αδυνατον τω ειναι και ταυτον και ετερον τι .
For if there is no other except One-Self , then on the one hand , there is no other
γαρ Ει εστι μηδεν αλλο πλην αυτοεν , μεν ουκ αλλω
that can be Th’Same nor Different than This , for not one other of The Beings Exist ;
αν ειη ταυτον ουδε ετερον τουτο , γαρ ουδεν αλλο των οντων εστιν :
since Self will neither be Different nor Th’Same as Self
δε αυτο αν ουτ’ ειη ετερον ουτε ταυτον αυτου
(for then Self would be Many and not One) ;
(γαρ αν ειη πολλα και ουχ εν) :
and since This that is Th’Same is also in Another and not One-Self .
και γαρ τουτο το ταυτον και εν αλλω και ουκ αυτοεν .
For on the one hand , The One is Simply One , because Self is not Many ;
γαρ μεν Το εν απλως εν οτι ου πολλα ,
whereas on the other hand , That which is Th’Same is Th’Same as Another .
δε το ταυτον ταυτον αλλω .
Then certainly That can neither be Like nor Unlike *Anything* .
Αλλα μην τω δυνατον ουδε ειναι ομοιον ουδε ανομοιον τι .
For surely then *All* that is Like undergoes a certain Experience that is Th’Same ;
γαρ δη Παν το ομοιον πεπονθε τι παθος ταυτο ,
while *All* that is Unlike undergoes a certain Experience that is Different .
δε το ανομοιον ετερον .
Whereas The One cannot indeed undergo *Anything* ,
δε Το εν ου– δυνατον γε πεπονθεναι –δεν ,
nor is this possible for *Any other* besides The One , which indeed in no way Exists ,
ουδε *** τι αλλο παρα το εν , ο γε μηδαμως εστιν ,
if indeed there ‘Is’ only The One Self .
ειπερ εστι μονον το εν αυτο .
Moreover then , in relation to *These* we say that it is neither possible for *Anything*
Ετι δε προς τουτοις λεγωμεν ειναι ουδε δυνατον τι
to be touched nor to be separate , if indeed there is *Nothing other* than The One .
απτεσθαι ουδε χωρις , ειπερ εστιν μηδεν αλλο του ενος .
For how indeed can that which does not exist be separate or touch *Anything* ?
γαρ Πως γε αν α μηδε εστιν ειη χωρις η απτοιτο τινος ;
Whereas The One is neither Separate from Self or Touch Itself ;
Αλλ’ το εν εστιν η ουδε χωρις αυτου η απτομενον εαυτου :
for in this way Self would Experience The Being Touched and The Separation .
γαρ ουτως αν πεπονθος το απτεσθαι και το χωρις
Therefore The One indeed Experiences *No other* besides Self ; for it is necessary that . . .
δε Το εν γε πεπονθεν ουδεν αλλο παρ’ αυτο : γαρ δεοι * * *
Moreover then , *None* of The Beings will either be Equal or Unequal .
ουδενι των οντων ουδε εσται ισον ουδε ανισον .
For That which is Equal to Another is also said to be Unequal to Another ;
γαρ Το ισον αλλο και λεγεται το ανισον προς αλλο :

however *Another* does not Exist , if indeed only The One Exists .
P78 δε γε το αλλο ουκ εστιν , ειπερ μονον το εν εστιν .
But neither can The One be Equal nor Unequal to Itself . For if Unequal ,
Αλλ’ ουδε αν το εν γενοιτο ισον ουδε ανισον εαυτω . γαρ Ει ανισον ,
then there will be *one* in Self that is greater , but *another* that is less ;
εσται το μεν εν αυτω ως μειζον το δε ως ελαττον ,
so that there will be Two and not One .
ωστε αν ειη δυο και ουχ εν .
Then if The One is Equal to Itself , then The One Self will Measure Itself ;
δε Ει το εν ισον εαυτω , το εν αυτο μετρησει εαυτο :
but this is impossible , for then The One will Measure and be Measured by Itself ;
αλλ’ αδυνατον , γαρ το εν αν μετρουν τε και ειη μετρουμενον υφ’ εαυτου :
so that One is not One-Self .
ωστε ουκ αυτοεν .
Accordingly then , there is no Equality or Inequality among The Beings .
αρα εστιν Ουδε ισον και ανισον εν τοις ουσιν .
Surely then if These are impossible , then neither will it be possible for there to be
δη Ει ταυτα αδυνατα , α– αν ειη –δυνατον ον
either Contact or Separation , nor Like or Unlike , nor Th’Same or Different ,
μητε απτομενον και χωρις , μητε ομοιον και ανομοιον , μητε ταυτον και ετερον ,
nor in turn , Rest or Motion , nor generally *Any* One ,
μητε αυ εστως η κινουμενον , μηδε ολως τινι εν ,
nor have *Any* Shape , nor Whole or have *Any* Part of The Beings ,
μηδε εχον μηδενι σχημα , μηδε ολον η εχον τι μερη των οντων
if only The One Self Exists , which is Without-multitude and Un-receptive of All These .
και μονον το εν αυτο ειναι , ο εστιν το απληθυντον και αδεκτον απαντων τουτων .
But certainly neither is it indeed possible for only Many to exist , as shown before .
Αλλα μην ουδε γε δυνατον μονον πολλα ειναι , ως δεδεικται προτερον .
Accordingly then , it is Necessary that Each One of The Beings Be both Many and One .
αρα Αναγκη εκαστον των οντων ειναι και πολλα και εν .
Therefore , if both Many and One Exist , then either The Many Participate of The One ,
Αλλ’ ει και πολλα και εν εστιν , αρα τα πολλα μετεχει του ενος ,
or The One of The Many , or else Both of Each-other , or Neither of Each-other ;
η το εν των πολλων , η και αμφοτερα αλληλων , η ουδετερα αλληλων ,
thus the one hand , The Many are Separate , and on the other hand , The One is Separate,
αλλα μεν τα πολλα χωρις δε το εν χωρις ,
in order that both Many and One may Exist , as The Logos may reveal ?
ινα και πολλα και εν η , ως ο λογος απεφηνεν ;
Now then if neither The One Participates of The Many , nor The Many of The One ,
τοινυν Ει μητε το εν μετεχει των πολλων μητε τα πολλα του ενος ,
there will be the same absurdities which we also brought together before in
εσται τα αυτα ατοπα α και συνηγομεν προτερον επι
The Hypothesis of The Many ; for again , there will be The Many Separate from One .
της υποθεσεως των πολλων : γαρ παλιν αν ειη τα πολλα χωρις ενος .
For if both The One Exists by Itself, and The Many do not Partake at all of The One,
γαρ ει Και το εν εστι εφ’ εαυτου , και τα πολλα μη μετεχει μηδαμη του ενος

then the many will be infinitely unlimited , and like and unlike , th'same and different ,
τα πολλα απειρακις απειρα , και ομοια και ανομοια , και ταυτα και ετερα ,
in-motion and at-rest, and there will be no Number nor any Knowledge of The Many ;
και κινουμενα και εστωτα , και εστι ουτε αριθμος ουδε ουδενος γνωσις των πολλων :
for the absence of The One compels all these results to come to light in the many .
γαρ η απουσια του ενος αναγκαζει παντα ταυτα φαινεσθαι εν τοις πολλοις .
Accordingly then , it is impossible that neither The Many Participate of The One ,
αρα Αδυνατον μητε τα πολλα μετεχειν του ενος
nor The One of The Many .
μητε το εν των πολλων .
If indeed then , both The One Participates of The Many and The Many of The One
Ει γε δε και το εν μετεχοι των πολλων και τα πολλα του ενος
and both of These are in Each-other , *There Must Be* Another Nature besides These
και αμφοτερα ταυτα ειη εν αλληλοις , αναγκη ειναι αλλην φυσιν παρα ταυτα
Arising from Three , which is neither One nor Many .
εκ τριτων , η εστι μητε εν μητε πολλα .
For if Both of These are Being-Blended with Each Other , surely then
γαρ αμφοτερων τουτων Μεμιγμενων εν αλληλοις , δη
There Must Be The Cause of Their Self Blend (**Philebos** **27**B) ; That which
δει υπαρχειν το αιτιον της αυτοις μιχεως , ο
Yokes-together both The Multitude to The One and The One to The Multitude ;
συζευγνυσι και το πληθος τω ενι και το εν τω πληθει :
for it is Necessary that All that is Blended must possess The Cause of The Blend .
γαρ αναγκη παν μικτον εχειν το αιτιαν της μιξεως .
For if both The One and The Multitude Wholly Participate of Each-Other ,
γαρ ει Και το εν και το πληθος ολως μετεχει αλληλων ,
then neither is The One The Cause of The Ousia to The Multitude , nor
ουτε το εν αιτιον της ουσια τω πληθει ουτε
The Multitude to The One , but A Certain Third is The Cause of Ousia to both ,
το πληθος τω ενι , αλλα τι τριτον το αμφοιν ,
That which is Prior than These .
ο εστι προ τουτων .
What then , may *That Be* which Makes *This* Multitude but *That* One ? *What* then , is
Τι γαρ αν το ειη ποιησαν τουτο μεν πληθος δε εκεινο εν ; Τι δε
The Cause of This Communion in Selves and of The Companionship with Each Other ,
το αιτιον της ταυτης κοινωνιας αυτοις και της συνουσιας προς αλληλα ,
insofar as One of The One has nothing at all in Common with The Many ?
η εν του ενος μηδαμη κοινωνουντος τοις πολλοις ;
For insofar as Many and One are Different from Each-Other ,
P79 γαρ Ηι πολλα και εν ετερα αλληλων ,
and insofar as Neither arises from Neither They are Un-Sympathetic to Each-Other .
και η μηδετερον εκ μηδετερου ασυμπαθη προς αλληλα :
What then , Collects Selves together into One , since Selves Fly-away from Each-Other
Τι ουν συν – αυτα –ηγαγεν εις εν , φευγοντα αλληλα
and by Being Un-Blended with Each-Other ?
και οντα αμικτα αλληλοις ;

For in this way , by being Different from Each-Other ,
γαρ ουτω διαφεροντα αλληλων
Selves are not able to Long for Each-Other , or else ,
Ουδε δυνατον ποθειν αλληλα η
The Coming-together for Selves would be by chance/spontaneous/automatic .
την συνοδον αυτοιν ειναι ηυτοματισμενην .
For if this were to happen in this way , then there will be a time when Selves are also
γαρ Ει ετυχεν ουτως , εσται ποτε και
Separate from Each-Other , if indeed They now also exist together by chance ;
χωρις αλληλων , ειπερ ταυτα νυν και ομου κατα τυχην :
however it is certainly impossible for The Many to exist Apart (from The One) ;
αλλα μην αδυνατον τα πολλα ειναι χωρις :
accordingly then , The Blend is not according to chance .
αρα η μιξις ουκ κατα τυχην .
But The Blend is certainly not from Selves ,
Αλλα μην ουδε απ' αυτων ,
if indeed neither The One of The Many nor The Many of The One are The Cause .
ειπερ μητε το εν των πολλων μητε τα πολλα του ενος αιτια .
Surely then , *What in the world* , is This Superior Cause ?
δη ουν τι ποτε εστιν Τουτο κρειττον το ;
For Self is either One , or not One .
γαρ εστιν Η εν η ουχ εν .
But if on the one hand , Self is also One , then in turn we must inquire concerning this
Αλλ' ει μεν αυτο και εν , παλιν ερησομεθα περι τουτου
whether This Self also Participates of Multitude or of nothing .
ποτερον τουτο και μετεχει πληθους η ουδενος .
For if This also Participates , then it is clear that A Certain Other Prior to This
γαρ ει τουτο Και μεθεξει , δηλον ως τι αλλο προ τουτου
will Come-to-Light According to The Same Logos , and this will be the case to infinity .
αναφανησεται κατα τον αυτον λογον , και τουτο εις απειρον .
But if That which is Such as This is Entirely Without-Multitude ,
δε Ει το τοιουτον παντη απληθυντον ,
then in turn that which was said at the beginning will not be True ;
αρα παλιν το εξ αρχης αν ουκ ειη αληθες ,
that both The Many do not Participate of The One and The One of The Many
ως τε τα πολλα ουκ μετεχει του ενος και το εν των πολλων
(surely then I mean The Most-Masterful and Primarily One) ,
(δη λεγω το κυριωτατον και πρωτως εν) ,
since on the one hand , there is The Certain One among The Many ,
αλλ' μεν εστι το τι εν εν τοις πολλοις ,
while on the other hand , there is The Certain Imparticipable One
δε εστι το τι αμεθεκτον εν
which is also Simply One but nothing other .
ο εστιν και απλως εν δε ουδεν αλλο .
But if *That Prior* to Both is *Not One* ,
δε Ει το προ αμφοιν ουχ εν ,

then without a doubt *The Not One* must be Superior to The One ;
δηπου το ουχ εν δει ειναι κρειττον του εν :
whereas All which Exist and come to Be That which They come to be ,
δε παντα α εστι και γινεται α γενεται
also Arise through The One ,
και εστιν τω ενι ,
and on the one hand , Each One of The Beings is Preserved together with The One ;
και μεν εκαστον των οντων σωζεται μετα του εν ,
while on the other hand , Each One of The Beings that is Separate from The One
δε χωρις του εν
proceeds to the corruption of itself .
πορευεται εις την φθοραν εαυτου :
Whereas The Self Blend of both The One and Multitude ,
αλλα η αυτη μιξις και του ενος και πληθους ,
which *The Not One* Provides to The Beings , is Communion and Union .
ην το ουχ εν παρεχει τοις ουσι , εστιν κοινωνια και ενωσις :
Accordingly then , The One and *The Not One* ,
αρα το εν και το ουχ εν
are The Cause of nothing else to The Beings than of The One .
εστιν αιτιον ουδενος αλλου τοις ουσιν η του εν .
Surely then , if The One is The Cause of The Likes of This , then
δη Ει το εν αιτιον του τοιουτου ,
The Not One will not be The Cause of That which is Superior ; since *Everywhere*
το ουχ εν ουκ εσται αιτιον κρειττονος : δε πανταχου
The Superior must indeed be The Cause of Another Superior for The Beings
το κρειττον δει γε ειναι αιτιον αλλου κρειττονος τοις ουσιν
According to The Power of Self ; for in this way Self will be Superior
κατα την δυναμιν αυτου : γαρ ουτω αν ειη κρειττον
by Being More Good , According to The Greater Nature of Superior Good
ως μαλλον αγαθον κατα την μειζονος φυσιν κρειττονος αγαθου
to those which the less (Good) is also The Cause of less (Good) .
* * * οις το ησσον εστιν και αιτιο ελασσονος .
Surely then from these Logos it is necessary that both The Many Participate of The One ,
δη Εκ τουτων αναγκη τε τα πολλα μετεχειν του ενος ,
and that The One Remain Un-Blended with The Multitude ,
και το εν ειναι αμικτον προς το πληθος ,
and that nothing be Superior to The One , but that This must also
και μηδεν ειναι κρειττον του ενος , αλλα τουτο και
Be The Cause of Existence for The Many .
ειναι του αιτιον ειναι τοις πολλοις .
For surely then All that are deprived of The One , immediately run-away
γαρ δη Παν το στερομενον του ενος ευθυς διαδιδρασκει
into that which is not one , and to the corruption of itself ,
εις το μηδεν και την φθοραν εαυτου ,
but that which is not many , is not at-once not many and is nothing .
δε το ον μη πολλα εστι ουχ αμα ουκ πολλα και εστι ουδεν .

For on the one hand , That which is The One is opposed to nothing ,
γαρ μεν Τω το εν αντικειται ουδεν ,
whereas on the other hand , That which is The Many is opposed to The Not Many .
P80 αυ δε τω πολλα το ου πολλα :
Now then , if both The One and The Many are not Th'Same ,
τοινυν ει τε το εν και τα πολλα μη ταυτον ,
then neither will The Not Many be Th'Same with the not one .
ουδ' αν τα μη πολλα ειη ταυτον τω μηδεν .

Chapter 2 – β

Thus on the one hand , by considering The Logos in this way ,
ουν μεν σκοπουμενος Ταυτη
it has come to light for us that The One is Beyond The Multitude
εφανη ημιν το εν επεκεινα του πληθους
and The Cause of The Existence to The Many ,
και αιτιον του ειναι τοις πολλοις ,
whereas on the other hand , by following The Same Logos in another way
δε μετελθοντας τον αυτον λογον καθ’ ετερον τροπον
we must in turn see if we can follow what has been said in a certain way ,
δει παλιν ιδειν ει συνεπομεθα τοις ειρημενοις πη
and refer it to The Self/Same End .
και ανηξομεν εις το αυτο τελος .
Now then it is necessary that there either Be The Singular Source or Many ;
τοινυν Αναγκη η ειναι την μιαν αρχην η πολλας :
for one must rather begin from That Source .
γαρ μαλλον αρκτεον εντευθεν .
And if there were many sources ,
Και ει πολλας ,
then they must either be Sympathetic to each-other
η συμπαθεις αλληλαις
or they must be scattered/separated from each other
η διεσπαρμενας απ’ αλληλων
and they must either be finite/Limited or infinite/Unlimited .
και η πεπερασμενας η απειρους .
But if there is The Singular Source , then either This must be Ousia or not Ousia .
δε Ει μιαν , ητοι ταυτην ουσιαν η μη ουσιαν :
And if it is Ousia , then This must either be Incorporeal or corporeal ,
και ει ουσιαν , ταυτην η ασωματων η σωματικην ,
And if Incorporeal , then it must either be Inseparable or separable from bodies .
και ει ασωματων , η αχωριστον η χωριστον των σωματων ,
And if separable , then it must either be Immoveable or moveable .
και ει χωριστον , η ακινητον η κινουμενην :
And if it is not Ousia , then it must either be subordinate to Every Ousia
και ει μη ουσιαν , η καταδεεστεραν πασης ουσιας
or be Imparticipable or Participable by Ousia .
η αμεθεκτον η μεθεκτον υπο ουσιας .
Now then on the one hand , if many sources exist and are unsympathetic to each other ,
τοινυν μεν Ει αι πολλαι αρχαι και μη συμπαθεις αλληλαις ,
then none of The Beings will arise from Selves nor will Selves be Common to All ,
ουδεν των οντων εσται εξ αυτων ουδε εσονται κοιναι παντων ,
since each one will be made by self .
αλλ’ εκαστη ποιησει καθ’ αυτην .
For what Commonness is there for those that are foreign by Nature
γαρ Ποια κοινωνια εστι των αλλοτριων κατα φυσιν

or what Co-operation is there for those that are entirely of a Different Genus ?
η τις συνεργια των παντελως ετεροφυλων ;
And surely then besides These Logos ,
Και δη και προς τουτοις
there will be The Many which do not Participate of The One ;
εσται τα πολλα μη μετεχοντα του ενος :
for if there is A Certain Common One in All ,
γαρ ει εστιν τι κοινον εν πασαις ,
then Selves will not be entirely separate from Each-other According to Ousia .
κε– αν ουκ ειεν παντη –χωρισμεναι απ’ αλληλων κατ’ ουσιαν .
If then selves are Different and nothing is Th’Same about selves ,
Ει ουν ετεραι και μηδεν εστι ταυτον περι αυτας ,
then selves are only Many and in no way One .
εισι μονον πολλαι και ουδαμως εν .
On the other hand , if Many Sources Exist , and if Selves are Sympathetic ,
δε Ει πολλαι και ει συμπαθεις ,
then Selves will have *Something* in Common which also Leads All
εξουσι τι κοινον ο και αγει πασας
to Sympathy and Brings-to-Light All that is Like .
προς το συμπαθες και αποφαινει πασας ομοιας .
For we say Those are Sympathetic which Experience a certain result in The Same Way ;
γαρ λεγομεν Ταυτα ειναι συμπαθη οις πασχειν τι συμβαινει ταυτον :
but The Like are Entirely Alike by Participating of One Idea and A Singular Nature .
δε τα ομοια εστιν παντως ομοια μετεχοντα του ενος ειδους και μιας φυσεως .
If then These have to be in this way , then it is necessary that That which is *Everywhere*
Ει δε ταυτα εχοντα ουτως , αναγκη το εκεινο ον εστιν πανταχου
and in *All* The Sources must Be More-Masterful/Authoritative than The Many ;
και εν πασαις τας αρχαις ειναι κυριωτερον των πολλων :
since This Singularity Provides Selves The Source of The Sympathy for Each-Other
γουν τουτο διδωσι αυτοις το γενναν την συμπαθειαν προς αλληλα
and Provides Their Communion According to Nature .
και παρασχον την κοινωνιαν κατα φυσιν .
Again in turn , if on the one hand , The Sources are Unlimited ,
Και αυ ει μεν αι αρχαι απειροι ,
then either those that arise from Selves are also Unlimited ,
η τα εξ αυτων και απειρα ,
and straightaway/immediately/already The Unlimited will be Twice ,
και ηδη το απειρον εσται δις ,
or else The Sources are Limited , and in this way , All The Sources will not Be ;
η πεπερασμενα , και πασαι αρχαι ου εσονται :
for those that are Limited arise entirely from the Limited .
γαρ τα πεπερασμενα εστι παντως εκ πεπερασμενων :
Therefore , The Unlimited will Arise in vain/with no purpose , and in relation to which
ουν απειροι ματην , και προς τω
The Unlimited Selves also make those which arise from Selves unknown ;
την απειριαν αυτας τε και ποιειν τα εξ αυτων αγνωστους :

for it is necessary that Those Sources remain Unknown ;
γαρ αναγκη των αρχων αγνοουμενων ,
and those that arise from Selves to be unknown ;
P81 και τα εξ αυτων αγνοεισθαι :
for at the time when we think that we know Each Cause
γαρ τοτε οταν οιομεθα γινωσκειν εκαστον τα αιτια
at that time we also think we know The Primary Sources .
και γνωρισωμεν τας πρωτας τας αρχας .
But if The Sources are Limited , it is clear that there will be a Certain Number of Selves ;
δε Ει πεπερασμεναι , δηλον ως εσται τις αριθμος αυτων :
for we say that Number is The Definite Multitude ; but if Number Exists ,
γαρ φαμεν αριθμον τον ωρισμενον πληθος : δε ει αριθμος ,
then it is also necessary that there be The Cause of All The Numbers ;
και αναγκη ειναι το αιτιον απαντων των αριθμων :
for All Number Arises from One and This is The Source of The Numbers ; The One .
γαρ πας αριθμος εξ ενος και τουτο αρχη των αριθμων , το εν :
Therefore This will be The Source of Sources and The Cause of Limited Multitude ;
ουν τουτο εσται αρχη αρχων και του αιτιον πεπερασμενου πληθους ,
since The Self Number is also One , and The End in Many is One
επει ο αυτος αριθμος και εν , και το περας εν πολλοις εστιν εν
and Self Defines/Determines/Binds The Many by That which is One .
και οριζει τα πολλα τω εν .
Then by positing that The Source Is Singular and This is Ousia , then it is necessary
δε τιθεμενους της αρχης ουσης Μιας και ταυτης ουσιας , αναγκαιον
to agree that This Source of The Others either be Incorporeal or corporeal .
ομολογειν ταυτην αρχην των αλλων η ταυτην ασωματον η σωματικην .
Is it not the case then , that if body is the cause of the production of The Beings ,
Ουκουν ει σωμα το αιτιον της γενεσεως των οντων ,
then without a doubt it is necessary that self be divisible and possess parts ;
δηπου αναγκη αυτο υπαρχειν διαιρετον και εχειν μερη :
for every body is divisible by the Nature of itself ; and since every Magnitude
γαρ παν σωμα διαιρετον τη φυσει εαυτου : και γαρ απαν μεγεθος
is a Certain Whole ; but That which is A Whole consists of Parts .
εστι τι ολον : δε το ολον εκ μερων .
Now then Each One of These Parts (thus I mean Each One of Selves)
τοινυν εκαστον εν Ταυτα τα μορια , δε λεγω εκαστον αυτων ,
must either Participate of a *Certain Sameness* , or not Participate .
η μεθεξει τινουσουν ταυτου η ου μεθεξει .
Thus on the one hand , if selves do not Participate , then selves will only be many
ουν μεν Μη μετεχοντα , μονον εσται πολλα
and in no way One ; is it not the case then , that whatever arises from selves will not be
και ουδαμως εν : ουκουν το εξ αυτων αν ουδε ειη
a Whole ; for there being no one , that which arises from all will not become One .
ολον : γαρ οντος μηδενος ενος , το εκ παντων αν ουκ γενοιτο εν .
Whereas on the other hand , if Selves Participate of *Something Such as This* ,
δε Ει μετεχει τινος τοιουτου

and *Self* is *A Certain Sameness* All , then *That* which is *Such as This*
και εστι τι ταυτον εν πασιν , το τοιουτον
must necessarily be Incorporeal and Impartible According to The Nature of *Self* .
αναγκη ειναι ασωματον και αμεριστον κατα την φυσιν αυτου .
For if Self were also corporeal , then The Whole would either exist in each of the parts
γαρ Ει αυτο και σωματικον , δη ολον η εστιν εν εκαστω των μοριων
or else the whole would not exist in each of the parts .
η ολον ουχ
Surely then on the one hand , if The Whole exists in each of The Parts ,
δη μεν Ει ολον εν εκαστω ,
then self will be separated from itself ;
αυτο εσται κεχωρισμενον εαυτου :
For The Parts in which self is are Separate from Each-Other .
γαρ τα μορια εν οις εστιν χωρις αλληλων .
On the other hand , if The Whole is not in each of The Parts , then This will also be
δε Ει ολον ουχ , αρα τουτο και εσται
Divisible and have Parts according to The Self/Same Parts that were discussed .
μεριστον και εξει μερη κατα τα αυτα μερεσι τοις ειρημενοις .
And in turn there will be The Self/Same Logos concerning These ;
Και αυθις ο αυτος λογος περι τουτων :
whether there is also *Something Common* in These , or else if nothing is in *Common* ;
ει εστι και τι κοινον εν τουτοις η ουδεν ,
we shall also place The Many Separate from The One .
και θησομεν τα πολλα χωρις ενος .
Surely then let us consider The Whole ; for every Body is both a Whole and has Parts .
Αλλα δη σκεπτεον το ολον : γαρ παν σωμα εστι και ολον και εχει μερη .
Now then what will be Connective of The Parts of Self ,
τοινυν Τι αν ειη συνεκτικον των μερων αυτου ,
since without a doubt Selves are Plentiful ? For it is necessary to say ,
δηπου οντων πλειονων ; γαρ Αναγκη λεγειν
that either The Whole *Makes-One* of The Parts , or else of All The Parts of The Whole ,
η το ολον ενοποια των μερων , η παντος τα μερη του ολου ,
or else A Certain Third that is Prior to both , which is neither A Whole nor any Part ,
η τι τριτον προ αμφοιν , ο εστι μητε ολον μητε μηδεν μοριον ,
That Connects and Unites The Whole with The Parts and The Parts to The Whole of Self.
συνεχειν τε και ενουν το ολον τοις μερεσι και τα μερη προς το ολον αυτου .
But if on the one hand , The Whole is Connective of The Parts ,
Αλλ' ει μεν το ολον συνεκτικον των μερων ,
then The Whole will Be Incorporeal and Impartible ;
το ολον αν ειη ασωματον και αμερες :
for if it is a Body , This will also be Partible and will be in need
γαρ ει σωμα τουτο και εσται μεριστον και δεησεται
of a Nature which is Capable of Being Connective of The Parts ;
φυσεως δυναμενης συνεχειν τα μερη :
and this will be the case to infinity .
και τουτο εις απειρον .

Whereas on the other hand , if The Parts are Connective of The Whole ,
δε Ει τα μερη του ολου ,
then how can The Many be Connective of The One ;
πως τα πολλα συνεκτικα του ενος
and Those that are Divided of The Being from which Selves Arise ?
και τα διηρημενα του οντος εξ αυτων ;
For on the contrary , it is necessary that The One must Possess The Power
P82 γαρ Τουναντιον αναγκη το εν εχειν την δυναμιν
That Unifies The Many , but not The Many of The One .
της ενωσεως των πολλων αλλ’ ου τα πολλα του ενος .
If Self is That which is Prior both , which is neither a Whole nor Possesses Parts ,
Ει εστιν το προ αμφοιν , ο εστι μητε ολον μητε εχει μορια ,
then This will be All-Perfectly Impartible ; but by Being Impartible , Self must also
δε τουτο αν ειη παντελως αμεριστον : δε ον αμεριστον , αναγκαιον και
Be Without-Interval ; for all that have interval also have parts and are divisible .
ειναι αδιαστατον : γαρ παν το διαστατον τε εχει μερη και εστιν διαιρετον .
Thus by Being Without-Interval , Self is also Incorporeal ; for every body has interval .
δε ον Αδιαστατον , εστι και ασωματον : γαρ παν σωμα διαστατον .
Now then moreover , it is necessary that The Source Be Eternal ;
τοινυν Ετι ειναι αναγκαιον την αρχην αιδιον
for surely then The Whole of Being is Eternal or corruptible ; or is it not the case then ,
γαρ δη το Παν ον εστιν αιδιον η φθαρτον : ουκουν
that one also must grant that The Source of The Beings Be Eternal or corruptible .
και δοτεον την αρχην των οντων ειναι αιδιον η φθαρτην .
Thus on the one hand , if we were to grant that This Source can also be corrupted ,
Αλλ’ μεν ει επιτρεποιμεν ταυτην και φθειρεσθαι ,
then none of The Beings will be Incorruptible ; for if The Source is Destroyed ,
ουδεν των οντων εσται αφθαρτον : γαρ αρχης απολλυμενης ,
neither will Self Ever be Produced from *anything* , nor Another from That Self ;
ουτε αυτη ποτε γενησεται εκ τινος ουτε αλλο εξ εκεινης :
for Self will neither be able to Produce Herself (**Phaedrus 245**D)
γαρ ουτε δυνησεται γενναν εαυτην
(for neither will Self Exist , if indeed Self is not Eternal)
(γαρ ουδε εστιν ειπερ μη αιδιος)
nor can another be Produced from Self , if indeed Self is The Source of All .
ουτε αλλο αυτην , ειπερ εστι αρχη των παντων .
Whereas on the other hand , if Self is Incorruptible , then Self will Possess The Power
δε Ει εστι αφθαρτος , εξει δυναμιν
of being In-Corruptible , and This Power is Unlimited , in order that Self may Exist
του μη φθειρεσθαι , και ταυτην απειρον ινα η
to The Infinite Whole of Time ; for every finite power of existence is corruptible
επ’ τον απειρον ολον χρονον : γαρ πασα πεπερασμενη δυναμις του ειναι εστιν φθαρτου
According to Nature , whereas The Unlimited Power belongs to The Eternal Natures
κατα φυσιν , δε απειρος των αιδιων
Whose Existence is Unlimited .
οις το ειναι επ’ απειρον .

Is it not the case then , that This Unlimited , surely then I mean The Unlimited
Ουκουν το τουτο απειρον , δη λεγω το απειρον
According to Power , is either Impartible or partible .
κατα δυναμιν , εστιν η αμεριστον η μεριστον .
Thus on the one hand , if The Source is partible ,
Αλλ’ μεν ει μεριστον ,
then there will be the infinite in a finite body ; since The Source is Limited
εσται το απειρον εν πεπερασμενον σωματι : γαρ η αρχη πεπερασμενον
(for if The Source were Unlimited , then there would be no Other except Self) .
(γαρ ει απειρον , εσται ουδεν αλλο πλην αυτης) :
Whereas on the other hand , if The Source is Impartible ,
δε ει αμερες ,
then The Power of The Unlimited Being will be Incorporeal ,
η δυναμις της απειριας του ειναι αν ειη ασωματος ,
and The Power of The Self Source of The Beings will be Incorporeal ,
και η δυναμις η αυτη αρχη των οντων
and through which That which Underlies Self Always Is .
και δι’ ην το υποκειμενον αυτη αει εστιν .
Thus on the one hand , from These Logos , it is clear that
ουν μεν εκ τουτων εστιν φανερον Οτι
it is impossible for The Source of The Beings to be corporeal .
αδυνατον την αρχην των οντων ειναι σωματικην :
On the other hand , if The Source is Incorporeal ,
δε ει ασωματος
then Self must either be inseparable , or Separate from bodies .
αυτην η ειναι αχωριστην η χωριστην των σωματων .
Thus on the one hand , if self is inseparable from bodies ,
Αλλ’ μεν ει αχωριστος ,
then self will have all her energies in bodies and be about bodies ;
εξει πασας τας ενεργειας εν σωμασι και ουσας περι σωματα :
for that is inseparable from body , which is not in any way
γαρ τουτο εστιν αχωριστον σωματος ο μηδαμου
Naturally-adapted to energize either than in bodies and with bodies .
πεφυκεν ενεργειν η εν σωμασι και μετα σωματων .
On the other hand , if The Source is such as this , then it is clear that it is necessary that
δε Ει η αρχη εστιν τοιαυτη , δηλον ως αναγκη
none of those that arise from self be more Masterful than The Source of All The Beings .
μηδεν των μετ’ αυτην ειναι κυριωτερον της αρχης απαντων των οντων .
If then , there is nothing More-Excellent than The Corporeal Power of Ousia
Ει δε εστι μηδεν κρειττον την σωματικην της δυναμεως ουσιαν
that Subsists and Energizes both in and about the bodies , that will in no way exist in
υφεστωσης τε και ενεργουσης και εν και περι τοις σωμασι , ουδαμου εσται
The Beings of Intellect and According to The Power that *Energizes* about Intellect ;
των οντων ο νους και κατα η δυναμις ενεργουνσα νουν :
for every *Such Motion* is Made from no power that exists in bodies ;
γαρ πασα τοιαυτη η κινησις ποιουσης απο ουδεν δυναμεως εστιν εις σωματα :

since it neither was , nor is Lawful , for Those that are Begotten
δε ουτε ην ουτ’ εστι θεμις τα γεννωμενα
to Excel The Power of Their Causes ; for All that Exists among Selves
υπερβαλλειν την δυναμιν των σφετερων αιτιων : γαρ παντα εστι εν αυτοις
Arises from The Primary Causes (**Timaeus 30**A) ,
εκ των πρωτων
and Those are The Ladies/Mistresses of The Ousia of Selves .
και εκεινα κυρια της ουσιας της αυτων .
If then , The Source of The Beings Is Able to Beget Intellect and Presence-of-Mind ,
Ει ουν η αρχη των οντων δυναται γενναν νουν και φρονησιν ,
how could Self not Beget through Self and in Self ?
πως ουκ γεννα εις αυτην και εν αυτη ;
For One of These Two must be the case ;
P83 γαρ θατερον Δυοιν αναγκη ,
that either That which Intellects in no way belongs to The Beings
η το νοειν μηδαμου ειναι των οντων
or that That which Intellects is inferior to The Beings ;
η ειναι καταδεεστερον ,
and if that which intellects exists , then that which makes is only in bodies .
και ει εστι , του ποιειν μονον εις σωματα .
However on the one hand , it is impossible to maintain these claims !
Αλλα μεν αδυνατα λεγειν ταυτα :
Whereas on the other hand , if The Most-Primary and That which is The Source
δε ει το πρωτιστον και ο εστιν αρχη
of All The Beings are Separate ,
των παντων των οντων χωριστον ,
then it is entirely necessary that Self be posited to be either Immoveable or Moved .
παντως αναγκαιον αυτο τιθεσθαι η ακινητον η κινουμενον .
Then on the one hand , if self is moved , then there will be A Certain Other Prior to self
P20 Αλλ’ μεν ει κινουμενον , εσται τι αλλο προ αυτου
about which self is moved ; for surely then All that is moved ,
περι ο κινειται : γαρ δη παν το κινουμενον ,
is Naturally-adapted to be moved about Another Self , which Remains/Abides/Stands .
πεφυκε κινεισθαι περι αλλου αυτο μενοντος .
And furthermore , self is moved in Relation to This by Desiring Another ;
Και ετι κινειται προς τουτω δι’ εφεσιν αλλου :
for on the one hand , self must be moved by desiring A Certain One ;
γαρ μεν αυτο δει κινεισθαι εφιεμονον τινος ,
because on the one hand , the self motion by self is indefinite (has no End/Purpose jfb) ,
διοτι μεν η αυτη κινησις καθ’ αυτην αοριστος ,
whereas on the other hand , The End of Self is That for The Sake of which Self Is .
δ’ τελος αυτην εστιν ενεκα ου εστιν .
Therefore Self will Desire either Anther or Itself .
δε αν Εφιοιτο η αλλου η εαυτου .
Whereas All that Desires Itself Remains Immoveable ;
Αλλα παν το εφιεμονον εαυτου εστιν ακινητον :

for *why* would any Particular-Self that Abides in Itself , need to Be in Another ?
γαρ τι αν τι εκαστον του συνον εν εαυτω , δεοιτο γινεσθαι εν ετερω ;
And since on the one hand , The Motion of Those that are being moved ,
Και γαρ μεν η κινησις των κινουμενων ,
is inferior/lesser to The Motion which is More-Near to The Good ,
ελασσων η κινησις ω εγγιον το αγαθον ,
while on the other hand , The Motion of Those that are Being Moved ,
δε
is Superior/greater than The Motion which is more-remote from The Good ;
μειζων ω πορρωτερον :
whereas The Motion which Possesses The Good in Itself and for The Sake of which
δε ο εχει το αγαθον εν εαυτω και ενεκα ου
This will be Immoveable and In-A-State-Of-Rest .
τουτο εσται ακινητον και εστως .
For by Always Being in Self , Self is in The Good ;
γαρ αει ον Εν αυτω εστι εν τω αγαθω :
since That which is in Self is in The Same (for Each Self is Th'Same with Itself) ;
δε το ον εν αυτω εστιν εν τω αυτω (γαρ εκαστον αυτο ταυτον εαυτω) ;
thus without a doubt we say that That which is in Self Is Abiding and Immovable .
δηπου φαμεν το ον εν αυτω υπαρχειν εσταναι και ακινητον .
Whereas that which is not Immoveable is neither in The Same nor in Self but in another ,
δε Ο εστιν μη ακινητον εστιν ουτε εν τω αυτω ουτε εν αυτω αλλ εν ετερω ,
and is moved in relation to another , and is in every way in need of The Good .
και κινειται προς ετερον , και εστιν παντως ενδεες του αγαθου .
If then The Source of The Beings is Moved , then All that is being moved
Ει ουν η αρχη των οντων κινειται , δε παν το κινουμενον
is moved by being in need of Goodness and in relation to *Another*
κινειται δι' ενδειαν αγαθου και προς ετερον
which is *Desirable* for Self , then there will be *Something Else* that is *Desirable*
ο εστιν εφετον αυτω , αν ειη τι αλλο εφετον
to The Source of Beings besides Self and Another about which we must say
τη αρχη των οντων παρ' αυτην και αλλο περι ο φατεον
Self has to be is moved in The Same way .
αυτην εχον κινεισθαι ωσαυτως .
However this is impossible ; for The Source for The Sake of which All *Desire*
Αλλ' αδυνατον : γαρ η αρχη το ενεκα ου παντα εφιεται
and for That which is in need of nothing . For if Self were in need of anything ,
και το ενδεες μηδενος : γαρ ει δεοιτο τινος ,
then Self would be in every way inferior to That of which Self is in need ,
εσται παντως καταδεεστερον προς ο δειται
and in relation to which its energy has to be directed by Being *Desirable* .
και προς ο την ενεεγειαν εχει ως εφετον .
If then The Source is Immoveable – for this is That which Remains –
Ει δ' η αρχη ακινητος – γαρ τουτο υπολοιπον –
then it is necessary that Self Be The Singular Incorporeal Ousia , and
αναγκαιον αυτην ειναι μιαν ασωματον ουσιαν και

that Always Has to Be in The Same Way .
αει εχουσαν ωσαυτως :
How then does Self Possess The One and how does Self Possess The Singular Idea ?
πως εχουσαν το εν και πως μιαν ουσιαν ;
For if on the one hand , Ousia and One are Th'Same ,
γαρ Ει μεν ουσια και εν ταυτον ,
then one must grant that The Source Is Ousia .
δοτεον την αρχην ειναι ουσιαν .
On the other hand , if The Ousia is Different from The One
δε Ει η ουσια αλλο του ενος
then to Be One and to Be Ousia is not Th'Same .
το ειναι ενι και το ειναι ουσια ου ταυτον ,
On the one hand , if Ousia is Superior , then The Source will be said to be through This ;
μεν ει η ουσια κρειττων , το αρχη ρηθησεται ειναι κατα ταυτην :
on the other hand , if indeed The One is Superior and Beyond Ousia ,
δε ει γε το εν κρειττον και επεκεινα ουσιας ,
then The One is also The Source of The Ousia .
P84 το εν και αρχη της ουσιας :
Then if Selves are Co-ordinate to Each-other , then The Many will be prior to The One ;
δε ει συστοιχα αλληλοις , τα πολλα εσται προ του ενος :
but this is impossible , as we pointed-out before (P13.22–P14.7) .
δε τουτο αδυνατον , ως δεδεικται προτερον .
Thus on the one hand , it is clear that Ousia and One are not Th'Same (**Parm 142**B) ;
ουν μεν δηλον Οτι ουσια και εν ου ταυτον :
for it is not Th'Same to say One One , and that The Ousia is One ; since
γαρ ου ταυτον ειπειν εν εν τε και την ουσιαν εν : αλλα
the former is not yet a Complete Logos , while the latter is already Complete .
το μεν ουπω λογος , το δε ηδη λογος .
And in Relation to These ; if Ousia and One are Th'Same , so also will The Multitude be
Και προς τουτοις ει ουσια και εν ταυτον , και εσ– το πληθος –ται
Th'Same as that which does not exist and that which is not Ousia , but this is impossible ;
ταυτον τω μη ειναι και τη μη ουσια : αλλ' αδυνατον :
for both , The Many are in Ousia , and The One is not in Ousia .
γαρ και τα πολλα εν ουσια και το εν μη εν ουσια .
But if Ousia and One are not Th'Same , then on the one hand , These will not be
δε Ει ουσια και εν μη ταυτον , μεν ταυτα ουκ εσται
Co-ordinate to Each-other ; for if They were , there would be Another Prior to Selves ,
συστοιχα αλληλοις : γαρ αν ειη αλλο προ αυτων ,
if indeed All Must Arise from The Singular Source ; but if One of These is Superior ;
ειπερ παντα δει ειναι εκ μιας αρχης : δε θατερου οντος κρειττονος ,
then it is clear that one must posit either The One Prior to Ousia or Ousia Prior to One .
δηλαδη θετεον η το εν προ της ουσιας η την ουσιαν προ του ενος .
Thus on the one hand , if The One is Prior to Ousia , This and not Being is The Source
Αλλ' μεν ει το εν προ της ουσιας , τουτο και ου το ειναι η αρχη
of All ; for it is Necessary that nothing be Superior to The Source .
των παντων : γαρ εστιν αναγκαιον ουδεν ειναι κρειττον της αρχης .

But if The Ousia is Prior to The One , The One will have the Experience of The Ousia ,
δε Ει η ουσια προ του ενος , το εν εσται πεπονθος την ουσια ,
but not The Ousia The One ; for if The One Experiences The Ousia ,
αλλ’ ουχ η ουσια το εν : δε ει το εν πεπονθεν την ουσιαν ,
then it is Necessary that The One and Ousia Be All ,
αναγκη το εν και ουσιαν ειναι παν ,
and surely then that All -As Many As- Are One are Ousia ,
και δη παντα οσα εν ουσια ,
but that not All - as many as- are ousia are One ;
δε ουχ οσα ουσια εν :
since there will be a certain ousia that has no Share/Portion/Allotment of The One ;
αρα εσται τι ουσια αμοιρος του ενος :
but if this is so , it will be nothing ; for that which is bereft of The One is nothing .
αλλ’ ει τουτο , αν ειη ουδεν : γαρ το εστερημενον του ενος ουδεν .
According then , The One is Prior to The Ousia !
αρα το εν Προ της ουσιας .
But if indeed The First is not Ousia , then on the one hand , it is absurd (to say)
δε Ει γε το πρωτον μη ουσια , μεν ατοπον
that This is inferior/subordinate/in need of Ousia ; since The Source
τουτο ει καταδεεστερον ουσιας : γαρ η αρχη
is The Most-Authoritative/Masterful and The Most-Self-Sufficient
εστι το κυριωτατον και το αυταρκεστατον
but *not* that which is most ignoble *nor* that which is in need of The Many ; and since
αλλ’ ου το ατιμοτατον ουδε το ενδεες των πολλων . τε
it is Wholly Necessary that none of The Secondary be Superior to The Source ;
Ολως δει ουδεν των δευτερων ειναι κρειττον της αρχης :
for The Beings must not be Governed in a deficient way .
γαρ τα οντα δει ου πολιτευεσθαι κακως .
If then on the one hand , The Source has the inferior order to those that arise from Self ,
Ει δε μεν η αρχη εχοι την χειρονα ταξιν των απ’ αυτης ,
while those that arise from Self will be superior to Self , then All will be confused
δε τα απ’ αυτης ειη κρειττονα αυτης , παντα συγχυθησεται
in an unsound way , and According to Nature , neither will The Source ; because
πλημμελως , και κατα φυσιν ουτε η αρχη οτι
That is not The Best , nor will those that arise from The Source possess
το εσται μη αριστον ουτε τα εκ της αρχης εχοντα
The Power from Self to Prevail-over The Source of themselves . Accordingly then ,
το δυναμιν εξ αυτης εις κρατειν της αρχης εαυτων . αρα δε
on the one hand , The Source of The Beings will exist according to chance , including
μεν η αρχη των οντων Εσται κατα τυχην δε
The Beings that arise from Self ; but this is impossible ; for those beings that arise by
τα οντα απ’ αυτης : αλλ’ αδυνατον : γαρ τα οντα κατα
chance are disorderly and infinite and indefinite , if indeed this that exists by chance
τυχην εστι ατακτα και απεραντα και αοριστα , ειπερ τουτο το εστι κατα τυχην
is that which is not According to Intellect , nor Defined in Relation to The Mark/End ,
το μη κατα νουν μηδε ωρισμενον προς τελος

and by all these beings being defined by the less ; whereas The Source
και ως παντα οντα επ’ ελαττον : δε η αρχη
is Always The Source in The Same Way , and The Others Arise from Self .
αει αρχη ωσαυτως , και τα αλλα εξ αυτης .
If then that which is not ousia is superior to all Ousia ,
Ει δε ο εστι μη ουσια κρειττον απασης ουσιας ,
then either that will be Participated by Self , or that will be entirely imparticipable .
η αν μετεχοιτο υπ’ αυτης , η ειη παντελως αμεθεκτος .
Whereas on the one hand , if The Ousia Participates of The Source ,
Αλλ’ μεν ει η ουσια μεθεξει της αρχης ,
what will be The Source , which is also The Source of All The Beings ?
τινος εσται αρχη ου και αρχη απαντων των οντων .
For The Source of The Beings must be *None* of The Beings ; for if The Source would be
γαρ Την αρχην των οντων δει ειναι ουδενος των οντων : γαρ ουσαν
one of The Beings , then Self must not be The Source of All The Beings ;
P85 ενος , αναγκαιον ου ειναι παντων :
since All that is being Participated by Another , is said to be of That
δε παν μετεχομενον υπ’ αλλου , λεγεται τουτου
by which Self is Participated , and in which Self Primarily Exists .
υφ’ ου ειναι μετεχεται και εν ω πρωτως εστιν :
Whereas on the other hand , The Source is Separate ,
δε η αρχη χωριστον ,
and is More of Herself than of The Other Beings .
και εστιν μαλλον εαυτης η των αλλων .
Since All That Participates Wholly Arises from Another Superior Cause ;
δε παν το μετεχομενον Ολως εστιν εξ αλλης κρειττονος αιτιας ,
since The Imparticipable is Better than The Participable ;
επει το αμεθεκτον κρειττον του μεθεκτου :
since it is in no way possible to conceive of anything Superior to The Best
δε ουδενι δυνατον εννοειν τι κρειττον του αριστου
and which we call The Source .
και ο λεγομεν αρχην :
For it will not be Lawful to define Those that are Secondary to The Source
γαρ αν ου ειη θεμιτον κρινειν τα δευτερα της αρχης
including Those that are about and from Self as Better than The Source of Themselves .
τε και των περι *** απ’ αυτης βελτιον της αρχης εαυτων .
Accordingly then , The Cause of All The Beings is Above Every Ousia ,
αρα το αιτιον απαντων των οντων Εστιν υπερ πασαν ουσιαν
and Remains Separate from Every Ousia ,
και χωριστον απασης ουσιας ,
and is neither Ousia , nor possesses The Ousia as an addition ;
και ουτε ουσιαν ουτε εχον την ουσια προσθηκην :
For such an application is a lessening of The Simplicity and of The One .
γαρ τοιαυτη προσθεσις εστι ελαττωσις της απλοτητος και του εν .

7 January 2023

Chapter 3 – γ

Surely then , Behold The Third Logos following after These Logos’
δη Ορα τον τριτον λογον επι τουτοις
that also Leads us to Th’Same Conclusion as Those Logos .
και επαγοντα ημας εις ταυτον τοις ειρημενοις .
For it is necessary that The Cause of All The Beings Be That of which
γαρ Αναγκη αιτιον απαντων των οντων ειναι τουτο ου
All The Beings *in some way* Participate , and in Relation to which they must refer
παντα τα οντα που μετεχει , και προς ο εχει αναφερειν
The Underlying-Reality of Themselves , and which is absent from none (Parm 144B)
την υποστασιν εαυτων , και ο αποστασει μηδενος
of Those that are in any way said to Subsist ; for only This is Desirable to The Beings
των οπωσουν λεγομενων υφεσταναι : γαρ μονον τουτο εφετον τοις ουσι
which is either Primarily or *in some other way* The Self Cause of The Being of Selves ,
το ειτε Πρωτως και αλλως αυτο αιτιον ον αυτων ,
and since it is necessary that All that are brought into Being
και αναγκαιον το παν γενομενον
in Relation to That and Through That Possess A Certain Habitude in Relation to That
προς εκεινο και δι’ εκεινο εχειν τινα σχεσιν προς εκεινο
and surely then without a doubt Through This also Possess a Likeness to That .
και δηπου δια ταυτην και ομοιοτατα .
For Every Habitude/Condition/State-of-Being , of One in Relation to Another ,
γαρ Πασα σχεσις αλλου προς αλλο
is predicated/said/pointed-out in two ways ;
λεγεται διχως :
in one way ; by Both Participating of One ,
η τω αμφω μετεχειν ενος
which Provides to The Participants The Commonness in Relation to Each-Other ;
ο παρεχεται τοις μεταλαβουσι την κοινωνιαν προς αλληλα ,
or in another way , on the one hand , by One Participating of The Other ; surely then
η τω μεν θατερον θατερου , δη
by The Other being Superior , Self Imparts to That which is Subordinate to Itself ;
ως το κρειττον διδωσι τω χειρονι εαυτου ,
while on the other hand , by The One by being Subordinate/Inferior/Less
δε ως το ελαττον
(insofar as Self Participates of That Nature) Self is Assimilated to The Superior Nature .
καθ’ οσον μετεχει εκεινου της φυσεως ομοιουται τω κρειττονι .
Now then if those that are here , possess a State-of-Being in Relation to The First ,
τοινυν ει τα τηδε εχει σχεσις προς το πρωτον ,
and Long for That , and All Exist about That , then either there is A Certain Third Cause
και εφιεται εκεινου , και παντα εστιν περι εκεινο , η το ειναι τι τριτον αιτιον
of The State-of-Being , or that The Source Provides to The Natures after Self The Desire
της σχεσεως , η την αρχην παρασχεσθαι τοις μετ’ αυτην την εφεσιν
in Relation to Self and by This Longing Each One is Preserved and Exists ;
προς αυτην και δι’ τουτον τον ποθον εκαστα ον σωζεται τε και εστιν :

since certainly nothing else is Superior than The Most Primary Self ; and accordingly
αλλα μην ουδεν αλλο εστιν κρειττον του πρωτιστου : και αρα
The Habitude and The Existence and The Longing of The Beings in Relation to The First
η σχεσις και το ειναι και η εφεσις των οντων προς το πρωτον
Arise from That Source , and All Participate of The Source of Themselves .
εκειθεν , και παντα μετεχει της αρχης εαυτων .
If then this is the case , then That which is Being Participated must Come-to-Light
Ει <δε> τουτο , το μετεχομενον δει αναφαινεσθαι
in All The Beings from That Source , if indeed That is The Source of All
εν πασιν τοις ουσιν εκειθεν , ειπερ εκεινο εστιν αρχη παντων
and if indeed That abandons None of The Beings (**Parmenides 144**C) .
και απολειπεται μηδενος των οντων .
What then will This Be that is surely *Everywhere* and *Follows-along* in *All* The Beings ?
Τι ουν αν τουτο ειη το δη πανταχου και επον εν πασι τοις ουσιν ;
Is This accordingly Life and Being-Moved ?
τουτο Αρα ζην και κινεισθαι ;
For without a doubt many are bereft of Life and Motion .
γαρ δηπου Πολλα εστι εστερημενα και ζωης και κινησεως .
Whereas is not permanent place/position *Everywhere* and in *All* ?
Αλλ’ αρα η στασις πανταχου και εν πασιν ;
But neither is this True ;
Αλλ ουδε τουτο αληθες :
for insofar as Self is in Motion , Self will not Participate of a permanent place ;
γαρ η αυτη εστι κινησις , αν ουκ μετεχοι στασεως :
for it is entirely impossible for Self to Participate of The Opposite (Rest) .
γαρ παντη αδυνατον μεταλαμβανειν του εναντιου .
Then is Self Much-honored Intellect , insofar as Intellect is Participated by All
Αλλ’ αυτος ο πολυτιμητος ο νους η νους μετεχεται υπο παντων
The Beings ? But this also is impossible ; for then *All* The Beings would Intellect
των οντων ; Αλλα τουτο και αδυνατον : γαρ παντα τα οντα αν νοοιη
and *None* of The Beings would be without-Intellect .
και ουδεν των οντων αν ειη ανουν .
Accordingly then , shall we say that The Self Being and The Ousia are Participated
P86 Αλλ’ αρα φησομεν το αυτο ον και την ουσια μετεχεσθαι
by All that Subsist in any way at all ? And in what way ?
υπο παντων των υφεστηκοτων οπωσουν ; Και πως ;
For That which *comes to* Be is said to be and is without a share of Ousia .
γαρ Το γινομενον λεγεται τε και εστιν αμοιρον ουσιας .
And neither must we wonder if Self even now Participates of Ousia , since Self is
Και μη τοι θαυμασωμεν ει αυτο αν και ηδη μετεχοι ουσιας *** εστιν
of The Beings ; for insofar as Self *comes to* Be , Self *is not* ; but then Self Ends in That
των οντων γαρ καθο γινεται , εστι ουκ , δε αρα τελευτα εις το
which Is and Ousia when Self *has already* come to Be and is no longer *coming to* Be .
ειναι και την ουσια οταν γε– ηδη –γονος και η ουκετι γινομενον .
Accordingly then , not All that Subsist in any way at all Participate of The Ousia .
αρα Ουδ’ παντα τα υφεστηκοτα οπωσουν μετεχει της ουσιας .

What then will that be which is *Everywhere* and is Participated by All ?
Τι ουν αν το ειη πανταχου και μετεχομενον υπο παντων ;
Surely then , one must consider Each of The Beings , and consider *what* All These
δη Σκεπτεον εκαστον των οντων τι απαντα ταυτα
Experience and *what in the world* is Common in All these Selves ; such as The Ousia ,
πεπονθεν και τι ποτε εστιν κοινον εν απασιν αυτοις : οιον η ουσια
The Sameness , The Difference , The Permanency , or The Motion (**Sophist 254**D) .
το ταυτον το θατερον η στασις η κινησις ,
Then can we accordingly say that Each of These is anything else than One ,
αρα φαμεν εκαστον τουτων ειναι τι αλλο η εν ,
and not only Each One separately , but also Those that Arise from Selves .
και ου μονον χωρις αλλα και τα εξ αυτων ,
And is it not wholly possible to speak otherwise of all
και μη ολως δυνατον λεγειν αλλως απαντα
than in this way , that Each and All are One ?
η πη ως εκαστον και παντα εν ;
For if anything were without a Share of The One - even if one speaks of Parts
γαρ Ει τι ειη αμοιρον του ενος , καν λεγης των μερων
and of Wholes - that which comes to be without a share of The One ,
καν των ολων , το γενομενον αμοιρον του εν ,
will immediately be altogether nothing .
αν ευθυς ειη το παραπαν ουδεν .
Or what would we wish to say that , that which is not perfectly nothing ,
Η τι βουλομενοι λεγομεν το ον ουκ τελεως ουδεν ,
unless The One would be the last to leave The Beings , and accordingly
ει μη το εν εσχατον απελιπε τα οντα , και αρα
this is that what it is to come to be that which is at all ,
τουτο ην ον γενεσθαι το μηδαμως ,
and that which comes to be in every way bereft of The One ?
και το γενεσθαι παντη στερηθεν του ενος ;
For on the one hand , it is possible for That which is Immoveable to Be
γαρ μεν δυνατον Το μη κινουμενον ειναι
and for The Hyparxis to possess no Being ;
και το υπαρξιν εχειν μη ον :
whereas on the other hand , that which is left without none of The One of self
δε το απολειπομενον μηδεν του ενος αυτου
will also be nothing at all (**Parmenides 144**C).
αν και ειη ουδεν το παραπαν .
Accordingly then , The One is Present with All The Beings ; even if one speaks of
αρα Το εν παραγινεται πασι τοις ουσι : καν ειπης
The Self Multitude , it is also necessary for This to Participate of The One ; or else
το αυτο πληθος , και αναγκαιον τουτο μετεχειν του εν , η
Self will not become One , nor will it be possible for Self to Subsist ; even if one Divides
μη γενομενον εν ουδε δυνησεται υποστηναι : καν διαιρης
Self to Infinity , there will immediately be nothing else than The Whole One ;
αυτο εις απειρον , ευθυς ουκ αλλο *** το ολον εν :

for either That which is Divided will not Subsist , or That which comes to Be
γαρ η το διαιρεθεν ουχ υποστησεται η το γενομενον
by Subsisting upon Another , or else Self will Immediately Be One .
υποσταν επ’ αλλο , η ευθυς εσται εν .
Surely then The One that is *Everywhere* and that Comes-to-Light in *All* The Beings
δη το εν Πανταχου και φαινομενον εν πασι τοις ουσι
and that abandons *None* of The Beings , either Arises from The One that is Simply One ,
και αποστατουν ουδενος των οντων , η εξ του ενος εστι απλως ενος ,
or from That which is Superior to The One ; for otherwise it is not possible
η εκ κρειττονος του εν : γαρ αλλως ειναι ουκ δυνατον
for The One to Experience , than by Arising from The Primary One ,
το εν πεπονθος η εκ του πρωτως ενος ,
and in Relation to which The One is not Present ,
και ω το εν μη προσεστι ,
since The Self is One or nothing other than One .
αλλ’ το αυτο εστιν εν η ουδεν αλλο η εν .
Now then in turn , we may See The Self from Another Source by speaking in this way .
τοινυν Παλιν κατιδων το αυτο εξ αλλης αρχης λεγοντες ουτωσι .
For it is Necessary that either The Causes of The Beings and Those that are Caused
γαρ Αναγκη και η τα αιτια των οντων και τα αιτιατα
advance to infinity , and that there be no First nor Last among The Beings ;
χωρειν επ’ απειρον , και ειναι μηδεν πρωτον μηδε εσχατον εν τοις ουσιν :
or that on the one hand , there be no First ,
η το μεν ειναι μη πρωτον
while on the other hand , there be the last , existing only in the way of the infinite .
δε το ειναι εσχατον , ουσης μονον επι θατερον της απειρας :
Or in the other way around , it is Necessary that The Beings Advance towards
η αναπαλιν τα οντα χωρειν επ’
The Unlimited from A Certain Definite Source ; or that there be A Certain First
απειρον απ’ ωρισμενης αρχης : η και ειναι τι πρωτον
and Last and A Certain Limit for Each of The Beings .
και εσχατον και περας εφ’ εκατερα των οντων .
And if there are Certain Limits of The Beings , then either These Advance from
Και ει εστιν περατα των οντων , η ταυτα εξ
Each-Other and The Production of The Beings is Circular ; or if These do not Advance
αλληλων και η γενεσις των οντων κυκλω , η ει μη
from Each-Other , then One will Advance from The Other , then either The First is One ,
εξ αλληλων αλλ’ θατερον εκ θατερου , ητοι το πρωτον μεν εν
while The Last is not One , or in the other way around , both are one , or each is not one .
δε το εσχατον ουχ εν , η αναπαλιν , η αμφω εν , η εκατερον ουχ εν .
Now then on the one hand , if The First and The Causes of The Beings are infinite ,
τοινυν μεν Ει τα πρωτα και τα αιτια των οντων απειρα ,
then Each One will arise from infinites . For on the one hand , That which Proceeds from
εκαστον εσται εξ απειρων . γαρ μεν Το προιον απο
A Certain Source must Necessarily Participate of That Source from which Self Proceeds .
P87 τινος αρχης αναγκη μετεχειν της εκεινης αρχης αφ’ ης προεληλυθε :

Whereas on the other hand , That which Subsists from Numerous Causes ,
δε το υφισταμενον εκ πλειονων αιτιων
will Arise from Many-Ideas , According to The Nature of Self
εσται πολυειδες , κατα την φυσιν αυτου
inasmuch as Self Participates of Numerous Powers ;
ατε μετεχον πλειονων δυναμεων :
whereas that which is produced from infinites that are prior to self
δε το παραγομενον εξ απειρων των προ αυτου
will possess the infinite peculiarities arising from the sources adapted to self .
εξει τας απειρους ιδιοτητας απο των αρχων καθηκουσας εις αυτο .
Therefore each one of the beings is infinite and subsists in an infinite way ,
ουν Εκαστον των οντων απειρον και εξ απειρων υφεστως ,
so that all will be rendered infinitely infinite , and there will neither be
τα παντα παρεξεται απειρακις απειρα , και ουτε εσται
any Knowledge of The Beings , nor any Unfolding of The Powers ;
ουδενος γνωσις των οντων ουδε ανελιξις των δυναμεων :
for the power that is infinite is of itself all-perfectly unknowable
γαρ το δυναμει τη απειρον εαυτου παντελως αγγνωστον
and incomprehensible by those to whom self is infinite .
και απεριληπτον οις εστιν απειρον .
If then beings are infinite in relation to that which is below ,
Ει δε απειρα προς το κατω ,
whether each one of selves that is infinite always falls/flows even further below ,
ποτερον εκαστον αυτων απειρον αει χωρουν και κατωτερω ,
just as we also say all things do , or else
καθαπερ και φαμεν τα παντα , η μεν
Each Whole is Limited , while The Beings that Always Arise from These are Unlimited ?
εκαστον ολον πεπερασται δε τα οντα τα αει γινομενα εκ τουτων απειρα ;
For if on the one hand , Each One of The Beings is Defined According to The Source and
γαρ Ει μεν εκαστον των οντων εστιν ωρισμενον κατα την αρχην και
According to *The Unlimited End* of Itself , then neither will there be The Turning-about
κατα την απειρον την τελευτην εαυτου , ουτε εσται την επιστροφη
of The Beings to Their Innate Source in Their Parts nor in Their Wholes , nor will The
των οντων προς τοις οικειαν αρχην εν τοις μερεσιν ουτε εν ουσιν ολοις , ουδε το
Second ever Subsist by being Assimilated to The Extremity of The Preexistent Order ,
δευτερον ποτε υποστησεται ομοιοουμενον τω εσχατω του προυπαρχοντος τη ταχει ,
surely then just as we often say (Theology of Plato Book 1.12 P57.2-7 , ET 112 , 147)
δη ωσπερ πολλαχου λεγομεν
that The Summits of The Subordinates are Conjoined to The Limits of Those Above ;
τας ακροτητας των υφειμενων συναπτειν τοις περασι των των ανωτερω :
for by there being *no last* , what contrivance can Such a Likeness of Procession
γαρ οντος ουδενος εσχατου , τις μηχανη την τοιαυτην ομοιοτητα της προοδου
and The Mutual-Coherence of The Beings *will be left* , according to which
και την αλληλουχιαν των οντων υπολειπεσθαι , καθ’ ην
The Secondary are Always Conjoined to Those Natures that are Prior to Selves ?
τα δευτερα αει συνηπται τοις προ αυτων ;

If then all the beings only possess *The Unlimited* such as this - each of all being Limited
Ει δε παντα τα μονον εχει την απειριαν τοιαυτην , εκαστου περαινοντος
in relation to *That* which is after Self - then the wholes will be subordinate to the parts
προς το μετ’ αυτο , τα ολα εσται καταδεεστερα των μερων
and the parts will be more perfect than the wholes according to their *Nature* .
και τα μερη τελεωτερα των ολων κατα φυσιν .
For on the one hand , all the beings will be without-The-Turning-About
γαρ μεν Τα εσται ανεπιστροφα
to The Source that is Prior to selves ; since on the other hand ,
προς την αρχην την προ αυτων , δε
all the beings will be turned-about to *The Source* that is after their procession .
τα επιστρεψει μετα την προοδον :
Surely then , I think , that by as much as Each of The Beings hastens to be Conjoined
δη , οιμαι , οσω εκαστον των οντων προεχει το συναπτεσθαι
with That which is More-Perfect , by so much more must Each of The Beings
προς το τελειοτερον , τοσουτον αναγκαιον
hasten At-Once to The Whole of Being , if indeed
προεχειν ομου του παντος οντος , ειπερ
This Whole Advances to The Unlimited to be Convolved-Together with The Summit
τουτο ολου χωρουντος εις απειρον συνελιττεται προς την ακροτητα
of Itself and to be Turned-About According to The Circle and to be Perfected
την εαυτου και επιστρεφει κατα κυκλον και τελειουται
According to Such a Turning-About .
κατα την τοιαυτην επιστρεφην .
Then certainly if we were to hypothesize that The Unlimited proceeds in both these ways
Αλλα μην ει υποθησομεθα την απειριαν εφ’ εκατερα
then these following logos must also result ; and in relation to these logos there will be
ταυτα αναγκη τε συμβαινειν και προς τουτοις ειναι
no common object of desire for All The Beings , nor Union nor Sympathy of Selves .
μηδεν κοινον εφετον απασι τοις ουσιν μηδε ενωσιν μηδε συμπαθειαν αυτων .
For those that are *in every way* Unlimited do not possess That which is First in Selves ;
γαρ Τα παντη απειρα ουκ εχει το πρωτον εν αυτοις :
then there being no First , we will not be able to say , what is The Common End/Goal
δε οντος ουκ πρωτου , ουχ εξομεν ειπειν , τι κοινον τελος
of The Beings , and by what Logos Some are Allotted a Superior Nature ,
των οντων , και δια τι τα μεν ελαχε κρειττω φυσιν
while others are Allotted a Subordinate Nature .
τα δε καταδεεστεραν .
For surely then without a doubt , we call The One Better and The Other Inferior
γαρ δηπου λεγομεν Το κρειττον και το χειρον
from Their Proximity to That which is Best , just as
εκ γειτνιασεως προς το αριστον , ωσπερ
we also define the more and less hot from their communion in relation to The First , and
και αφοριζομεν μαλλον και ηττον θερμον εκ της κοινωνιας προς το πρωτον , και
we wholly distinguish the more and less self in relation to that which reports the most .
P88 ολως κρινομεν το μαλλον και ηττον αυτο προς της αναφορας το μαλιστα .

Now then , it is necessary that The Limit in The Beings be *The First* and *The Last* .
τοινυν Αναγκη περας εν τοις ουσιν ειναι το πρωτιστον τε και το εσχατον .
But if on the one hand , *these* arise from each-other , then *the self/same*
Αλλ' ει μεν ταυτα εξ αλληλων , το αυτο
will be older and younger , and cause will at-once also be the caused ,
εσται πρεσβυτερον και νεωτερον , και αιτιον ομου και αιτιατον ,
and *each-one* will be first and last ; since it will make no difference
και εκατερον πρωτον και εσχατον : δε ουδεν διοισει
whether these are from each other , nor from those that are between these ;
ουδε ταυτα αλληλων ουτε τα μεταξυ τουτων :
for if The Extremes/The Summits of The Beings are not-Different ,
γαρ των ακρων οντων αδιαφορων ,
then how is it possible for The Alteration According to Ousia to fall in between ?!
πως δυνατον την εξαλλαγην κατ' ουσιαν παρεμπιπτειν εν μεσω ;
If then on the other hand , One Arises from The Other , then either
Ει δε θατερον εκ θατερου , ποτερον
the first arises from the last , just as some say (Epicureans and Stoics) , who generate
το πρωτον εκ του εσχατου , ωσπερ τινες λεγουσιν αρογεννωντες
the superior from the inferior , and the more perfect from the more imperfect ?!
τα κρειττονα εκ των χειρονων και τα τελειοτερα των ατελεστερων ;
And how then can that which is allotted the power to produce and provide The Perfect
Και πως το λαχον την δυναμιν γενναν και παραγειν του τελειον
whose Self is much Prior , Perfect and Adorn by the present power ?!
ου αυτο πολλω προτερον τελειοι και κοσμει τη παρουση δυναμει ;
How then , by leaving itself to be of the inferior allotment
Πως δε καταλειπον εαυτο ειναι της χειρονος μοιρας
self could Define/Determine/Distinguish The Superior Order to another ?!
αφοριζει την κρειττονα ταξιν αλλω ;
For on the one hand Each Longs-after Their Innate Perfection and Simply of The Good ;
γαρ μεν εκαστον Εφιεται της οικειας τελειοτητος και απλως του αγαθου ,
while on the other hand , not each is able to Participate of The Likes of This .
δε ουχ εκαστον δυναται μετεχειν του τοιουτου :
If each also has the power to Provide This that is Most-Perfect ,
ει και εξει την δυναμιν παραγειν τουτο το τελειοτατον ,
surely then the last will energize in itself prior to others and will be the very first ,
δη το εσχατον ενεργησει εις εαυτο προ των αλλων και εσται πρωτιστον ,
by establishing The Whole of Good and All The Perfection in itself .
ιδρυσαμενον το ολον αγαθον και την πασαν τελειοτητα εν εαυτω .
If then , The Last Arises from The First , and the most imperfect from The Most Perfect ,
Ει δε το εσχατον εκ του πρωτου και το ατελεστατον του τελειοτατου ,
whether Each is One , or The One is One , while The Other is *not* One ? But if ,
ποτερον εκατερο εν η το μεν εν το δε ουχ εν ; Αλλ' ει
The First One or The Last is *not* One , then neither of selves will be first nor last ;
το πρωτον μεν η το εσχατον ουχ εν , ουδετερον αυτων εσται πρωτον ουδε εσχατον :
for by there being Multitude in each , it is clear that each will have the better and worse ;
γαρ οντος πληθους εν εκατερω , δηλαδη και εκατερον εξει το κρειττον και το χειρον ,

and neither will The Best be Unmingled with the inferior ,
και ουτε το αριστον εσται αμιγες προς το χειρον
nor will the most obscure of all -according its existence- possess such
ουτε το αμυδροτατον παντων κατα το ειναι εξει τοσαυτην
a subordinate nature that is all-perfectly without a share of The More-Perfect ;
υφεσιν την παντελως αμοιρουν του τελειοτερου :
since the one will be more extreme than the last ,
αλλ’ του μεν εσται μαλλον εσχατον εσχατου ,
while the other will be more perfect than the first ; for *everywhere and in every case*
το δε μαλλον τελειον πρωτιστου : γαρ πανταχου
The Best , will be More Perfect , than that which does not Abide in The Best
το αριστον , τελεωτερον , του μη μειναντος εν τω αριστω
by receiving another addition in that which is inferior .
λαβοντος αλλην προσθηκην εις το χειρον .
If we say These Logos Correctly , surely then The One is both The Source of All ,
Ει λεγομεν ταυτα ορθως , δη το εν τε αρχη παντων
and The Last of The Beings is One ; for I believe , that it is necessary that
και το εσχατον των οντων εν : γαρ , οιμαι , αναγκη
The End of The Procession of The Beings be Assimilated to The Source ,
το τελος της προοδου των οντων ομοιουσθαι προς την αρχην ,
even as far as The Power of The First of These Beings Reaches .
και μεχρι την δυναμιν του πρωτου τουτου ηκειν .
Therefore upon returning again we say in conclusion , that it is necessary
δε επανελθοντες λεγωμεν Συλληβδην ως αναγκη
that either The First Source be Singular , or only many ,
η την πρωτην την αρχην ειναι μιαν , η μονον πολλας ,
or Singular Containing Multitude in Herself , or Many Participating of One .
η μιαν εχουσαν πληθος εν εαυτη , η πολλας μετεχουσας ενος .
But if on the one hand , there are only many , then One will not arise from selves .
Αλλ’ ει μεν μονον πολλαι , εν ουκ εσται εξ αυτων .
For what is that which makes One and Whole , if indeed there are the many sources ,
γαρ Τι το ποιουν εν και ολον , ειπερ αι πολλαι αρχαι ,
there being nothing that makes one ?
οντος μηδενος του ποιουντος εν ;
For surely then without a doubt those that Arise after The Sources
γαρ δηπου τα μετ’ ταις αρχαις
must be Assimilated to Selves ; or else now then , The One will not Arise
Δει ομοιουσθαι αυτας : η τοινυν το εν ουκ εσται
in any of The Beings , or One will not Arise from These Sources ;
εν ουδενι των οντων , η ουκ εσται εκ τουτων των αρχων ,
so that each of those that subsist *in any way at all* will only be divided multitude ,
P89 ωστε εκαστον των υφισταμενων οπωσουν μονον εσται διηρημενον πληθος ,
and in turn each of the parts will be such as this , and we shall never stop dividing
και αυ εκαστον των μερων τοιουτον , και ουδαμου στησομεθα κατα–
The Ousia and The Existence into minute pieces : for all will be many ,
την ουσια και το ειναι –κερματιζοντες : γαρ παντα εσται πολλαι ,

and The One of The All will never Be
και το εν των παντων ουδαμου
nor The Coming-into-Light of The Wholes nor of The Parts .
ουτε φαινομενον των ολων ουτε των μερων .
If then on the one hand , it is necessary that The Many Sources Exist ,
Ει δε μεν αναγκαιον τας πολλας αρχας ειναι ,
then on the other hand , Selves Participate of The One ,
δε μετεχειν ενος ,
since The One will be Thoroughly-Arranged in The Many ; then *everywhere* in turn
το εν εσται κατατεταγμενον εν τοις πολλοις : δε πανταχου αυ
The Thoroughly-unarranged must be More-Ancient than The Thoroughly-arranged
το ακατατακτον δει ειναι πρεσβυτερον του κατατεταγμενου
and The Transcendent/Exempt must be More-Ancient than The Participated ;
και το εξηρημενον του μετεχομενου :
for how else is The One in Each One of The Many , if not from A Singular Source ,
γαρ πως εστιν το εν εν εκαστω των πολλων <ει> μη εκ μιας αρχης ,
which also Co-Arranges The Multitude and Turns-Self-About to Herself
η και συντaττει το πληθος και επιστροφει προς εαυτην
According to The Commonness/Communion of The One ?
κατα την κοινωνιαν του ενος ;
If then in turn , The Primary One were Multiple , then The One will Experience ;
Ει δε αυ το πρωτον εν εσται πληθυομενον , το εν εσται πεπονθος :
for then Self will be *At-Once* , One and also *not* One ,
γαρ υπαρξει αμα εν τε και ουχ εν
and will not be Just-as/Only/Simple One ; since in Each Genus there must exist
και ουκ εσται οπερ εν : δε εν εκαστω γενει δει ειναι
The Unblended with the inferior in order that there also be The Blended ;
το αμιγες προς το χειρον ιν’ και η το μεμιγμενον ,
surely then just as we also say about The Ideas (**Proclus’ Com. on Parm. 788-789**) .
δη ωσπερ και λεγομεν περι των ειδων .
For on the one hand , those that are Equal in This Place appear to be as if Equal
γαρ μεν τα ισα τηδε φανταζεται ως ισα
from The Self-Equal ,
Εκ του αυτοισου ,
while on the other hand , they are filled with the opposite nature ;
<δε> αναπεπλησται της εναντιας φυσεως ,
and that which is blended-together with the non-Being Arises from The Primarily Being
και το συγκεκραμενον τω μη οντι του πρωτως οντος
and in this way appears to Be .
και ουτως φαινομενον ειναι .
And *Everywhere* The Just-as/Only/Simple Being of Each-One *Wholly-All-Together*
Και πανταχου το οπερ ον εκαστον συνολως
Precedes those blended with the deprivations of themselves through their descent .
προηγειται των αναμιγνυμενων ταις στερησεσιν εαυτων δι υφεσιν .
Accordingly then , The One According to Self is also Exempt from All Multitude ;
αρα το εν καθ’ αυτο Εστιν και εξηρημενον παντος πληθους ,

and That which is *At-Once* One and *not* One
και το αμα εν και ουχ εν
is not The Very First ,
ου πρωτον
since Self is Suspended-from / Depends-upon
αλλ’ εξηρτηται
That which ‘is’ Primarily One ;
του πρωτως ενος ,
on the one hand , by The Source Participating of The One ,
μεν δια την αρχην μετεχον του ενος ,
while on the other hand , by The Multitude already becoming less/degrading ;
δε δια την πληθους ηδη ελαττωσιν
even now manifestly-exhibiting in Itself The Cause of The Separation .
και προφαινον <εν > εαυτω αιτιον διακρισεως .

Thus on the one hand , that The One Source of All is also The First Cause and that
ουν μεν Οτι το εν αρχη παντων και πρωτη αιτια και οτι
All The Others are Secondary to The One , is clear I think , by what has come forth .
παντα τα αλλα δευτερα του ενος , καταφανες οιμαι δια τουτων γεγονεναι :
On the other hand , I am indeed astonished by all the other interpreters of Plato ,
δε εγωγε θαυμαζω τε απαντας τους αλλους εξηγητας του Πλατωνος ,
as many as admit in The Beings of The Intellectual Kingdom ,
οσοι προσηκαντο εν τοις ουσι την νοεραν βασιλειαν ,
but do not Venerate The Ineffable Transcendency of **The One** and
P90 δε ουκ εσεφθησαν την αρρητον υπεροξην του ενος και
of **The Hyparxis** that Surpasses The Wholes , and surely then , I am especially amazed
υπαρξιν εκβεβηκυιαν των ολων , και δη διαφεροντως
with Origen who Participated with Plotinos of The Education of **The Self** .
Ωριγενην τον μετασχοντα τω Πλωτινω παιδειας της αυτης .
And since Self (Origen) in turn also ends in **The Intellect** and **The Primary Being** ,
Και γαρ αυτο αυ και τελευτα εις τον νουν και το πρωτιστον ον ,
but He omits The One which is Beyond All that is of Intellect and All that is of Being .
δε αφιησι το εν επεκεινα παντος το νου και παντος του οντος :
And if on the one hand , He omits Self by ‘Being’ Superior to All of Knowledge and
και ει μεν ως κρειττον απασης γνωσεως και
to All of Logos and Every Insight , in that case we must say that He is not out of Tune
παντος λογου και πασης επιβολης , αν της ελεγομεν ουτ’ συμφωνιας
with Plato , nor that He misses The Mark of The Self Nature of The Realities .
του Πλατωνος ουτ’ αν αμαρτανειν της αυτον φυσεως των πραγματων :
On the other hand , if He omits Self because The One is all-perfectly non-existent and
δ’ ει οτι το εν παντελως ανυπαρκτον και
insubstantial and because Intellect is The Best and since That which is Primarily Being
ανυποστατον και οτι ο νους το αριστον και ως το πρωτως ον
is Th’Same as That which is Primarily One , then we cannot agree with Self saying this
εστι ταυτον και το πρωτως εν , ημεις ουτ’ συνομολογησαιμεν αυτω ταυτα
nor would Plato admit and co-numerate Him with The Familiars of Himself .
ουτ’ αν ο Πλατων αποδειξαιτο και συναριθμησειε τοις γνωριμοις εαυτου .
For I think that such a doctrine is remote and deprived of The Philosophy of Plato
γαρ οιμαι το τοιουτον δογμα Πορρω και εστερηται της φιλοσοφιας του Πλατωνος
by being full of the Peripatetic/Aristotelian innovation .
αναπεπλησται της Περιπατητικης καινοτομιας .
If you wish then , we will go through a few arguments against as many
Ει βουλει δε , διελθωμεν μικρα προς οσοι
and against all those others who set-up this opinion of The Self ,
και προς απαντας τους αλλους προεστησαν τουτον δοξης της αυτης
by strenuously-contending for The Discernment of Plato and Point-out that He says that
διαγωνιζομενοι υπερ της γνωμης Πλατωνος και δεικνυντες φησι οτι
The Primary Cause is Beyond Intellect and Transcends All The Beings ,
την πρωτιστην αιτιαν επεκεινα του νου και εξηρησθαι απαντων των οντων ,

just as Plotinus and Porphyry and all those who have received
ωσπερ Πλωτινος τε και Πορφυριος και παντες οι παραδεξαμενοι
The Philosophy of these Philosophers conceive Self to say .
την φιλοσοφιαν τουτων οιοινται αυτον λεγειν .
Now then , we shall begin from the **Republic** (508B-509C) . For in this Logos
τοινυν Αρξωμεθα απο της Πολιτειας . γαρ ενταυθα
Socrates distinctly points-out that The Good is Established-Beyond both The Being
ο Σωκρατης διαρρηδην επιδεικνυσι το αγαθον υπεριδρυσθαι τε του οντος
and Beyond The Whole Intellectual Kosmic-Order
και του παντος νοερου δισκοσμου
by Following The Analogy of The Primary Goodness *in relation to* The Sun .
επομενος τη αναλογια της πρωτιστης αγαθοτητος προς τον ηλιον .
For if , just as The Sun King *has to Be in Relation to* The Generation and *to* All that is
γαρ Ει ως ο Ηλιος βασιλευς εχει προς την γενεσιν και παν το
Visible and *to* All that have Sight *According to* The Generative Power of Light ,
ορατον και παντα τα ορωντα κατα την γεμμητικην δυναμιν του φωτος ,
in this way also Must The Good *have to Be in Relation to* The Intellect and
ουτως και αναγκη το αγαθον εχειν προς το νουν και
The Intelligibles *According to* The Cause of The Productive/Fruit-Bearing Truth ,
τα νοητα κατα την αιτιαν της οιστικην αληθειας ,
then on the one hand , we must say that The Sun *At-Once* Transcends *both* The Visible
μεν φησομεν τον ηλιον ομου εξηρησθαι και των ορωμενων
and Those that are Seen *According to* The Singular Superiority of The Sun ,
και των ορωμενων κατα μιαν υπεροχην τον ηλιον ,
thus on the other hand , we must agree that The Good Steps-Beyond
δε συγχωρησομεν το αγαθον εκβεβηκεναι
Those that are Intellectual and are Always Intelligible .
των νοουντων και αει νοουμενων .
However there is nothing like hearing The Self Expressions of Plato (509B) ;
δε Ουδεν οιον ακουσαι των αυτων ρηματων Πλατωνικων :
Socrates: "I Think that The Sun not only Provides to Those that can be Seen The Power
οιμαι Τον ηλιον ου μονον παρεχειν τοις ορωμενοις την δυναμιν
to be Seen , but also Provides Their Generation , and Their Growth , and
του ορασθαι αλλα και την γενεσιν και αυξην και
Their Nourishment , while Self is not Their Generation , Growth or Nourishment ."
τροφην , αυτον οντα ου γενεσιν .
Glaucon : Why Not ? (Πως γαρ ;)
Socrates: Since now I may also bring to Light that That which can be Known/Recognized
τοινυν με Και φαναι το γινωσκεσθαι
is not only Present in Those that Know/Recognize from The Good , but also , that
μη μονον παρειναι τοις γινωσκομενοις υπο του αγαθου αλλα και
Their Being and Their Ousia are Present in Selves from That , while The Good is not
το ειναι τε και την ουσιαν προσειναι αυτοις υπ' εκεινου , του αγαθου οντος ουκ
Ousia , since Self still Excels Beyond The Ousia in Dignity and in Power ."
ουσιας , αλλ' ετι υπερεχοντος επεκεινα της ουσιας τε πρεσβεια και δυναμει .

Surely then through all these Logos it is quite-clear in what Way
δη Δια παντων τουτων καταφανες οπως

The Good and The Primary Source are Defined as Expanded-Above According to
το αγαθον και την πρωτιστην αρχην αφορεζεται υπερηπλωσθαι καθ’

Union , not only The Intellectual and The Intelligible Breadth but also The Ousia ,
ενωσιν ου μονον του νοερου και του νοητου πλατους αλλα και της ουσιας ,

surely then just as it is inferred that The Sun both Excels All The Visible Natures
P91 δη καθαπερ συλλογιζεται τον ηλιον και υπερεχειν απαντων των ορατων

and Perfects and Produces All through The Light .
και τελειον και γενναν παντα τω φωτι .

In what way then , if we follow along with Plato , can we still admit that
Πως ουν συνεπομενοι τω Πλατωνι ετι συγχωρησομεν

Intellect is The Best and The Cause of The Wholes ?
τον νουν ειναι το αριστον και την αιτιαν των ολων ;

How then do we lead The Self Being and The Ousia to Th’Same Source
Πως δε αξομεν το αυτο ον και την ουσιαν εις ταυτον αρχη

that is The Leader of All The Divine Processions ?
τη εξηγουμενη πασων των θειων προοδων ;

For Ousia and Intellect are also said to Primarily Subsist from The Good
γαρ η ουσια και ο νους Και λεγεται πρωτος υφεσταναι απο του αγαθου

and to Possess Their Hyparxis about The Good ,
και εχειν την υπαρξιν περι το αγαθον ,

and to be Filled with The Light of The Truth that Proceeds from That Source ,
και πληρουσθαι του φωτος της αληθειας προιοντος εκειθεν ,

and to Gain The Participation that is Attained by Selves from The Union of This Light ,
και τυγχανειν της μεθεξεως της επιβαλλουσης αυτοις εκ της ενωσεως τουτου του φωτος,

and which surely then is More-Divine than The Self Intellect and The Ousia ,
και ο δη εστι θειοτερον του αυτου νου και της ουσιας ,

by Being Primarily Suspended from The Good and by Being Productive in
ως πρωτως εξηρτημενον του αγαθου και παρακτικον εν

The Beings of The Likeness in Relation to The First . For The Light *Being-Shot-forth*
τοις ουσι της ομοιοτητος προς το πρωτον . γαρ το φως προβαλλομενον

from The Sun also Perfectly-Makes All that is Visible The Idea-of-The-Sun .
αφ’ το ηλιου Και αποτελει παν το ορατον ηλιοειδες .

And The Communion/Participation of The Light of That Brings-to-Perfection
και η μετουσια του φωτος εκεινου απεργαζεται

The Intelligible and Divine Idea-of the-Good .
το νοητον και θειον αγαθοειδες .

And Accordingly Intellect is A God through That Light that is More-Ancient than
Και αρα ο νους θεος δια το φως πρεσβυτερον δια

The Intellectual Light and The Intelligible Light and That of Self Intellect ,
το νοερον το φως και το νοητον το φως και το αυτου του νου ,

and The Intelligible *And At-Once* Intellectual Participates of The Divine Hyparxis
και το νοητον και ομου το νοερον μετειληφε της θειας υπαρξεως

through The Super-Abundance of This Light that is Adapted to Self , and in order that
δια αποπληρωσιν του φωτος καθηκουσαν εις αυτο , και , ιν’

we may speak concisely , Each Divine Nature is said to be That which Self Is
ειπωμεν συλληβδην εκαστον των θειων λεγεται ο εστιν
and Each Divine Nature Is United to The Cause of All The Beings through This .
και συνηνωται τη αιτια παντων των οντων δια τουτο .
Accordingly then , by a much greater Necessity must The Primary Good not
αρα Πολλου δει το πρωτιστον αγαθον
be taken to be Th'Same as Intellect and that The Intelligible is At-Once More-Ancient
ηκειν εις ταυτον τω νω και το νοητον ειναι ομου πρεσβυτερον
than The Whole Hyparxis of The Wholes , which is also Secondary to The Light
της απασης υπαρξεως των ολων , ο εστι και δευτερον του φωτος
that Proceeds from The Good , and by Being Perfected by This Light
του προιοντος εκ του αγαθου , και τελειουμενον εκ τουτου
The Intelligible is Conjoined According to The Order of Self to The Self Good .
συναπτεται κατα την ταξιν αυτου προς το αυτο αγαθον .
For we must not say that The Intelligible is United to The First in the same way as
γαρ Ου φησομεν το νοητον ηνωσθαι τω πρωτω τον αυτον τροπον τε και
The Light , since on the one hand , The Light is Established in The Good through
το πως , αλλα μεν το ενιδρυσθαι τω αγαθω δια
The Unmediated Continuity in Relation to Self ; but on the other hand , The Intelligible
την αμωσως συνεχειαν προς αυτο , δε το
is Allotted a Share by Its Proximity to That through This Light ; since on the one hand ,
μεταλαγχανειν της γειτνιασεως προς εκεινο δια τουτο : επει μεν
The Light of The Sun is also Primarily of The Same-Nature , as The Perceptibles are
το φως ηλιακον καν πρωτως συμφυεται τοις αισθητοις
to *The Revolution* of The Sun , and *Self* is Led-up to The Center of The Whole Sphere
τη περιφορα του ηλιου , και αυτη ανηκται προς το κεντρον της ολης σφαιρας
and Subsists Everywhere about Self , since All Perceptible Natures gain *Their Likeness*
και υφισταται πανταχοθεν περι αυτο , δε παντα τα τυγχανει της ομοιοτητος
to The Sun through *This* , by Each being Filled by The Illumination
προς τον ηλιον δια τουτο , εκαστον πληρουμενον κατα της ελλαμψεως
of *The Nature* of The Idea-of-The-Sun Itself .
την φυσιν ηλιοειδους εαυτου .

Thus on the one hand , perhaps These Logos will be sufficient to Recall The Mind
ουν μεν Ην ταυτα ικανα αναμνησαι διανοιας
of Plato to Those who Love Contemplating The Truth , and to bring-to-Light that
του Πλατωνος τοις φιλοθεαμοσιν της αληθειας και αποφηναι
The Order of Intellect is Secondary to The Transcendent Superiority of The One .
την ταξιν του νου δευτεραν της εξηρημενης υπεροχης του ενος :
If on the other hand , one must recall The Self/Same Logos through many testimonies ,
ει δε καταδησασθαι το αυτο δια πλειονων μαρτυριων ,
then let us consider what the Elean Guest Determines about These in the **Sophist** (**243**D) .
σκεψωμεθα τινα ο Ελεατης ξενος διοριζεται περι τουτων εν τω Σοφιστη .
Surely then He says that it is Necessary that The Multitude of All The Beings ,
δη ουν Λεγει αναγκη το πληθος απαντων των οντων ,
whether They are Opposites or not , be suspended-from/depend-upon The One Being ,
ειτ' ουν οντων εναντιων και μη , εξαπτειν του ενος οντος ,

but that The One Self Being be suspended from The One Self .
P92 δε το εν αυτο ον του ενος .
And since when we call that which is Hot or Cold or at Rest or in Motion Being ,
Και γαρ οταν λεγωμεν το θερμον η το ψυχρον η την στασιν η την κινησιν ον ,
we do not Determine Each of These to be The Self-Same as Being .
ουχ προσαγορευομεν εκαστον τουτων αυτο ως ον :
For if Rest were Self , then Motion would not be Being ; or if Motion
γαρ ειτε η στασις ον αυτο , η κινησις αν ουκ ην ον : ειτε η κινησις
were such as Being , then Rest would not have a share of the name of Being .
ον τοιουτον , η στασις αν ουκ μετειληχειν της επωνυμιαςτου οντος .
Therefore it is clear that This Being has also Reached/Arrived to Rest and to Motion
Αλλα δηλον οτι τουτο το ειναι και εφηκει τη στασει και τη κινησει
and to All The Multitude of The Beings from The One Primary Being .
και παντι τω πληθει των οντων εξ του ενος πρωτως οντος .
Accordingly then This Self is The Cause of The Ousia to All
αρα δε τουτο Αυτο το αιτιον της ουσιας πασι
which is also *Being-Participated* by All The Others who *Participate* of This One ,
εστι και μετεχομενον υπο απαντων των αλλων μετειληφος του τουδε ενος ,
and through *This* not only is Self Being , but also One ,
και δια τουτο ου μονον εστιν ον αλλα και εν ,
and *not* just as Being Primarily Is , is Being in this way also Primarily One , and since
και ουχ ωσπερ ον πρωτως εστιν ουτως και πρωτως εν , και αλλα
on the one hand , Self Being *is not* Allotted That which Is According to Participation ;
μεν αυτο ον ου κεκληρωμενον το ειναι κατα μετοχην :
whereas on the other hand , Self is One According to Participation ;
δε εστι εν κατα μεθεξιν :
and on the one hand , through This Self Experiences The One ,
και μεν δια τουτο πεπονθε το εν ,
whereas on the other hand , Self is Primarily The Being .
δε εστι πρωτως το ον .
Now then if Plato duly-renders The Hyparxis to The One that “Is still” Beyond Being ,
τοινυν Ει ο Πλατων αποδισωσιν υπαρχον <το εν> του ετι επεκεινα οντος ,
surely then just as The Most Primary Self among The Wholes (**Parmenides 142**D)
δη καθαπερ το πρωτιστον *** εν τοις ολοις
is also hypothesized to Transcend The Beings ;
και υποτιθεσθαι εκβεβηκος των οντων :
(for Intellect is also The Primary Being by Nature) ;
γαρ νους ουσα και η πρωτιστη ον φυσις :
then in what way is The Being not Secondary to The One ,
δε πως το ον ου δευτερον του ενος
by Participating of That and through This Logos Self is Being Designated One ?
μετεχον εκεινου και δια τουτο προσαγορευομενον εν ?
And certainly in the *Philebus* (11C) Socrates clearly Points-out The Self
Και μην εν τω Φιληβω ο Σωκρατης σαφως επιδεικνυσι το αυτο
to Those who are Able to Recognize/Know The Wholes from The Parts ; that
τοις δυναμενοις γινωσκειν τα ολα εκ των μερων , ως

Accordingly , Intellect can not possess The Most Primary Order of The Self .
αρα ο νους αν ουκ εχοι τω πρωτιστω ταξιν την αυτην .
Thus indeed , by Investigating The Good of the Human Soul and Her Goal
γουν επιζητων Το αγαθον της ανθρωπινης ψυχης και το τελος
by Participating of which Good in every Way , Self will sufficiently ‘Reap The Fruits’
μετασχουσα ου πανταπασιν , αν ικανως εχοι καρπουμενη
of a Good-Daimon-State-of-Being that is Adapted to Her Nature , in the first place ,
ευδαιμονιαν την προσηκουσαν , τε πρωτον
Socrates does away with Pleasure from a Goal Such as This , and after This , Intellect ,
αποσκευαζεται την ηδονην τελους του τοιουτου , και μετα ταυτην τον νουν ,
since neither are Filled-Full with All The Elements of This Good (**Philebos 60**D) .
ως ουδε συμπεπληρωμενον πασι τοις στοιχειοις τουτον του αγαθου .
Now then if the intellect in us is also an image of The Primary Intellect ,
τοινυν Ει ο νους εν ημιν και εικων του πρωτου νου ,
and if The Good of The Whole of our Life is not *only* to be Defined according to This ,
και το αγαθον της απασης ημων ζωης εστιν ουκ μονον αφορισασθαι κατα τουτον ,
then how is it not also Necessary that The Cause of The Goods in Those Wholes
πως ουκ και αναγκη την αιτιαν των αγαθων εν εκενοις
be Established-Above Their Intellectual Perfection ?
υπεριδρυσθαι της νοερας τελειοτητος ;
For if The Primarily Good Subsisted According to The Whole of Intellect ,
γαρ Ει το πρωτως αγαθον ην κατα τον ολον νουν ,
then Every Other Self-Sufficiency and Innate Good would also be Present in us
απασι τοις αλλοις η αυταρκεια και το οικειον αγαθον αν και παρην ημιν
According to The Participation of Intellect .
κατα την μετουσιαν του νου .
Whereas on the one hand , our intellect is disconnected from The Good and is in need ,
Αλλ’ μεν ημετερος ο νους διεζευκται του αγαθου και εστιν ενδεης ,
and through this without-a-doubt self needs Pleasure in order to attain Human Perfection .
και δια τουτο δηπου και δειται της ηδονης προς την ανθρωπινην την τελειοτητα :
Indeed on the other hand , The Divine Intellect Always Participates of The Good and
γε δε ο θειος νους αει μετεχει του αγαθου και
Is United-together to Self and through This Self is Divine and The Idea-of-The-Good ,
συνηνωται προς αυτο και δια τουτο εστι θειος <και αγαθοειδης> ,
and on the one hand , Being The Idea-of-The-Good by The Communion of The Good ,
και μεν ων αγαθοειδης κατα την μετουσιαν του αγαθου ,
and on the other hand , Being Divine by being Suspended from The Primary Divinity .
δε θειος ως εξηρτημενος της πρωτης θεοτητος .
Now then The Self/Same Logos Determines that The Good Transcends
τοινυν Ο αυτος λογος αφοριζεται το αγαθον εξηρησθαι
The Primary Intellect and that The Good-Daimon-State-of-Being not only Arises
του πρωτιστου νου τε και την ευδαιμονιαν ου μονον
in The Intelligence , but also According to The All-Perfect Presence of The Good ;
κατα την νοησιν αλλα και κατα την παντελη παρουσιαν του αγαθου :
for The Intellectual Self Idea of The Energy falls-short-of-The-Mark
γαρ το νοερον αυτο ειδος της ενεργειας ελλιπες

in Relation to The Blessedness According to Self .
προς το μακαριον καθ’ αυτο .
And what need is there to spend much time in explaining ?
P93 Και τι δει διατριβειν πολλα λεγοντας ;
For take notice that **Parmenides** (**141**E) most clearly teaches us the Difference
γαρ τοι Ο Παρμενιδης αφεστατα αναδιδασκει ημας την διαφοροτητα
of The One in Relation to **The Ousia** and **The Being** ,
του ενος προς την ουσιαν και το ειναι ,
and because The One Transcends All Other Beings including The Ousia ;
και οτι το εν εξηρηται απαντων των αλλων τε και της ουσιας :
for he brings This to Light about The One at the end of The 1st Hypothesis ;
γαρ απε– τουτο –φησε του ενος επι τελει της πρωτης υποθεσεως :
since how can The Cause that also Transcends The Ousia According to
δε πως το αιτιαν και εξηρημενον της ουσιας κατα
The Supreme Summit of Self , not also ‘Be’ Beyond The Intellectual Order ?
υπεροχην ακραν , ουχι και εσται επεκεινα της νοερας ταξεως ;
For Intellect also belongs to Ousia . If then Rest and Motion are also in Intellect ,
γαρ ο νους και ουσια . Ει δε στασις και κινησις εστι και εν τω νω ,
whereas ***Parmenides*** demonstrates that The One Transcends (All) These ,
δε ο Παρμενιδης επιδεικνυσιν το εν εκβεβηκεναι τουτων ,
how then does he not *Self-Evidently* bring us to The Ineffable Cause of The Wholes
πως ουκ αυτοθεν εφιστησι ημας τη αρρητω αιτια των ολων
which ‘Is’ Prior to Every Intellect ?
προ παντος νου ;
And if Every Intellect Turns-About to Self , and is in Itself ,
Και ει πας νους εστραπται εις αυτον και εστι εν εαυτω ,
whereas since The One is shown to ‘Be’ (138A-B) Neither in Self , Nor in Another ,
δε το εν δεικνυται ον ουτε εν αυτω ουτε εν αλλω ,
how then can we still be led to think that Intellect is Th’Same as The First ?
πως ετι εις αξομεν τον νουν ταυτον τω πρωτω ;
Then in turn in what way will The One which is Prior to The Being
δε αυ Τινι το εν προ του οντος
also Differ from The One Being , which is we take-up in The 2nd Hypothesis ,
και διοισει του ενος οντος ,ο ελαμβανομεν κατα την δευτεραν υποθεσιν ,
if Intellect is the best , and The Primary Source of The Wholes ?
ει ο νους εστιν αριστον και [η] πρωτιστη αρχη των ολων ;
For The One Being Participates of The One ;
γαρ Το εν ον μετεχει του ενος :
whereas That which Participates is Secondary
δε το μετεχον δευτερον
to That which is being Participated .
του μετεχομενου .

Thus on the one hand , According to Plato , through These Logos we are Reminded ,
Αλλ’ μεν κατα Πλατωνα δια τουτων υπεμνησθη
that The One is More-Ancient than The Intellect and The Ousia ;
οτι το εν πρεσβυτερον του νου και της ουσιας :
whereas on the other hand , after These , one must bring to Mind , that since The One
δε μετα ταυτα , θεωρητεον , ει
is neither Intelligible nor Intellectual nor in any way Partakes of The Power of Being ,
εστιν ουτε νοητον ουτε νοερον ουθ’ ολως μετεχει της δυναμεως του οντος ,
what will be The Ways Leading us up to Self , and through what sort of Insights
τινες αν ειεν τροποι αναγωγης προς αυτο και δια ποιων επιβολων
will Plato Unfold/Reveal/Bring-to-Light to the Familiars of Himself
ο Πλατων εκφαινει τοις γνωριμοις εαυτου
The Ineffable and Unknown Superiority
την αρρητον και αγνωστον υπεροχην
According to The Power (**Republic 509**B) of The First .
κατα δυναμιν του πρωτου .
Now then on the one hand , I say that *at one time* He Reveals Self *through Analogy*
τοινυν μεν Λεγω ποτε μεν ενφανιζει αυτο δι’ αναλογιας
and through Her *Likeness* to Those that are Secondary , whereas on the other hand ,
και της ομοιοτητος των δευτερων , δε
at another time He Indicates The Transcendence and Beyond-ness of Self
ποτε επιδεικνυσιν το εξηρημενον και εκβεβηκος αυτου
from The Wholes of The of Beings *through Negations* .
αφ’ των ολων των οντων δια αποφασεων .
For on the one hand , in the *Republic* , He discloses The Ineffable Characteristic
γαρ μεν Εν Πολιτεια μεμηνυκεν την αφραστον ιδιοτητα
and Hyparxis of The Good , through The *Analogy* to The Sun ;
και υπαρξιν του αγαθου δια της αναλογιας προς τον ηλιον :
then in turn , in the *Parmenides* , He indicates The Difference
δε αυ εν τω Παρμενιδη ενεδειξατο την διαφοραν
of The One in Relation to All Those after Self , through *The Negations* .
του ενος προς παντα τα μετ’ αυτο δια των αποφασεων .
Thus it indeed appears to me that The Coming-to-Light from That of The Procession
δ’ Δοκει εμοιγε την εκφαινειν απ’ εκεινου την προοδον
of both All The Others and Prior to All The Other Divine Orders Arises According
τε απαντων των αλλων και προ των αλλων των θειων διακοσμων κατα
to Either One of The Ways ; for through This , Self Transcends All Those Produced
ετερον τον μεν των τροπων : γαρ δια τουτο εξηρηται παντων τωνπαραγομενων
by Self , because *Everywhere* , The Cause is Established-Above Those Kin that are
υπ’ αυτου , οτι πανταχου το αιτιον υπεριδρυται των οικειων
Brought-to-Completion ; and though This , Self is None of The All , since All Proceed
αποτελεσματων , και δια τουτο εστι ουδεν των παντων , οτι παντα προεληλυθεν
from Self ; for Self is *At Once* The Source of All The Beings and the non-Beings .
απ’ αυτου : γαρ εστι ομου αρχη των παντων , και των οντων και των μη οντων .

Then in turn , according to One of The Ways , He *Iconically-Represents*
δε αυ Κατα το ετερον απεικονιζεται
The Turning-About to Self of Those that have Proceeded ; for The Monad that is
την επιστροφην προς αυτο των προελθοντων γαρ την μονας
Analogous to The Good Subsists in Each Order of The Beings ; *Through The Likeness*
αναλογον τω αγαθω υπεστη καθ' εκαστην ταξιν των οντων : δια την ομοιοτητα
to That , *This* Being *in Relation to* The Whole Number Yoked-together with Self
προς εκεινο , τουτο ουσα προς τον ολον <αριθμον> συζυγον αυτης
which Th' Good has *in Relation to* All The Orders of The Gods ; since The Cause
ο ταγαθον εστι προς απασας τας διακοσμησεις των θεων : δε | αιτια
of This Likeness is *Entirely The Turning-About* of The Wholes to That .
P94 της ταυτης ομοιοτητος παντως η επιστροφη των ολων προς εκεινο .
Therefore , These also Proceed from That Source and are Turned-about to That ; and
ουν Ταυτ' και προεισιν εκειθεν και επεστραπται προς εκεινο : και
on the one hand , The Procession of All Reveals to us The Ascent to The First through
μεν η προοδος των παντων εξεφηνεν ημιν την ανοδον επι το πρωτον δια
The Negations , on the other hand , The Turning-About is through The Analogies .
των αποφασεων , δε η επιστροφη την δια των αναλογιων .
And let no one , by taking my negations to be privations despise/dishonor
Και μητε μηδεις τιθεμενος μοι τας αποφασεις ειναι στερησεις ατιμαζετω
such a way of The Logos , nor by defining The Sameness in The Logos' of The Analogy
τον τοιουτον τροπον των λογων, μητε αφοριζομενος ταυτοτητι εν λογων την αναλογιαν
and then The Logos in habits/conditions , try to slander This Anagogic Course
δε τους λογους εν σχεσεσιν επιχειρειτω διαβαλλειν ταυτην την αναγωγον πορειαν
to The Primary Source . For on the one hand , as it appears to me ,
επι την πρωτιστην αρχην . γαρ μεν , ως δοκουσιν εμοι ,
The Negations Extend Their Triple Characteristic into The Realities ;
Αι αποφασεις προτεινουσι τριπλην ιδιοτητα εν τοις πραγμασιν :
and at one time , by being More-Ideas-of-The-Source than The Affirmations ,
και ποτε μεν ουσαι αρχοειδεστεραι των καταφασεων ,
They are Productive and Perfective of The Offspring that Subsist from Selves ;
γεννητικαι και τελειωτικαι της απογεννησεως υφεστηκασι αυτων :
but at another time , They are Allotted The Order Co-ordinate to The Affirmations
ποτε δε εκληρωσαντο την ταξιν συστοιχον ταις καταφασεσιν
and at that time Affirmation is no more Venerable than Negation ; then in turn
και η καταφασις ουδεν μαλλον σεμνοτερα της αποφασεως : δε αυ
at another time , Negations are Allotted The Nature Subordinate to Affirmations
ποτε ελαχον φυσιν καταδεεστεραν των καταφασεων
and are nothing else than the lack/loss/deprivation of Those . And since Self Non-Being
και εισιν ουδεν αλλ' η στερησεις εκεινων . Και γαρ αυτο μη ον
with which there is also The Negation of The Beings , at one time when Self is Placed
παρ' ω το εστιν και η αποφασις των οντων μεν οτε τιθεμενοι
Beyond Being we say Self is The Cause and Provider of The Beings ; but at another time
επεκεινα του οντος λεγομεν εστι ως αιτιον και ως παρακτικον των οντων : οτε δε
we show that self is Yoked to The Being ; just as I think , the Elean Guest (**Sophist 258**B)
αποφαινομεθα συζυγον τω οντι καθαπερ οιμαι ο Ελεατης ξενος

shows that non-Being exists no less than Being , if it Lawful to say ;
επιδεικνυσιν το μη ον ουδεν ουδεν ελαττον του οντος , ει θεμις ειπειν :
then and at another time , we leave self as a deprivation of Being and a need of Being ;
δε οτε απολειπομεν αυτο στερησιν του οντος και εννδεες του οντος :
for according to This Way ,
γαρ κατα τον τουτον τροπον
we clearly call All Generation and Matter non-Being .
δηλαδη αποκαλουμεν και πασαν την γενεσιν και την υλην μη ον .
Therefore The Analogies are only taken-up for the sake of indicating The Likeness
δε Αι αναλογιαι μονον παραλαμβανονται δι' ενδειξιν της ομοιωσεως
of Those that are Secondary in Relation to That , and no logos nor Condition/Habit nor
των δευτερων προς εκεινο , και ουδεις ουτε λογος ουτε σχεσις ουτε
Commonness of The Primary Source with those after Self comes-to-Light from These .
κοινωνια της πρωτιστης αρχης προς τα μετ' αυτην αναφαινεται εκ τουτων .
For The Transcendent Nature of Self is not such as That which is beheld in The Second
γαρ το εξηρημενον αυτης ου οιον τοιουτον εστιν θεωρειται επι των δευτερων
and Third Orders ; since Th' Good Surpasses The Wholes in a Much Greater Way than
και τριτων διακοσμων , αλλα ταγαθον υπερεχει των ολων πολλω μειζονως η
Intellect Surpasses Those After Self , whether This Be The Demiurgic Intellect , or
ο νους των μετ' αυτον , ειτε ουτος ειη ο δημιουργικος νους ειτε
That of The Whole Kosmos , or A Certain Other Intellect among Those called Divine ;
του παντος κοσμου ειτε τις αλλος των προσαγορευομενων θειων :
since Every Intellect and Every God are Allotted That Pre-eminence that Descends
αλλα πας ο νους και πας θεος ελαχεν υπεροχην υφειμενην
to Subordinate Natures and of which Self is The Cause or The First in Relation to
προς τα καραδεεστερα και ων εστιν αιτιος η το πρωτον προς
Each of The Beings ; which Steps-Beyond/Excels All *In a Similar Way* , and does not
εκαστον των οντων , ο εκβεβηκε παντων ομοιως και ου
Excel some more , but others less ; for *in this way* we would introduce to self
των μεν μαλλον των δε ηττον : γαρ ουτω αν προσαγοιμεν αυτω
the condition of greater and less to secondary natures .
σχεσιν μειζω και ελαττω προς τα δευτερα .
Whereas on the one hand , That must be Preserved unconditionally in Relation to
δε μεν εκεινο Δει φυλαττειν ασχετον προς
All Secondary Natures and be *Similarly* Preserved Exempt from Wholes ,
παντα και ομοιως εξηρημενον αφ' ολων ,
whereas on the other hand , Some of The Other Natures are Nearer to That
δε τα μεν των αλλων εγγυτερον εκεινου
while others are more remote ; for Each One also Proceeds from That According to
τα δε πορρωτερον : γαρ εκαστον και προεισιν απ' εκεινου κατα
The Singular Cause since All are Produced and Turn-about to Self ;
μιαν αιτιαν τα παντα παραγοντος και επιστρεφεται προς αυτο
Some in One Way , Others in Another Way , while That Receives/Accepts
τα μεν αλλως τα δε αλλως , εκεινου επιδεχομενου
no condition/habit/state-of-being or commonness from Those After Self .
μηδεν σχεσιν η κοινωνιαν προς των μετ' αυτο .

Chapter 6 – ς

Therefore just as we say , The Way of The Indication of The One is Twofold ;
P95 ουν ωσπερ ειπομεν , ο τροπος της ενδειξεως του ενος Διττος :
for in turn , Plato again transmits to us The Twofold Names of This Ineffable Cause .
γαρ αυ ο Πλατων και παραδιδωσιν ημιν διττα ονοματα της ταυτης αρρητου αιτιας .
For on the one hand , in the **Republic** (**506**-**508**) , He Calls Self Th' Good , by Indicating
γαρ μεν Εν Πολιτεια αποκαλει ταγαθον επιδεικνυσιν
that Self Is also The Fountain of The Truth that Unites Intellect and The Intelligibles ;
αυτην και πηγην της αλεθειας της ενιζουσης νουν τε και τα νοητα :
on the other hand , in the **Parmenides** (**166**C) , He Names One The Source Such as This
δε εν Παρμενιδη επονομαζει εν την αρχην τοιουτον
and Brings-to-Light that Self Gives Subsistence to The Divine Unities/Onenesses .
και αποφαινει υποστατικην των θειων των εναδων .
Surely then in turn , One of These Names is The Image of The Procession of Wholes ,
δη ουν Παλιν το μεν των ονοματων εστιν εικων της προοδου των ολων ,
whereas The Other Name is The Image of Their Turning-About .
το δε της επιστροφης .
For on the one hand , by This Logos All Subsist and Proceed from The First ,
γαρ μεν Διοτι παντα υφισταται και προεισιν απο του πρωτου ,
by Referring The One to Self we Bring-to-Light that That is The Cause
φεροντες το εν επ' αυτο αποφαινιμεθα εκεινο αιτιον
of All Multitude and of Every Procession ; for from what other source
παντος πληθους και πασης προοδου : γαρ ποθεν αλλοθεν
could The Multitude be Brought-to-Light except from The One ?
εχει το πληθους εκφανσιν η εκ του ενος ;
On the other hand , by This Logos Those that Proceed from That are by Nature
δε Διοτι τα προελθοντα κατα φυσιν
Turned-About to That and Long for The Ineffable and Incomprehensible Hyparxis
επεστραπται προς εκεινο και ποθει την αρρητον και αληπτον υπαρξιν
of That , which Self we Designate Th' Good ; for what else is That which is Convertive
εκεινου , αυτο προσαγορευομεν ταγαθον : γαρ τι αλλο εστι το επιστρεπτικον
of All and which is Shot-forth to All The Beings as Desirable , except Th'Good ?
παντων και ο προβεβληται πασι τοις ουσιν ως εφετον , η ταγαθον ;
For All The Others Exist *In A Separate/Different Way* ,
γαρ παντα Τα αλλα εστι διηρημενως
and thus Some of The Beings are Honorable , while others are not ,
τοις μεν των οντων τιμια , τοις δε ου ,
and of those that are said to exist in any way , each longs for some , but avoids others ;
και των λεγομενων ειναι οπωσουν εκαστον ορεγεται των μεν , εκκλινει τα δε :
whereas The Good is The Common Desire/Goal for All The Beings ,
δε το αγαθον εστιν κοινη εφετον απαντων των οντων ,
and All Incline and Reach-Up to This according to The Nature of Selves ; since
και παντα νευει και ανατεινεται προς τουτο κατα την φυσιν αυτων : δε
The Desire of The Longing *Everywhere* exists in Relation to The Innate Desirable .
η εφεσις των εφιεμενων πανταχου εστι προς το οικειον εφετον .

Accordingly then The Good is That which Turns-About ,
αρα το αγαθον εστι το Επιστρεπτικον ,
while The One is That which Gives-Subsistence to All The Secondary Natures .
δε το εν υποστατικον απαντων των δευτερων .
And let no one suppose by This Logos of mine , that The Ineffable can be named ,
Και μητε υπολαβης δια τουτο μοι το αρρητον ονομαστον
nor that The Cause of All Union can be doubled . For *in this place* ,
μητε το αιτιον πασης ενωσεως διπλασιαζεσθαι . γαρ κανταυθα
we transfer some names to That , by Looking to That which is after Self ,
μεταφερομεν Τα μεν ονοματα επ’ εκεινο βλεποντες προς το μετ’ αυτο
and to The Processions from Self , or to The Circular Reversions to Self ,
και τας προοδους απ’ αυτου η προς κατα κυκλον επιστροφας προς αυτο ,
on the one hand , by The Logos that The Multitude Subsists from Self ,
μεν διοτι το πληθος υπεστη εξ αυτου ,
we are led to Address Self as The One ;
επαγοντες την προσηγοριαν αυτω του ενος ,
on the other hand , by The Logos that All are Turned-About to Self ,
δε διοτι παντα επιστρεφεται προς αυτο
even from as far as those that are the most obscure ,
και μεχρι των αμυδροτατων ,
we Designate Self as Th’Good .
προσονομαζοντες αυτο ταγαθον .
Accordingly then we also Recognize by Insight The Unknowable Nature of The First
αρα Και γινωσκειν επιβαλλομεθα το αγνωστον του πρωτου
by means of Those Beings that Proceed from Self and are Turned-about to Self ;
δια των προιοντων απ’ αυτου και επιστρεφομενων προς αυτο ,
we also attempt to Name The Ineffable *by means of* The Same/Selves/Beings .
και επιχειρουμεν ονομαζειν το αρρητον δια των αυτων .
But That is neither Recognizable by The Beings nor Expressible by any of The All ,
δε εκεινο Ουτε γνωστον τοις ουσιν ουτε ρητον ουδενι των παντων ,
since by Transcending All Knowledge and All Logos , and by Being Incomprehensible ,
αλλα εξηρημενον πασς γνωσεως και παντος λογου , και υπαρχον αληπτον ,
Self Produces from Self , All Knowledge and All that is Knowable and All Logos
παρηγαγε απ’ αυτου απασας γνωσεις τε και απαντα τα γνωστα και παντας λογους
and whatever can be Comprehended by Logos , According to The Singular Cause .
και οποσα περιληπτα λογω κατα μιαν αιτιαν .
Then The Unific Nature of That , that also Transcends All Separation
δε Το ενιαιον εκεινου το και εκβεβηκος πασης διαιρεσεως
Comes Forth to Light in Those After That *In A Dyadic Way ,* or rather
P96 προφαινεται εν τοις μετ’ εκεινο δυαδικως , δε μαλλον
In a Triadic Way ; for All Abide *and* Proceed *and* Turn-About to The One ;
τριαδικως . γαρ Παντα και μενει και προεισιν και επιστρεφεται προς το εν :
for Selves are also *United* to Self *At-Once* and are Subject *The Union* of Self
γαρ και ηνωται προς αυτο ομου και υφιεται της ενωσεως αυτου
which Transcends The Wholes , and by Longing for The Participation of That ;
εξηρημενης των ολων και εφιεται της μεταληψεως εκεινου :

and on the one hand , *The Union* Imparts an Abiding Pre-eminence to All
και μεν η ενωσις ενδιδωσι μονιμον υπεροχην απασι
Those that are Secondary that is also Inseparable from The Cause of Themselves ,
τοις δευτεροις και ανεκφοιτητον της αιτιας εαυτων ,
and on the other hand , *The Subjection* Defines The Procession of The Beings
δε η υφεσις αφοριζει την προοδον των οντων
and The Separation from The Imparticipable and Primary Unity ,
και την διακρισιν απο της αμεθεκτου και πρωτιστης εναδος ,
and *The Longing* Perfects The Turning-about of Those that Subsist
και η εφεσις τελειοι την επιστροφην των υποσταντων
and Their Circular-Inclination to The Ineffable .
και την ανακυκλησιν εις το αρρητον .
Accordingly then , of All Those that are also Always *United* to The First ,
αρα δε Παντων και αει ηνωμενων τω πρωτω ,
Some are *United* in a more remote way , but others are *United* in a closer way ,
των μεν πορρωτερον των δε εγγυτερον ,
and through *This Union* Receive Their Hyparxis and Their Share of The Good ,
και δια ταυτης της ενωσεως υποδεχομενων την υπαρξιν τε και την μοιραν του αγαθου ,
on the one hand , we have tried to make clear through Names
μεν επικεχειρηκαμεν δηλουν δι’ ονοματων
The Procession and The Turning-About of The Wholes ;
την προοδον και την επιστροφην των ολων :
whereas in regards to The Abiding Pre-eminence of Selves in The First ,
δε την μονιμον περιοχην αυτων εν τω πρωτω ,
if it is Lawful to say , and The Union of Selves with The Ineffable ,
ει θεμις ειπειν , και την ενωσιν προς την αρρητον ,
surely then inasmuch as Self is *also* Incomprehensible , nor Graspable by Knowledge
δη ατε αυτην υπαρχουσαν και αληπτον , ουτε ελειν δια γνωσεως
nor disclosed by Logos by Those who were Wise concerning The Divine ; since
ουτε μηνυειν δια λογου τοις ην σοφοις περι τα θεια : αλλ’
just as Self is Primarily Kept-Hidden in Inaccessible/Untrodden Sanctuaries , and
ωσπερ αυτο πρωτως αποκεκρυπται εν αβατοις και
Transcends All The Beings , surely then so also is The Union of All with Self
εξηρηται παντων των οντων , δη ουτω και εστι η ενωσις των παντων προς αυτο
Hidden and Ineffable and Unknowable to All ; for not Every Being
κρυφιος και αφραστος και αγνωστοις τοις πασιν : γαρ ου εκαστον των οντων
is United to Self by Insight , nor by The Energy of The Ousia ;
ενουται προς αυτο κατ’ επιβολην ουδε κατα την ενεργειαν της της ουσιας ,
since those that are without a share of Knowledge are also United to The First
επει τα αμοιρα γνωσεως και συνηνωται τω πρωτω
even those bereft of all energy still Participate According to The Conjunction
και τα εστερημενα πασης ενεργειας μετεχει κατα της συναφης
of The Order of selves with Self . Now then That which is Unknown in The Beings
την ταξιν αυτων προς αυτο . τοινυν Το υπαρχον αγνωστον το εν τοις ουσιν
According to Their Union with The First , we neither try to know , nor to reveal
κατα την ενωσιν προς το πρωτον , ουτε επιχειρουμεν γινωσκειν ουτε δηλουν

by names , since by being more able to Look to the Procession and Reversion of Selves ,
ονοματι , αλλ’μαλλον δυναμενοι βλεπειν εις την προοδον τε και την επιστροφην αυτων ,
on the one hand , we assign the first two Names as if They were Divine-Images
μεν προσαγομεν τω πρωτω δυο ονοματα καθαπερ αγαλματα
taken from Secondary Natures , on the other hand , we define The Two Ways of Ascent ;
λαβοντες απο των δευτερων , δε αφοριζομεν της δυο τριπους ανοδου ,
in One Way , by conjoining through Analogy The Familiarity with Th’ Good ,
τη μεν συναπτοντες δια αναλογιας της προσηγορια ταγαθου
in the Other Way , by conjoining through Negations The Being with The One .
τη δε δια των αποφασεων τον του ενος .
Surely then which Plato indicates in the *Republic* (508E) and calls The First Good ,
δη Ο ο Πλατων ενδεικνυμενος εν Πολιτεια και αποκαλει το πρωτον αγαθον
and at the same time He makes The Ascent to Self through Analogy ; whereas
και ομου ποιειται την αναγωγην επ’ αυτο δι αναλογιας , δε
in the **Parmenides** (**137**D) He Hypothesizes One-Self , by Revealing The Pre-Eminence
εν Παρμενιδη υποτιθεμενος αυτοεν δια εκφαινει την υπεροχην
of Self which Transcends The Beings , through Negative Conclusions .
αυτου εξηρημενην των οντων δια των αποφατικων συμπερασματων .
Now then , According to both Ways The First Steps-Beyond The Gnostic Powers and
τοινυν Κατ’ αμφοτερα το πρωτον εκβεβηκε των γνωστικων δυναμεων τε και
The Parts of The Logos ; but All The Others Provide us both The Cause of Knowledge
των μοριων του λογου : δε παντα τα αλλα παρεχεται ημιν την αιτιαν και της γνωσεως
and of Naming . And on the one hand , That Unifically Gives Subsistence to All The
P97 και της επωνυμιας . Και μεν το ενιαιως υφιστησι απασας τας
The Unions and The Hyparxes of Secondary Natures ; whereas on the other hand ,
τας ενωσεις και τας υπαρξεις των δευτερων , δε
Those After Self Separately Participate of The Cause . These also , just as we said ,
τα μετ’ αυτο διηρημενως μετεχει της αιτιας . ταυτα Και , ωσπερ ειρηται ,
become Multiplied , by Abiding and Proceeding and by Turning-About ;
πληθυεται μενοντα και προιοντα και επιστρεφοντα :
whereas The One is *At-Once* Perfectly Exempt
δε το εν ομου τελεως εξηρηται
from All The Prolific Processions and The Restorative Powers
απαντων των γονιμων προοδων και των επιστρεπτικων δυναμεων
including The Underlying Realities of The-Ideas-of-The-One in The Beings .
και των υποστασεων των ενοειδων εν τοις ουσιν .

Chapter 7 – ζ

What then on the one hand , are The Ways of The Instruction concerning The First ,
Τινες ουν μεν οι τροποι της διδασκαλιας περι του πρωτου ,
and through what Names does Plato endeavor to disclose Self ,
και δια ποιων ονοματων ο Πλατων επιχειρει μηνυειν αυτο ,
and from what Source -The Ineffable and Unknowable to All-
και ποθεν του αρρτου και αγνωστου τοις πασι
The Names and The Ways of This Indication have arisen is quite clear , I think ,
τα ονοματα τε και τους τροπους τουτης της δειξεως γεγονεναι καταφανες , οιμαι
by those preceding Logos ; on the other hand , if one should also Contemplate Each
δια τουτων : δε ει δει και θεωρησαι εκαστον
of The Doctrines about Self that are spread-about in The Logos' of Plato and
των δογματων περι αυτου διεσπαρμενων εν τοις λογοις Πλατωννικοις και
Refer/Bring/Lead Them to The Singular Knowledge of Theology , then prior to the others
αναγαγειν προς την μιαν επιστημην της θεολογιας , προ των αλλων
let us Consider , if you wish , as much as Socrates indicates there in
σκοπωμεν , ει βουλει , τα οσα του Σωκρατες ενδεικνυται εκεινος εν
The 6th Book of the **Republic** (**507**B-**509**D) , According to The Way mentioned before ,
τω εκτω της Πολιτειας κατα τον τροπον προειρημενον ,
and in what Way He Instructs through Analogy The Wonderful Superlative-Perfection
και οπως αναδιδασκει δια της αναλογιας την θαυμαστην υπερβολην
of The Good in Relation to All The Beings and The Summits of The Wholes .
του αγαθου προς παντα τα οντα και τας ακροτητας των ολων .
Now then on the one hand , first of all He Distinguishes The Beings from Each-Other ,
τοινυν μεν Πρωτον διιστησιν τα οντα απ' αλληλων ,
and Places Some as Intelligibles , but Others as Perceptibles , and on the one hand ,
και θεμενος τα μεν νοητα τα δε αισθητα , μεν
He Defines Knowledge as The Intuitive-Knowledge of The Intelligibles ,
αφοριζει επιστημην τη γνωσει των νοητων ,
while on the other hand , He Yokes-together Perception with Perceptibles ;
δε συζευγνυσι την αισθησιν τοις αισθητοις :
and thus All are Distinguished/Divided in Two Ways ,
και τα παντα διελων διχη ,
and then He Places One Transcendent Monad Over The Intelligible Multitude
τε εφιστησι μιαν εξηρημενην μοναδα τω νοητω πληθει
and The Second Monad Over The Perceptible Multitude
και δευτεραν μοναδα τω αισθητω
According to Its Likeness in Relation to That One ;
κατα την ομοιοτητα προς εκεινην
and He demonstrates that Each One of These Monads is Productive
και επιδεικνυσι εκατεραν τουτων των μοναδων γεννητικην
The One of Intelligible Light , The Other of Perceptible Light ;
την μεν νοητου φωτος την δε αισθητου :
and that by The One Intelligible Light it is Revealed that All Intelligibles
και τω μεν νοητω φωτι αποφαινει παντα νοητα

Possess The-Idea-of-God and The-Idea-of-The-Good ,
θεοειδη και αγαθοειδη
According to The Participation of The First God ;
κατα την μετουσιαν εκ του πρωτου θεου ,
but that by The Other Perceptible Light All Perceptible Natures
τω δε αισθητω παντα αισθητα
Possess The-Idea-of-The-Sun and The Resemblance to The One Monad
ηλιοειδη και παραπλησια τη μια μοναδι
According to The Perfection from The Sun .
κατα την τελειωσιν αφ’ ηλιου .
Then in turn in Relation to what has been said , on the one hand , He Suspends
δε αυ Προς τοις ειρημενοις , μεν εξαπτει
The Second Monad from The One that is King/Queen (**Par 143**A) in The Intelligible ;
την δευτεραν μοναδα της εν βασιλευουσης εν τω νοητω :
thus in this way All Reach-up to The Good both The First and The Last of The Beings ,
δε ουτως παντα ανατειναι εις το αγαθον τε τα πρωτα και τα εσχατα των οντων ,
I mean both Intelligibles and The Perceptibles .
λεγω τε τα νοητα και τα αισθητα .
And such a Way of The Restoration to The First appears to me to be The Best
Και ο τοιουτος τροπος της αναγωγης επι το πρωτον δοκει μοι ειναι αριστος
and is especially adapted to Theology ; on the one hand , by Joining-together All
και μαλιστα προσηκειν θεολογια : μεν συναγειν παντας
The Gods in The Kosmos into One Union and Suspend Selves from Their Near Monad ;
τους θεους εν τω κοσμω εις μιαν ενωσιν και εξαπτειν αυτοις της προσεχους μοναδος,
on the other hand , by Referring The Super-Kosmic Gods to The Intellectual Kingdom ;
δε επαναγειν τους υπερκοσμιους εις την νοερον βασιλειαν ,
then by Suspending The Intellectual Gods from The Intelligible Union ; then Immediately
δε εξαρταν τους νοερους της νοητης ενωσεως , δε ηδη
Refer The Intelligible Selves and All The Beings through These to The First .
P98 αναφερειν τους νοητους αυτους και παντα τα οντα δια τουτων επι το πρωτον .
For *just as* The Monad of The Kosmic is Super-Kosmic ,
γαρ Ως η μονας των εγκοσμιων υπερκοσμιος ,
and as The Monad of The Super-Kosmic is Intellectual
ως των υπερκοσμιων νοερα
and The Monad of The Intellectual is Intelligible ,
και των νοερων νοητη ,
so also it is Necessary that
ουτως και αναγκη
The Intelligibles be Primarily Suspended from The Monad Above The Intelligibles
τα νοητα πρωτως εξεχεσθαι μοναδος υπερ τα νοητα
and Be Perfected by That Monad ,
και τελειουσθαι παρ’ της εκεινης ,
and by Being Filled with Divinity , Illuminate The Secondary with The Intelligible Light;
και πληρουμενα θεοτητος , καταλαμπειν τα δευτερα τω νοητω φωτι :
since on the one hand , Intellectuals Benefit by Deriving Their Being from Intelligibles ,
δε μεν τα νοερα απολαυοντα του ειναι παρα των νοητων

but on the other hand , Benefit by Deriving Their Good
δε του αγαθου
and Their Hyparxis of The-Idea-of-One from The First Cause ,
και της υπαρξεως ενοειδους εκ της πρωτης αιτιας ,
to Hold-together The Super-Kosmic with The Intellectual Light ; then
συνεχειν τα υπερκοσμια τω νοερω φωτι : δε
by The Self Genera of The Gods Prior to The Kosmos Receiving The Pure Intellect
τα αυτα γενη των θεων προ του κοσμου υποδεχομενα καθαρον νουν
from The Intellectual Gods , but The Intelligible Light from The Intelligible Gods
εκ των νοερων δε νοητον φως απο των νοητων
but The Unific Light from The Father of The Wholes , then to Send The Illumination
δε το ενιαιον απο του πατρος των ολων , εκπεμπειν ελλαμψιν
of The Light from Themselves into This Apparent/Perceptible/Visible Kosmos ;
του φωτος παρ’ εαυτοις εις τονδε εμφανη τον κοσμον :
and by This Logos The Sun , Is The Summit of Kosmic Beings and by Proceeding from
και δια τουτο τον ηλιον , οντα ακροτητα των εγκοσμιων και προελθοντα απο
The Ethereal Depths , Imparting Supernatural Perfection to Visible Natures
των Αιθεριων βυθων , μεταδιδοναι υπερφυους τελειοτητος τοις ορατοις
and Makes These *as much as possible* Like The Super-Heavenly Kosmos’ .
και ποιειν ταυτα και κατα δυναμιν προσομοια τοις υπερουρανιοις κοσμοις .
Thus on the one hand , we shall examine These again in much detail later-on (**Book 6**.12) ;
ουν μεν εξετασομεν Ταυτα και δια πλειονων υστερον εις :
whereas in turn , the present Logos Suspends All from The Good and The First Unity
δε αυ ο παρων λογος εξηψεν παντα του αγαθου και της πρωτιστης εναδος
in the way mentioned . For if on the one hand , The Sun Conjoins All The Perceptibles ,
τον τροπον ειρημενον . γαρ Ει μεν ο ηλιος συνεχει απαν το αισθητον ,
whereas on the other hand , The Good Produces and Perfects All The Intelligible ,
δε το αγαθον παραγει και τελειοι απαν το νοητον ,
while The Second Monad of These is Designated The Offspring of The Good ,
δε η δευτερα μονας τουτων προσειρηται εγκονος του αγαθου ,
and by this Logos Self also Makes The Perceptible Brilliant and Adorned with Order
και δια τουτο αυτη και το αισθητον απολαμπρυνει και διακοσμει
and Filled with Every Good , surely since Self Imitates The First-Born Cause of Herself ,
και πληροι των αγαθων , δη οτι μιμειται την προγονον αιτιαν εαυτης ,
in this way , All will Participate of The Good , and All will Reach-Up
ουτως παντα αν μετεχοι του αγαθου και ανατεινοιτο
to This Singular Source ; on the one hand , The Intelligibles and
προς ταυτην μιαν αρχην , μεν τα νοητα και
The Most Divine of The Beings will Participate Without-A-Medium ,
τα θειοτατα των οντων αμεσως
on the other hand , The Perceptibles will Participate through The Monad of Themselves .
δε τα αισθητα δια της μοναδος εαυτων .
Now then , in yet another way ,
τοινυν καθ’ Ετι ετερον τροπον
Plato Leads us by this Analysis to The First .
ο Πλατων υφηγειται ημιν εν τουτοις την αναλυσιν επι το πρωτον.

For He Suspends All The Multitudes in The Kosmos from The Intelligible Monads ,
γαρ εξαπτει Παντα τα πληθη εν τω κοσμω νοητων μοναδων ,
such as for example , All Those that are Beautiful from The Self-Beauty
οιον μεν παντα τα καλα του αυτοκαλου
then All Those that are Good from The Self-Good ,
δε παντα τα αγαθα του αυτοαγαθου
then in turn All Those that are Equal from The Self-Equal ;
δε αυ τα ισα του αυτοισου :
and He Places The Latter as Intelligibles , but The Former as Perceptibles
και θεμενος τα μεν νοητα τα δε αισθητα
(whereas The Summits of Selves are Uniformly Established in The Intelligibles) ,
(δε αι ακροτητες αυτων μονοειδως ιδρυνται εν τοις νοητοις) ,
then in turn from These Intelligible Ideas He thinks it Proper to Ascend Higher ,
παλιν απο τουτων των νοητων ειδων αξιοι επαναβαινειν ,
and by Venerating in a Greater Way The Goodness Beyond The Intelligibles ,
και σεβομενους μειζονως την αγαθοτατα την επεκεινα των νοητων ,
He Understands that All The Intelligibles and The Monads in Selves both Exist and
υπολαμβανειν παντα τα νοητα και τας μοναδας εν αυτοις και ειναι και
are Perfected Through That , for *just as* we refer The Perceptible Multitude to
τελειουσθαι δι’ εκεινην : γαρ ωσπερ αναγομεν το αισθητον πληθος εις
The Monad that is Un-Coordinated with The Perceptibles , and through This Monad
μοναδα ασυντακτον τοις αισθητοις , και δια ταυτην
we think it Proper that This also has to Be The Underlying-Reality ,
P99 αξιουμεν τουτο (neuter) και εχειν την υποστασιν ,
so also is it Necessary to refer The Intelligible Multitude to Another Cause
ουτως αναγκη αναφερειν το νοητον εις αλλην αιτιαν
that is *not* Numbered-together with The Intelligibles ,
μη συναριθμουμενην τοις νοητοις ,
from which These are also Allotted Their Ousia and Their Divine Hyparxis .
αφ’ ης ταυτα και ελαχε την ουσιαν τε και την θειαν υπαρξιν .
Surely then let no one think that Plato Hypothesizes One Order of The Self of The Good
δη Μη τις οιεσθω τον Πλατωνα υποτιθεσθαι εν ταξιν την αυτην του αγαθου
among The Intelligible Ideas that is also Prior to The Intelligibles (**Parmenides** 142C-D) .
τοις νοητοις ειδεσι τε και προ των νοητων .
Since on the one hand , The Good that Is Co-ordinated with The Beauty , must be
Αλλα μεν το αγαθον το ον συντεταγμενον τω καλω , υπο–
taken In-The-Way-Of-Ousia and as A Certain One of The Ideas in The Intelligibles ;
–λαμβανετω ουσιωδες και τι εν των ειδων των εν τοις νοητοις :
since on the other hand , The Primary Good , in which the Article is Conjoined with
δε το πρωτιστον το αγαθον , ο και συνενιζοντες
the Noun , we are accustomed to call Th’Good , must be placed as Super-Ousian
τουνομα ειωθαμεν αποκαλειν ταγαθον , τιθεσθω υπερουσιον
and as More-Excellent than All The Beings both in Dignity and Power (**Rep** 509B) ;
και προεχον απαντων των οντων τε πρεσβεια και δυναμει .
And since on the one hand , when Socrates makes Distinctions concerning
και Επει μεν ο Σωκρατης διοριζομενος περι

The Beautiful and The Good , He speaks in this way (**Rep 507**B);
του καλου και αγαθου φησι ουτωσι πως :
“Surely then we have also spoken about Beauty and The Self-Good ,
δη Και καλον και αυτοαγαθον ,
and in this way concerning All which at one time we rightly set-down as Many ,
και ουτως περι παντων α τοτε καλως ετιθεμεν πολλα ,
now again in turn we set-down Each Idea as Being One ,
παλιν αυ τιθεντες εκαστου ιδεαν ως ουσγς μιας ,
by Designating Each According to That which Each Is” ,
προσαγορευομεν εκαστον κατ’ ο εστιν :
and through These Logos He Leads us Up from Beautiful and Good Perceptibles ,
και δια τουτων ημας αναγαγων απο των καλων τε και αγαθων αισθητων
and Wholly , from those that are Participating and Subsist in Others and are Multiplied ,
και ολως των μετεχομενων και οντων εν αλλοις και πεπληθυσμενων
to The Intelligible Self Unities of The Beings and The Most-Primary Ousias , and from
επ’ τας νοητας αυτας ενεδας των οντων και τας πρωτιστας ουσιας , απο
These in turn , he follows after The Transcendent Cause of All Those that are Beautiful
τουτων αυθις μετεισιν επι την εξηρημενην αιτιαν παντων των καλων
and Those that are Good . For on the one hand , among The Ideas , The Self-Beauty
και των αγαθων . γαρ μεν Εν τοις ειδεσι το αυτοκαλον
is The Leader of The Many Beauties , and The Self-Good , of The Many Goods ,
εξηγειται των πολλων καλων και το αυτοαγαθον των πολλων αγαθων
and Each Idea Gives-Subsistence only to Those that are Like/Similar ;
και εκατερον υποστατικον μονον των εστι ομοιων :
while The Most-Primary Good is not only The Cause of All Goods , but also
δε το πρωτιστον αγαθον εστιν ου μονον αιτιον των αγαθων , αλλα και
in a Similar Way of All Beauties , just as Plato elsewhere says (**2nd Letter 312**E) ;
ομοιως των καλων , ωσπερ και ο Πλατων εν αλλοις εφη :
“And All Exist for the Sake of That and That is The Cause of All Beauties .”
Και παντα ενεκα εκεινου και εκεινο αιτιον παντων καλων .
And since in turn in relation to what has been said , on the one hand , as Self Socrates
Και γαρ αυ προς τοις ειρημενοις , μεν ως ο αυτος Σωκρατης
instructs ; The Good that is in The Ideas is Intelligible and Knowable , on the other hand ,
αναδιδασκει , το αγαθον το εν τοις ειδεσι εστιν νοητον και γνωστον , δε
The Good Prior to The Ideas is Beyond The Beings and Established-Beyond All
το προ των ειδων επεκεινα των οντων και υπεριδρυμενον απασης
Knowledge ; and The Former is Productive of Perfection In-The-Way-of-Ousia ;
γνωσεως : και το μεν εστι παρεκτικον τελειοτητος ουσιωδους ,
while The Latter is Productive of The Goods for The Divine Selves ,
το δε ειναι χορηγει το αγαθοις τοις θεοις αυτοις ,
insofar as Selves are Gods , and is Productive of The Goods which are Prior to Ousia .
καθοσον εισι θεοι , και γεννητικον των αγαθων εστιν προουσιων .
Now then when Socrates Names The First Good from The Name of The Idea ,
τοι νυν οταν ο Σωκρατης προσονομαζη το πρωτον το αγαθον εκ του ονοματος της ιδεας,
we must not immediately understand that He calls Self The Intelligible Goodness ;
Μη μηδε ευθυς υπολαβωμεν λεγειν αυτον την νοητην αγαθοτητα :

but *by Seeing that* Self is Superior to Every Logos and Name , we allow/assent/agree
αλλ' επειδη κρειττον παντος λογου και ονοματος , συγχωρωμεν
that Self is The Cause of All Those that are Beautiful and Good ,
αυτω το αιτιον παντων των καλων και αγαθων ,
by transferring Names to That through Those that are proximately Filled from Self ;
μεταφερειν τας επωνυμιας επ' εκεινο δια των προσεχως πληρουμενων απ' αυτου :
for I think that Self/Socrates is also indicating This in All His Logos' about The Good ;
γαρ οιμαι αυτος και ενδεικνυμενος τουτο εφ' απασι τοις λογοις περι του αγαθου ,
that Self Is Beyond Knowledge and All that is Knowable including Ousia and Being ,
αυτο ειναι επεκεινα γνωσεως και των γινωσκομενων και ουσιας και του οντος
According to The Indication of The Analogy in Relation to The Sun .
P100 κατα την αποδεικνυσιν αναλογιαν προς τον ηλιον .
And surely then , Socrates has made us *Grasp-Together* in A Certain Marvelous Way
Και δη πεποιηται ημιν συνηρημενην τινα θαυμαστον τροπον
The Comprehension of The Negations of The One in the *Parmenides* ; for
περιληψιν των αποφασεων περι του ενος εν τω Παρμενιδη : γαρ
The Conclusion that Th'Good is neither Truth nor Ousia nor Intellect nor Knowledge ,
το ταγαθον ειναι μητε αληθειαν μητε ουσια μητε νουν μητε επιστημην ,
At-Once Separates Self
ομου εξαιρει αυτο
on the one hand , from The Super-Ousian Unities and from Every Genus of The Gods ,
μεν των υπερουσιων εναδων και παντος του γενους των θεων ,
and *At-Once* on the other hand , from All The Intellectual and Intelligible Orders ,
ομου δε των νοερων και νοητων διακοσμων ,
then in turn *At-Once* , from Every Psychical Underlying-Reality ;
δε ομου απασης ψυχικης της υποστασεως :
but These are also Those which are removed from The Source of The Wholes
δε ταυτα εστιν α αφαιρει της αρχης των ολων
through The First Hypothesis .
δια της πρωτης υποθεσεως
Then certainly , when He Celebrates (**Rep 518**C) The Leader of The Most-Brilliant
Αλλα μην οταν ανυμνη το ηγεμονουν του φανοτατον
Being of The Divine Goods , He does not name Self *as if* Participating of
οντος των θειων αγαθων , ουδε επονομαζει αυτο ως μετεχον
The Most Brilliant Light (for The Most-Primary Light Proceeds from Self to
φανοτατον φωτος (γαρ το πρωτιστον φως προεισιν απ' αυτου εις
The Intelligibles and Intellect) , but *by Being* The Cause of The Light that is *Everywhere*
τα νοητα και τον νουν) , αλλ' ως αιτιον του φωτος πανταχου
and *by Being* The Fountain of Every Intelligible or Intellectual or Kosmic Deity .
και ως πηγην απασης της νοητης η νοερας η περικοσμιου θεοτητος .
For This Light is nothing else than Participation/Communion of The Divine Hyparxis ;
γαρ το φως εστι Ουδεν αλλο η μετουσια της θειας υπαρξεως :
for just as All Come-to-Be The Idea-of-The-Good by Participating of Th' Good
γαρ ως παντα γινεται αγαθοειδη μεταλαμβανοντα ταγαθου
and are Filled with The Illumination Proceeding from That Source ,
και πληρουμενα της ελλαμψεως προιουσης εκειθεν ,

so also are The Primary Beings also Accordingly The-Idea-of-God ,
ουτως και τα πρωτως οντα και αρα θεοειδη ,
just as it is said that ,The Intelligible and The Intellectual Gods are Perfected
ωσπερ λεγεται , τα νοητα τε και τα νοερα θεια αποτελειται
Through The Communion/Participation of The Divine .
δια την μετουσιαν του θεου .
Surely then in Relation to all that has been said , on the one hand , we shall Preserve
δη Προς απαντα τα ειρημενα μεν φυλαττομεν
The Transcendent Superiority of Th'Good
την εξηρημενην υπεροχην ταγαθου
by Looking in Relation to All The Beings and The Divine Orders ;
βλεποντες προς παντα τα οντα και τους θειους δισκοσμους
whereas in turn , we must grant that there Subsists The Monad Analogous to That
δε αυ συγξωρωμεν υφεσταναι την μοναδα αναλογον εκεινω
in Each Order of The Beings - not only in Perceptibles , as Plato says of The Sun -
εν εκαστη ταξει των οντων, μη μονον εν τοις αισθντοις , ωσπερ Πλατων φησιν τον ηλιον,
but even in Super-Kosmic Natures and even Prior to These
αλλα καν τοις υπερκοσμιοις καν προ τοις
The Generation of Those Gods Appointed from Th'Good .
γενεσιν τουτων των θεων διατεταγμενοις εκ ταγαθου .
For it is clear that Those that are Nearer to The First Cause Participate More of That
γαρ Δηλον οτι τα εγγυτερω της πρωτης αιτιας μετεχοντα μαλλον εκεινης
and are in some way More-Like in Relation to Self ;
και εστι πως ομοιοτερα προς αυτην :
and *just as* That Is The Cause of All The Beings , surely then *so also do* Selves
και ωσπερ εκεινη εστιν αιτια παντων των οντων , δη ουτω και αυτα
Pre-Establish Monads that are Leaders of The More-Partial Orders ;
προεστησατο μοναδας ηγεμονικας των μερικωτερων διακοσμων :
and on the one hand , The Multitudes are Arranged-under Their Monads ;
και μεν τα πληθη υποταττει ταις μονασιν ,
whereas in turn , All The Monads Reach-Up to The Transcendent Source of Wholes
δε αυ απασας τας μοναδας ανατεινει εις την εξηρημενην αρχην των ολων
and Subsist in A Singular Way about That .
και υφιστησι μονοειδως περι εκεινην .
Now then in the following way The Theological Knowledge of The Divine Orders
τοινυν επομενως την θεολογικην επιστημην ταις θειαις ταξεσιν
must be Surpassing , Unmingled and have no dealings with Any of The Others
Δει υπερβαλλουσας αμιγες και μη– επιπλεκομενας –δεν των αλλων
and that our Conceptions about Self be Thoroughly-Cleared ,
και τας εννοιας περι αυτης ανακαπαιρεσθαι ,
and on the one hand , we must Contemplate All Secondary Natures as Subsisting
και μεν θεωρειν παντα τα δευτερα υφισταμενα
According to That and Perfected about That ; whereas on the other hand ,
κατ' εκεινην και τελειουμενα περι εκεινην , δε
we must Hypothesize Self as Subsisting-Above All The Monads in The Beings
υποτιθεσθαι αυτην υπερεχουσαν πασων των μοναδων εν τοις ουσι

According to Her Singular Exorbitant/Hyperbolic Simplicity ,
κατα μιαν υπερβολην απλοτητος
and by Being Unifically Arranged-Prior to The Orders of Wholes ;
και ενιαιως προτεταγμενην των δισκοσμων ολων :
for *just as* The Divine Selves Thoroughly-Mutually-Dispose The Order in Selves ,
γαρ ως οι θεοι αυτοι διεθεσμοθετησαν την ταξιν εν αυτοις ,
so also must The Truth about Selves which Precedes The Causes of The Beings
ουτω και δει την αληθειαν περι αυτων προηγουμενα τα αιτια των οντων
including The Second and Third Offspring from These be Definitely-Distinguished .
P101 τε και τα δευτερα και τριτα απογεννωμενα απο τουτων διοριζεσθαι .
Now then The Singular Self Truth concerning The Primary Source also Possesses
τοινυν Μια αυτη αληθεια περι της πρωτης αρχης και εχουσα
in-an-Exceptional-Way One Logos Conformable to The Platonic Hypotheses ;
διαφεροντως ενα λογον αρεσκοντα ταις Πλατωνικαις υποθεσεσιν ,
that Accordingly This Source Subsists-Prior to The Orders of Wholes in The Gods
ως αρα προυπαρχει των διακοσμων ολων εν θεοις
and Gives-Subsistence to The Ousia of Idea-of-The-Good of The Gods ,
και υφιστησι την ουσιαν αγαθοειδη των θεων ,
and that This Source is The Fountain of The Super-Ousian Goodness ,
και ως εστι πηγη της υπερουσιου αγαθοτητος ,
and that All Those after Self Reach-up to Self to be Filled with Goods ,
και οτι παντα τα μετ αυτην ανατεινομενα προς αυτην πληρουται των αγαθων ,
and are United to Self in an Ineffable way and Subsist In-One-Ideal-Way about Self .
και ενουται προς αυτην αρρητον τροπον και υφεστηκε ενοειδως περι αυτην .
For The Unific Nature of Self is *not* unprolific ,
γαρ Το ενιαιον αυτης εστιν ουκ αγονον ,
since Self is Generative of The Wholes by as much more as Self Pre-Establishes
αλλα γεννητικον των ολων τοσουτω μαλλον οσω προεστησατο
Her Union Exempt from Those that are given Subsistence .
ενωσιν εξηρημενην των υφισταμενων :
Nor does The Prolificness of Self refer to multitude and division ;
ουδε το γονιμον αυτης αποφερεται εις πληθος και διαιρεσιν ,
Since Self Remains Hidden-away in Inaccessible/Untrodden Places ;
δε μενει αποκεκρυμμενον εν αβατοις ,
since even in Those after Self , we Everywhere see that The Perfect Longs to Produce
επει καν τοις μετ' αυτην πανταχη ορωμεν το τελειον εφιεμενον γενναν
and that The Full also hurries to Impart Its Fullness to Others .
και το πληρες και σπευδον μεταδιδοναι της πληρωσεως αλλοις .
Surely then That which Comprehends in One Logos All Perfections and which is not
δη ουν το συνεχον εν ενι πασας τας τελειοτητας και ο εστιν μη
A Certain Good but The Self-Good and Super-full (if this can be said) ,
τι αγαθον αλλ' το αυτοαγαθον και υπερπληρες , ει οιον τε φαναι ,
will in a Much Greater Way be Productive of The Wholes and by Being
Πολλω μειζονως εσται γεννητικον των ολων και
The Underlying-Reality of Selves ; Producing All by being Exempt from All
υποστατικον αυτων , παραγον τα παντα τω εξηρησθαι των παντων

and Similarly , by Being Imparticipable ; Producing The First and Last of The Beings .
και ομοιως τω ειναι αμεθεκτον απογεννων τα πρωτα τε και τα εσχατα των οντων .
However do not suppose that This Production and Procession is Shot-Forth
Αλλα μητε υπολαβης ταυτην την γενεσιν και την προοδον προβαλλεσθαι
by The Good being moved nor multiplied nor by having a generative power
του αγαθου κινουμενου μητε πληθυομενου μητε εχοντος γεννητικην δυναμιν
nor by energizing ; for all these are secondary to The Singularity of The First .
μητε ενεργουντος : γαρ παντα ταυτα εστι δευτερα της μονοσεως του πρωτου .
For if The Good were moved , then Self will not be Good ; for if The Self-Good
γαρ Ειτε το αγαθον κινειται , ουκ εσται αγαθον : γαρ ει το αυτοαγαθον
-which is nothing else besides- were moved , self would depart from Goodness .
ο εστιν μηδεν αλλο και , κινοιτο , εκστησεται της αγαθοτητος :
Then in what way can That be Productive of The Beings through Goodness ,
ουν πως το παρακτικον των οντων δι’ αγαθοτητα ,
if The Self that Produces The Wholes will be shown to be deprived of The Good ?
τω αυτω παραγειν τα ολα αναφανησεται στερομενον του αγαθου ;
Or if The Good is multiplied , through some weakness , then there will be a procession
Ειτε πληθυεται δι’ ασθενειαν εσται προοδος
of the wholes through some subjection , but not by The Presence of The Goodness ;
των ολων δι’ υφεσιν αλλ’ ου περιουσιαν της αγαθοτητος :
for That which Arises in The Begotten/Product by The Innate Superiority of Self ,
γαρ το εξισταμενον εν τω γενναν της οικειας υπεροχης ,
hurries to Adorn those that are inferior , *but not* by The Prolific Perfection of Self ,
σπευδει κοσμειν τα χειρονα , ου δια γονιμον τελειοτητα
but through a diminution/subjection and lack/need of The Power of Itself .
αλλα δι’ υφεσιν και ενδειαν της δυναμρεως εαυτου
And if The Good Produces All by *Using* Power ,
Ειτε παραγει τα παντα χρωμενον δυναμει
then there will be a loss of The Goodness about Self ,
εσται ελαττωσις της αγαθοτητος περι αυτο ,
For Self will be Two , Good and Power , and not One .
γαρ αν ειη δυο , αγαθον και δυναμις , και ουχ εν :
And if on the one hand , Self is in need of Her Power ,
και ει μεν δειται της δυναμεως ,
then That which is Primarily Good will be in need ,
το πρωτως αγαθον αν ειη ενδεες ,
but if Th’ Good Self Is Quite-Sufficient for The Perfection of Those Produced
δε ει ταγαθον το αυτο ειναι εξαρκει προς την τελειοτητα των παραγομενων
and for The Fullness of All , then why do we assume The Power as an additional part ?
και προς την πληρωσιν των παντων, τι λαμβανομεν την δυναμιν εν προσθηκης μοιρα;
For any addition in The Gods implies Their Removal from Their Transcendent Unions .
γαρ Αι προσθεσεις εν τοις θεοις εισι αφαιρεσεις των υπερεχουσαν ενωσεων .
Therefore let *Only* , Th’Good be Prior to both Power and Prior to Energy ;
ουν εστω Μονον ταγαθον προ το και δυναμεως και προ ενεργειας :
For All Energy is The Offspring of Power .
γαρ πασα ενεργεια εστιν εγκονος δυναμεως .

Therefore neither does That Give Subsistence to All , through Energy by energizing ,
P102 ουν Ουτ’ εκεινου υφεστηκεν παντα κατ’ ενεργειαν ενεργουντος ,
nor by That being in need of power , are All Filled with Powers ,
ουτε δεομενου δυναμεως παντα πληρη δυναμεων ,
nor by That being multiplied , do All Participate of The Good ,
ουτε πληθυομενου παντα μετειληφεν του αγαθου ,
nor by That being moved , do All Those Present Benefit of The First .
ουτε κινουμενου , παντα παροντος απολαυει του πρωτου .
For Th’Good Precedes
γαρ ταγαθον προηγειται
All Powers and All Energies and Every Multitude and Motion ;
Πασων δυναμεων και πασων ενεργειων και παντος πληθους και κινησεως ,
since Each One of These also refers to The Good as in Relation to The End .
επει εκαστον τουτων και αναφερεται προς το αγαθον ως προς τελος .
Surely then The Good is The Most Final of All The Ends/Goals/Aims/Designs/Objects ,
δη Το τελικωτατον απαντων των τελειων
and The Very Center/Core of All The Desirable Wholes
και το κεντρον των εφετων ολων
since on the one hand , All Those that are Wholly Desirable ,
μεν τα εφετα
Impart/Provide/Produce The Goal for The Secondary Beings ;
χορηγουν τελη τοις δευτεροις ,
whereas on the other hand , The Self which Pre-subsists Un-circumscribed by All
δε αυτο προυπαρχον απεριγραφον τοις πασι
is The First Good .
εστιν το πρωτον αγαθον .

Chapter 8 – η

Surely then after These Logos , let us in turn take-up the conceptions
δη Αλλα μετα ταυτα αντιλαβωμεθα των εννοιων
about The Primary Source in The **2nd** Letter (312D) to Dionysius , and Contemplate
περι της πρωτης αρχης εν τη επιστολη προς Διονυσιον και θεωρησωμεν
The Way in which Plato Celebrates The Ineffable and Exorbitant Beyondness of Self .
οπως οσην υμνει την αρρητον και υπερβολην αμηχανον αυτης .
But perhaps someone (Amelius?) may be displeased with us for rashly dragging
δ' Ταχα τις αν δυσχερανειεν ημιν ως προχειρως ελκουσαν
the conclusions of Plato to the hypotheses of ourselves , and they will say that
τα του Πλατωνος επι τας υποθεσεις εαυτων , και φησει
"All The Three Kings are Intellectual Gods , since Plato will not
παντας τους τρεις βασιλεας ειναι νοερους θεους , δε ουδε
think it is fitting to co-arrange nor to con-numerate The Good with Secondary Natures ;
αξιωσει συνταττειν ουδε συναριθμειν το αγαθον τοις δευτεροις :
for surely then such a con-numeration is not deserving of The Transcendent Superiority
γαρ δη τοιαυτην την συναριθμησιν ειναι ου επαξιαν της εξηρημενης υπεροχης
of Self in Relation to The Others , nor does Th' Good in any way Help to Complete
αυτου προς τους αλλους , ουδε ειναι ταγαθον ολως συμπληρωσιν συντελειν
A Triad as The First in Relation to Another Second and Third Cause along with
εις τριαδος ως πρωτον προς αλλο δευτερον η τριτον αιτιον μετ'
Other Natures ; since That Prepossesses Every Triad and Every Number
αλλων : αλλα εκεινο προεχειν πασης τριαδος και παντος αριθμου
in a much Greater Way than The Intelligible Gods Prepossess The Intellectual Gods .
μειζονως η τους νοητους θεους των νοερων .
How then can we at once con-numerate That which Transcends All Divine Numbers
Πως ουν ομου συναριθμουμεν το εξηρημενον παντων των θειων αριθμων
with The Other Kings , and co-arrange One as The First ,
τοις αλλοις βασιλευσι και επισυναπτομεν τον μεν πρωτον
Another One as The Second , and Another One as The Third ?
δε τον δευτερον δε τον τριτον ;
Then others may also make many other claims that indicate
δ' εχοι αν και λεγειν Πολλα αλλα ενδεικνυμενος
The Superiority of The Primary Source in Relation to All The Divine ;
της υπεροχης της πρωτης αρχης προς παν το θειον :
and surely then anyone who also explains The Logos in such a way will be
και δη και εξηγητης των λογων τοιουτων εσται
especially in accord with us , who say that Th' Good is Impartipable and Steps-Beyond
διαφεροντως ημιν , οι φαμεν ταγαθον ειναι αμεθεκτον και εκβεβηκεναι
All The Intelligible and Intellectual Genera
παντων των νοητων η νοερων γενων
and is Established-Above All The Divine Monads" .
και υπεριδρυσθαι πασων των θειων μοναδων .
On the one hand , that Plato Hypothesizes (312E) that The First God Is The King of All ,
μεν οτι ο Πλατων υποτιθεται τον πρωτον θεον βασιλεα παντων ,

and also says that This is That for The Sake of which All Exist ,
και φησιν τουτον ενεκα ου παντα ειναι
and by Being The Cause of All that is Beautiful , I think , does not need
και ως αιτιον παντων καλων , οιμαι ου δειν
much proof to those who consider His Logos' by Selves , apart from their own
πολλου τοις επισκοπουμενοις λογου καθ' αυτας χωρις των οικειων
conjectures which violently try to apply and harmonize to The Logos' Plato ;
επινοιων ας εισβιαζονται επιχειρουσαι φεροντες και προσαρμοττειν τω πλατωνι ;
whereas on the other hand , we do not claim that These Orders co-numerate ,
δε ου φαμεν οτι ταυτα συναριθμουντες ,
and Plato makes this clear , by Self *neither* calling The First King *The First*
και ο Πλατων δηλοιν , αυτος ουτε ειπων πρωτον βασιλεα τον πρωτον
but *only* , The King of All , nor do we claim that some are about Self
αλλα μονον βασιλεα παντων , ουτε τα περι αυτον
just as He said about Those that are Second are about The Second ,
ωσπερ τα δευτερα περι το δευτερον
and Those that are Third are about The Third ,
και τα τριτα περι το τριτον
but *Simply* All The Beings .
αλλα απλως πανθτα οντα ,
And on the one hand, He Introduces Number and Divided Kingdoms to the Other Kings ;
P103 και μεν προσαγων αριθμον και διηρημενην βασιλειαν τοις αλλοις ,
whereas on the other hand , He does not attribute to The King of All
δε ουτε αποδιδους τω βασιλει των παντων
a Part of Number nor an Opposite-Distribution of The Source to The Other Kings .
μοριον αριθμου ουτε αντιδιαιρεσιν της αρχης προς τους αλλους .
Surely then , Such A Way of The Logos' neither con-numerates Self with The Others ,
δη τοιουτος Ο τροπος των λογων ουτε συναριθμει αυτον τοις αλλοις
nor co-arranges Self as The Leader of A Triad with The Second and Third Power ;
ουτε συντaττει ως ηγουμενον τριαδος δευτερα και τριτη δυναμει :
for on the one hand , The First Monad Leads The Triadic Division of The First Orders
γαρ μεν η πρωτη μονας ηγειται της τριαδικης διαιρεσεως των πρωτων διακοσμων
which are also Co-ordinate with Herself ; then on the other hand ,
και συστοιχων εαυτη , δε
The Second Monad Leads The Second Orders ; while The Third Leads The Third .
η δευτερα των δευτερων , δε η τριτη των τριτων .
If then , someone were to Understand that The First Monad is The Leader of All ,
Ει δε τις υπολαμβανοι την πρωτην ηγεισθαι πρωτων
so as to Comprehend *At-Once* both The Second and Third Allotments ;
ως περιλαμβανουσαν ομου και τους δευτερους και τους τριτους κληρους ,
while still Understanding that The Cause which Subsists According to Comprehension
αλλ' η αιτια κατα περιοχην
is *Different* from That which Pervades to All *In-A-Similar-Way* ; since on the one hand ,
εξηλλακται της διηκουσης επι παντα ομοιως , και μεν
All are Subject to The King of All According to One Logos and One Order ;
τα παντα υποτετακται τω βασιλει παντων καθ' ενα λογον και μιαν ταξιν ,

while on the other hand , Those that are First are Subject
δε τα μεν πρωτα
to The First of The Triad According to The Order of Self ;
τω πρωτω της τριαδος κατα την ταξιν αυτου
while Those that are Second and Third must be Subject to Those that are First
δε τα δευτερα και τριτα αναγκη δουλευειν τα πρωτα
According to Their Communion with The Remaining Kings .
κατα την κοινωνιαν προς τους λοιπους βασιλεας .
How then , is The Exempt and Un-Coordinated Nature of The Most-Primary Cause
20 Πως ουν το εξηρημενον και ασυντακτον της πρωτιστας αιτιας
especially un-celebrated in Relation to The Other Kingdoms of The Gods
διαφεροντως ανυμνει προς τας αλλας βασιλειας των θεων
nor by This Logos ; when Self also says that Self Reigns Over All *In-A-Similar-Way* ,
ουχ ουτος ο λογος , οταν και λεγη αυτης βασιλειειν παντων ομοιως ,
and that All Subsist about Self ,
και παντα υφεσταναι περι αυτην ,
and that The Ousia and The Energy of Self Exist for The Sake of All The Beings ?
και τε την ουσιαν και το ενεργειν αυτης υπαρχειν ενεκα πασιν τοις ;
If Socrates also clearly teaches in the **Republic** (**509**D) that
25 Ει δε ο Σωκρατης και σαφως αναδιδασκει εν τη Πολιτεια
The Sun Reigns over The Kosmos Analogous to Th' Good then no one must dare accuse
τον ηλιον βασιλευειν τω κοσμω αναλογον ταγαθω , δε ουδεις αν τολμησειεν αιτιασθαι
This Analogy as con-numerating The Good with **The King** of Kosmic natures ;
ταυτην την αναλογιαν και συναριθμουσαν το αγαθον τω βασιλει των εγκοσμιων :
but if we think fit to Preserve-together That Transcendent Leadership
αλλ' ει αξιουμεν συνδιαφυλαττειν εκεινην την εξηρημενην ηγεμονιαν
with *The Likeness* of Those Secondary Causes *in Relation to* The First Sources ,
τη ομοιοτητι των δευτερων αιτιων προς τας πρωτας αρχας ,
then it will be impossible for us to say in what Way The Super-Kosmic Kings
αδυνατον φησομεν πως τους υπερκοσμιους βασιλεας
have Their Own Allotments Analogous to The First Cause ,
ηγεισθαι των οικειων κληρων αναλογον τω πρωτω
just as That is Arranged-Prior to The Wholes According Preeminent Singularity ?
5 καθαπερ εκεινο προτετακται των ολων κατα υπεροχην μιαν ;
And why say so much ? Since on the one hand , Plato calls God The King ; whereas
Και τι δει λεγειν πολλα ; Αλλα μεν ο Πλατων αποκαλει θεον τον βασιλεα ,
on the other hand , He no longer thinks it fitting to apply The Same Name to The Others
δε ουκετι αξιοι επω– της αυτης –νυμιας τους αλλους
not only in the beginning of what he says about Selves , but later he goes on to say ;
ουκ μονον εν αρχη ρησεως περι αυτων , αλλα μικρον και προελθων φησι :
“Surely then , about The King of which we have also spoken ;
δη περι Του βασιλεως ων και ειπομεν ,
there is nothing *Such as* This/*Like* This (**2nd** Letter **313**A) .”
10 εστι ουδεν τοιουτον .
Is it not the case then , that on the one hand , *only* The First God is called King ;
Ουκουν μεν μονος ο πρωτος θεος λεγεται βασιλευς :

whereas on the other hand , not only is Self King of Those that are First ,
δε ου μονον Βασιλευς των πρωτον ,
surely then just as The Second King is of Those that are Second ,
δη ωσπερ ο δευτερος των δευτερων
and The Third King is of Those that are Third ,
και ο τριτος των τριτων ,
but just as Self is *At-Once* The Cause of All The Beings and All That are Beautiful .
αλλα ομου αιτιος παντων των οντων , και παντων των καλων .
Accordingly then , Self Prepossesses The Other Causes
αρα προεχει των αλλων αιτιων
in A Transcendent and Singularly-Ideal Way
Εξηρημενως και ενοειδως
and According to The Preeminence of Self over The Wholes ,
και κατα την υπεροχην των ολων ,
and is neither celebrated by Plato as being coordinated with Selves ,
και ουτε ανυμνηται υπο του Πλατωνος συντεταγμενος αυτοις
nor as Being The Leader of a Triad .
ουτε ως ηγουμενος τριαδος .
And that These Logos are also so disposed about The First God , we shall learn
Και οτι ταυτα και διατετακται περι του πρωτου θεου , αν μαθοιμεν
by returning a little to The Logos about Self (**2nd** Letter **312**D-E) ;
επανελθοντες μικρον των λογων περι αυτου :
“For surely then according to That Logos thou says that it has not been sufficiently
γαρ δη κατα εκεινου τον λογον Φης ουκ ικανως
demonstrated to thee about The First Nature . Now then I will show thee in Riddles ,
αποδεδειχθαι σοι περι του πρωτου της φυσεως . τοινυν Φρασω δι’ αινιγμων
in order that if anything happens to befall the letter , either by Sea or Land ,
P104 ινα αν τι παθη εν τυχης η δελτος η ποντου η γης
the one who reads it may not know/understand .
ο αναγνους μη γνω .
For Self has to Be in This Way .
γαρ εχει Ωδε .
All Exist about The King of All and All Exist for The Sake of That ,
τα παντα εστι Περι τον βασιλεα παντων και παντα ενεκα εκεινου ,
and That is The Cause of All Those that are Beautiful .”
και εκεινο αιτιον παντων των καλων .
Surely then in These Logos Plato Proposes to Purify our conceptions about The First
δη Εν τουτοις προθεμενος ανακαθηρασθαι ημων τας εννοιας περιτου πρωτου
through Riddles , by Celebrating The King of All , and by referring to Self
δι’ αινιγματων , εξυμνει τον βασιλεα παντων , και αναφερει επ’ αυτον
The Cause of The Wholes of The Beautiful and The Good . Who/What then
την αιτιαν των ολων καλων τε και αγαθων . Τις ουν
is The King of All , except The Unific God , who is Exempt from All and Produces
εστι βασιλευς των παντων η ο ενιαιος θεος , ο εξηρημενος των παντων και παραγων
All from Himself and is The Leader of The Whole Orders According to One Cause ?
τα παντα αφ’ εαυτου και εξηγουμενος των ολων διακοσμων κατα μιαν αιτιαν ;

Who then Turns-about All Ends to Himself and Gives-subsistence to All about Himself ?
Τις δε επιστρεφων παντα τα τελη προς εαυτον και υποστησαμενος περι εαυτον ;
For you will not fail to Light-upon The Truth about Self
γαρ αν ουκ αμαρτοις της αληθειας περι αυτον
by Addressing This as The One for The Sake of Which All Exist
προσειπων τουτον ο ενεκα Ου τα παντα
and The End of All Ends and The Primary-Creative Cause .
τελος απαντων τελων και πρωτουργον αιτιαν .
Who then is The Cause of All Those that are Beautiful , and Who Illuminates All
Τις δε ο αιτιος απαντων των καλων , και καταλαμπων παντα
with The Divine Light , and Who Encloses that which is deformed and
τω θειω φωτι , και κατακλεισας το αισχρον και
that which is without measure including the most obscure of wholes among the last ?
το αμετρον και το αμυδροτατον των ολων εις το εσχατον ;
If then you wish , we will also show from the following Logos of Plato ,
Ει δε βουλει , και φησομεν εκ των εξης ρηματων του Πλατωνος ,
that to be Receptive of *any* Logos or Knowledge *is not* Proper for The First .
το δεκτικον τινι λογου μηδενος γνωσεως μηδε προσηκει Τω πρωτω .
For The Logos' (**2nd** Letter 313A) ; "Then Certainly What Quality does Self have ?"
γαρ Το 'αλλα μην τι ποιον ;'
"This enquiry , O son of Dionysius and Doris , is to blame for bringing/bearing
τουτ' ερωτημα , ω παι Διονυσιου και Δωριδος , εστιν το αιτιον φερομενον
all this mischief concerning The Primary Source"
απαντων κακων εις την πρωτιστην αρχην :
for it is not possible to Intellect This , by being Unknowable ,
γαρ ουτε δυνατον νοησαι ταυτην ως αγνωστον
nor to Unfold , by being Un-circumscribable ; since whatever you may say ,
ουτε αφερμηνευσαι ως απεριγραφον , αλλ' οπερ αν ειπης ,
you will speak *of a certain one* ; and on the one hand , you will speak *about* That ,
ερεις τι και μεν ερεις περι εκεινης ,
whereas you will not speak *of* Self ; for in speaking *of those which* Self is The Cause ,
δε ουκ ερεις αυτην : γαρ λεγοντες ων εστιν αιτια ,
we are unable to say , or to Grasp through Intelligence *What In The World* Self is .
αδυνατουμεν ειπειν η λαβειν δια νοησεως ο τι ποτε εστιν .
Now then in this case the addition of Quality/Kind and the Busy Energy of The Soul
τοινυν Ενταυθα η προσθηκη του ποιου και η πολυπραγμοσυνη της ψυχης
on the one hand , removes Self from The Transcendent Goodness of The Wholes ,
μεν αφιστησι αυτην της εξηρημενης αγαθοτητος των ολων ,
by the redundancy/plurality of Her conceptions about Self ,
πλεοναζουσαν ταις εννοιαις περι αυτης ,
while on the other hand , this addition draws The Soul down to Conceptions
δε καθελκει εις τα νοηματα
of Many– Kindred and Connate –Ideas , thus preventing Her from receiving
πολυ– και συγγενη και συμφυλα –ειδη , δε απολαμβανει
The Unific and Hidden Communion of The Good .
το ενιαιον και κρυφιον της μετουσιας του αγαθου .

And it is not only Proper for the human Soul be purified from Those Coordinate
Και ου μονον προσηκει την ανθρωπινην ψυξην καθαρευειν των συστοιχων
with Herself in The Union and Communion with The First
εαυτης εν τη ενωσει και κοινωνια προς το πρωτον
Leaving behind All The Multitude of Herself ,
καταλειπουσαν εξω παν το πληθος εαυτης ,
and as Plotinos says (**Ennead 1**.6 , **8**.25) , by Awakening The Hyparxis of Herself
και φησι , ανεγειρουσαν την υπαρξιν την εαυτης
with eyes closed , approach The Queen of All and Participate of The Light of Self ,
μυσασαν , προσαγειν τω βασιλει παντων και μετεχειν του φωτος αυτην ,
as much as it is Lawful for Self (**2nd** Letter **312**E) ; so also is Intellect
ως θεμιτον αυτη : αλλα και νους
-which is also Prior to us- United to The First , and so are
και προ ημων ηνωνται τω πρωτω και
All The Divine Natures by Their Highest Unions and Their Super-Ousian Torches
παντα τα θεια ταις ακροταταις ενωσεσιν και τοις υπερουσιοις πυρσοις
and Their First Hyparxis and Always Participate of The Fullness of That Source ; but
και ταις πρωταις ταις υπαρξεσι και αει μετεχουσιν της πληρωσεως εκειθεν :
then not insofar as They Exist , but insofar as They Transcend Those Akin to Themselves
ουν ουχ ηπερ εισιν , αλλ' η εξηρηνται των συγγενων εαυτοις ,
by Converging to The One Source . For The Cause of Wholes Inseminates in All
συννευουσι προς την μιαν αρχην . γαρ ο αιτιος των ολων ενεσπειρεν Πασι
Signs/Covenants of The All-Perfect Preeminence of Himself , and Establishes All about
συνθηματα της παντελους υπεροχης εαυτου , και ιδρυσε τα παντα περι
Himself through These , and is Ineffably Present to All by being Exempt from Wholes .
εαυτον δια τουτων , και αρρητως παρεστιν πασιν εξηρημενος αφ' ολων .
Thus Each One who Enters The Ineffable Nature of Themselves Finds The Sign/Symbol
P105 ουν εκαστον εισδυομενον το αρρητον της φυσεως εαυτου ευρισκει το συμβολον
of The Father of All ; and All Naturally Venerate That , and are United to Self by The
του Πατρος παντων : και παντα κατα φυσιν σεβεται εκεινον , και ενιζεται αυτω δια του
Appropriate Mystic Sign that *Strips* Selves of Their Own Nature , and hastens Selves
προσηκοντος μυστικου συνθηματος αποδυομενα την οικειαν φυσιν , και σπευδοντα
to *only* Be The Sign of That and to Participate *only* of That , by Longing for The
μονον ειναι το συνθημα εκεινου και μετεχειν μονον εκεινου , ποθω της
Unknowable Nature and The Fountain of The Good ; and having run up as far as
αγνωστου φυσεως και της πηγης του αγαθου : και αναδραμοντα μεχρι
This Cause , Selves become Still/Calm and are Liberated from the labor-pains
ταυτης της αιτιας γινεται εν γαληνη και ληγει των ωδινων
and from The Love , which All Naturally Possess , of The Unknown
και του ερωτος , ον τα παντα κατα φυσιν εχει , της αγνωστου
and Ineffable and Imparticipable and Super-Abundant Goodness .
και αρρητου και αμεθεκτου και υπερπληρους αγαθοτητος .

Chapter 9 – θ

Thus on the one hand , that one must Hypothesize The Present Logos about
Αλλ’ μεν οτι υποθετεον τον παροντα λογον περι
The First God , and that in These Conceptions , Plato especially
του πρωτου θεου , και ως εν τουτοις τοις νοημασιν ο Πλατων διαφεροντως
leaves Self Uncoordinated and Transcending The Remaining Causes ,
αφιησιν αυτον ασυντακτον και εξηρημενον των λοιπων ,
I think Self has been brought to Mind in a Measured Way through These Logos .
οιμαι υπομεμνησθαι μετριως δια τουτων :
On the other hand , let us also consider in order Each of The Doctrines and
δε και σκεψωμεθα εφεξης εκαστον των δογματων και
let us Harmonize them to The Conceptions concerning The Cause ,
εφαρμοσωμεν ταις εννοιαις περι της αιτιας ,
in order that from These , we may Comprehend According to The Way of The Logos
ινα κακ τουτων περιλαμβωμεν τω λογισμω
The Scope of The Whole Theology .
τον σκοπον της ολης θεολογιας .
Thus on the one hand , let One Truth concerning The First Source Especially Be
ουν μεν εσ– Μια αληθεια περι της πρωτης αρχης διαφεροντως –τω
That which Celebrates The Ineffable and Simple and Going-Beyond All of Self ;
υμνουσα το αρρητον και απλουν και εκβεβηκος των παντων αυτης ,
which on the one hand , Gives-Subsistence to All The Others about That ,
η μεν υφιστησιν τα παντα αλλα περι εκεινην ,
and on the other hand , does not assume that Self Generates nor Produces anything
δε ουτε υποτιθεται αυτην γενναν ουτε παραγειν ουδεν
nor that Self Pre-subsists as The End Those after Herself .
ουτε προυπαρχειν ως τελος των μεθ’ εαυτην .
For such an Idea of Those Names neither adds anything to The Unknown that
γαρ τοιουτον ειδος των ονοματων ουτε προστιθησιν ουδεν τω αγνωστω Το
Transcends The Wholes , nor multiplies That which is Established-Above All Union ,
εξηρημενον των ολων , απο *** ουτε πληθει <το> υπεριδρυμενον πασης ενεσεως ,
nor refers the Habitude and Communion of Those that are Secondary to That which is
ουτε αναφερει σχεσιν και κοινωνιαν των δευτερων επι το
All-Perfectly Imparticipable , nor does Self also generally proclaim to teach about
παντελως αμεθεκτον , ουτε και ολως απαγγελλεται διδασκειν περι
The Nature of That , but about The Second and Third Underlying-Realities after That .
της φυσεως εκεινου , αλλα περι των δευτερων και τριτων υποστασεων μετ’ εκεινο .
Such then Is This Indication of The First God ,
τοιαυτης δε ουσης Ταυτης ενδειξεως του πρωτου θεου
and in This Way Is The Veneration The Ineffable .
και ουτως της σεβουσης το αρρητον ,
The Second after Self is The Turning-About of All The Desires of The Realities
δευτερα μετ’ αυτην εστιν η επιστρεφουσα πασας τας εφεσεις των πραγματων
to Self , by Proclaiming That as The Object of Desire of The Wholes and
προς αυτο , ανευφημουσα κακεινο εφετον των ολων και

The Common End According to The One Preceding Cause of All The Other Causes .
κοινον τελος κατα μιαν αιτιαν προηγουμενην αιτιαν πασων των αλλων αιτιων .
For on the one hand , The Last of The Realities (Becoming)
γαρ μεν Το εσχατον των πραγματων
only exists for the sake of something ,
μονον εστι ενεκα του ,
whereas on the other hand , The First is only That for the sake of which (The Good) ,
δε το πρωτον μονον ενεκα ου :
while All Those in Between Participate of Those Two Characteristics ; on the one hand ,
δε παντα τα μεταξυ μετεχει τουτων δυο των ιδιοτητων : μεν
by Earnestly Adhering to Those which Surpass Selves by Being Desirable , and
λιπαρως αντεχεται των υπερεχοντων ως εφετων , και
on the other hand , by Imparting The Perfection of Their Desires to The Subordinate .
δε ενδιδωσι την τελειοτητα των εφεσεων τοις υποδεεστεροις .
Then The Third Contemplation of The Source of The Wholes is (*not*) far behind in Relation
δε Τριτη θεωρια της αρχης των ολων εστι πολλω λειπομενη προς
to Those Preceding Ones , which also Hypothesizes Self as The Underlying-Reality
ταυταις των προειρημενων , και υποτιθεμενη αυτην η υποστατικην
of All Those that are Beautiful . For on the one hand , to refer The Chorus-Leader
παντων των καλων . γαρ μεν αναπεμπειν Το χορηγον
of The Good to Self , and since That Is The Pre-Possessing End of The Divine Orders ,
του αγαθου επ' αυτην , και ως το προεχον τελος αναπεμπειν των θειων διακοσμων
is *not* a far throw from the direction which says that All The Causes after Self also
ου πορρω βαλλει της υγηγησεως λεγουσης παντα τα αιτια μετ' αυτην και
have to Be of The Underlying-Reality from Self , including The Paternal Causes and
εχειν την υποστασιν απ' αυτης , τε τα πατρικα και
The Full-Complement of The Good , such as Those that Bear The Prolific Powers ;
P106 πληρωτικα του αγαθου και τα οιστικα των γονιμων δυναμεων :
since to Assign The Productive and Generative Cause to Self
δε απονεμειν το ποιητικην και γεννητικην αιτιαν αυτη
extends farther away from The All-Perfect Union of The First ;
φερεται πορρωτερον της παντελους ενωσεως του πρωτου :
for if it is neither Lawful for That to Be Discussed either by Logos or to Be Known
γαρ ει ουτε θεμιτον εκεινο διελθειν η λογω η γνωναι
by All The Secondary , nor to Be The Cause , nor to Be Generative of The Beings ,
τοις δευτεροις , ουτε ει αιτιον ουτε ει γεννητικον των οντων ,
then we should only Celebrate The Ineffable Causeless Cause of Self
αλλα ανυμνειν το αρρητον αναιτιως αιτιον αυτου
that 'Is' even Prior to All Causes , *In Silence* .
και προ παντων των αιτιων σιγη .
If then , just as we attempt to Refer/Transfer The Good and The One to Self ,
Ει δε , ωσπερ επιχειρουμεν μεταφερειν το αγαθον και το εν επ' αυτο ,
so also should we Refer The Cause , including The Final or Paternal Cause
ουτω και το αιτιον και τελικον η πατρικον
of Those That Primarily Participate of Self ,
των πρωτων μετεχοντων αυτου ,

and on the one hand , one must forgive The Labor-pains of The Soul in Relation to
μεν συγγνωστεον τη ωδινι της ψυχης περι
Her Yearning for That Unific God and to Intellect That and to Speak about Self ,
τη ορεγομενη τον ενιαιον θεον και νοειν εκεινον και λεγειν περι αυτου ,
since on the other hand , The Transcendent , Incomprehensible , Super-Beyondness
δε την εξηρημενην αμηχανον υπερβολην
such as That of The One must be considered as ‘Being’ Well-Beyond
οσον του ενος θετεον υπερφερειν
any Indication Such as This .
ενδειξεως της τοιαυτης .
Now then , from These Logos’ we may also receive The Sacred Conceptions of Plato
τοινυν Εκ τουτων και αποδεξομεθα τα ιεροπρεπη νοηματα του Πλατωνος
and The Order Properly-Adapted to The Realities .
και την ταξιν προσηκουσαν τοις πραγμασιν .
And on the one hand , we may say that the first part of this sentence (**2nd** Letter **312**E)
Και μεν φησομεν το πρωτον (“All Wholly Exist for The Sake of That”)
Sufficiently Indicates The Simplicity of The King of All , including The Preeminence
ικανως ενδεικνυσθαι την απλοτητα του βασιλεως παντων και την υπεροχην
and The Un-Relatedness and Simply The Un-Coordinateness of Self to All .
και το ασχετον και απλως το ασυντακτον προς παντα .
For All that Subsist about Self , on the one hand , Reveal The Hyparxis of The Second ,
γαρ παντα Το υφεστηκεναι περι αυτον , μεν εκφανει την υπαρξιν των δευτερων ,
while on the other hand , They *Leave* That which is Beyond The Wholes
δε αφιησιν το επεκεινα των ολων
Having No Inter-Weaving with Those after Self .
εχειν ουδεμιαν συμπλοκην προς τα μετ’ αυτον .
Then the second part of the sentence , Celebrates The Cause of All The Gods
δε Το δευτερον ανευφημει την αιτιαν παντων των θεων
as Being Pre-Arranged in The Order of The Final Cause .
προτεταγμενην εν την ταξει τελους .
For That which is The Highest Summit of The Whole Causes
γαρ το ακροτατον των ολων αιτιων
is *Immediately Conjoined With* That which is Prior to Causes ;
εστι συνεχες Τω προ αιτιας ,
but Such is The Final Cause , and That *for The Sake of which* ;
δε τοιουτον εστι το τελικον αιτιον και το ενεκα ου :
now then , this part of the sentence is after that part
τοινυν τουτο μετ’ εκεινο
and they have been brought to Light in Relation to The Order of The Realities ,
και συναναφαινεται τη ταξει των πραγματων
including The Procession of The Platonic Doctrines/Teachings .
και τη προοδω της Πλατωνικης διδασκαλιας .
Then in turn , the third part also Hypothesizes Self as Productive of The Beautiful ,
δε αυ Το τριτον και υποτιθεται αυτον παρακτικον των καλων ,
and thus adds to Self The Idea of Cause that is Subordinate to The Final Cause
και προστιθησιν αυτω ειδος αιτιας καταδεεστερον του τελους

(From which Source , I think , Plotinos (**Ennead 1** .6.1 , 6.15) does not hesitate
(οθεν , οιμοι , Πλωτινος ουκ ωκνησε
to also call The First God The Fountain of The Beautiful) ;
και προσειπειν τον πρωτον θεον πηγην του καλου) ;
accordingly then one must assign The Best to The Best ,
αρα δε δει απονεμειν το αριστον τω αριστω ,
in order that Self may also be The Cause and Pre-Cause of All ,
ινα και η αιτιος και προαιτιος παντων ,
by Being The True Logos ; but This Is The Good !
ως ο αληθης λογος , δε τουτο εστι το αγαθον .
Since it is also possible to See This Marvel in The Logos' of Plato ,
Επει και εξεστιν συνοραν τουτο θαυμαστον εν τοις λογοις του Πλατωνος ,
since on the one hand , The Very First of These Three Divinely-Inspired Doctrines ,
ως μεν το πρωτιστον τουτων τριων ενθεων των δογματων
does not dare say anything about The Good and of This Secret Nature ,
ουτε τολμα λεγειν τι περι του αγαθου και ταυτης της απορρητου φυσεως ,
nor allows us to refer by The Logos' any Idea of Cause to Self .
ουτε συγχωρει ημιν αναφερειν δια των λογων ουδεν ειδος αιτιας επ' αυτο .
On the other hand , The Second Doctrine on the one hand ,
δε Το δευτερον μεν
leaves That Ineffable , as it is Lawful ,
αφιησιν εκεινο αρρητον , ως θεμις ,
while on the other hand , It Provides The Final Cause to be Collected/Inferred by The Logos'
δε παρεχεται το τελικον αιτιον συλλογιζεσθαι
from The Habitude of Those after Self .
εκ της σχεσεως των μετ' αυτο .
Since on the one hand , It does not refuse to call That *for The Sake of which* ,
γαρ μεν ουκ ηξιωσε προσειπειν Εκεινο ενεκα ου ,
but on the other hand , It asserts that All Exist *for The Sake of* That ,
P107 δε θεμενος παντα ενεκα εκεινου
thus Awakening in us The Inner-Vision of *The Commonness* and *Coordination*
ανεγειρει εν ημιν την εννοιαν της κοινωνιας και συνταξεως
of That which is The Object of Desire *in Relation to* The Desiring Natures .
του εφετου προς τα εφιεμενα .
Then indeed The Third Doctrine Reveals That as The Cause *of The Beautiful* ; but This
μην γε Το τριτον αποφαινεται εκεινο αιτιον των καλων : δε τουτο
is to *also say something* about Self , and *to add* to The Simplicity of The First Cause ,
εστι και λεγειν τι περι αυτου , και προστιθεναι τη απλοτητι της πρωτης αιτιας ,
and does not to Abide in The Inner-Visions of The Final Cause ,
και μη μενειν επι της εννοιας του τελους ,
but also to Conjoin to Self The Productive Source of The Secondary , and so it appears
αλλα και προσαπτειν αυτη ποιητικην αρχην των δευτερων , και δοκει
to me that here , Those after The First are Proximately Unfolded Into Light ;
μοι κανταυθα των μετα το πρωτον προσεχως εκφανεντων :
for it is not possible to say anything Differently about That , *except that*
γαρ ουδε δυνατον λεγειν τι αλλαχοθεν περι εκεινου η

at one time we were impelled from The All , *and at another time* from The Best ;
ποτε μεν ορμωμενοις εκ των παντων ποτε δε εκ των αριστων :
for Self is also The Cause of Hyparxis for *All* The Beings , and Unfolds/Reveals
γαρ εστι και αιτιον της υπαρξεως πασι τοις ουσιν , και εκφαινει
The Separate Union of Itself through The Characteristics of These .
της χωριστης ενεσεως εαυτου δια την ιδιοτητα τουτων .
Thus on the one hand , we Refer The One and The Good to Self from The Gift
ουν μεν μετηγομεν Το εν και το αγαθον επ’ αυτο εκ της δοσεως
which Pervades to All from Self ; for The Beings of which All Partake , we say that
καθηκουσης εις απαντα απ’ αυτου : γαρ τα οντα ων παντα μετειληφε , φησομεν το
there is no other cause of These than That which is established Prior to All These .
ουδεν αλλο αιτιον τουτων η το ιδρυμενον προ απαντων τουτων .
Whereas on the other hand , *That about* which ,
δε Το περ’ ο
and *That through which* ,
και το δι’ ο
and *That from which* , on the one hand , Exceptionally Exist in The Intelligible Gods ;
και το αφ’ ου μεν διαφεροντως εστιν εν τοις νοητοις θεοις ,
and on the other hand , They are Referred from These to The First ;
δε αναπεμπεται απο τουτων εις το πρωτον :
for from what other Source can we suppose that The Unific Gods derive
γαρ ποθεν αλλοθεν υποθησομεθα τοις ενιαιος θεοις εφηκειν
Their Characteristics , except from That which is Prior to Selves ?
τας ιδιοτητας η εκ του προ αυτων ;
Surely then , on the one hand , *That about which*
δη ουν μεν το περι ο
is adapted to The Summit of The Intelligibles , by The Logos That
Προσηκει τη ακροτητι των νοητων , διοτι
All The Divine Orders Proceed *In-A-Hidden-Way*
παντες οι θειοι διακοσμοι προεληλυθασι κρυφιως
about Self which is Arranged-Prior to Selves ; whereas on the other hand ,
περι αυτην προτεταγμενην αυτων : δε
That through which is adapted to The Middle Order of The Intelligibles ;
το δι’ ο τη μεση ταξει
for All subsist for The Sake of Eternity and Her Hyparxis that is Perfectly-Whole ;
γαρ παντα υφεστηκε της ενεκα αιδιοτητος και της υπαρξεως ολοτελους :
whereas *That from which* is adapted to The Extremity of The Intelligibles ;
δε το αφ’ ου αποπερατωσει των νοητων ,
for The Primary Self both Provides and Adorns All in Her Singular-Ideal-Way .
γαρ πρωτη αυτη και παραγει και διακοσμει παντα μονοειδως .

Then on the one hand , a little later (**Book 3.**12-14) we shall make These Causes
ουν μεν μικρον υστερον ποιησομεν Ταυτα
more recognizable by what is said in The Doctrine concerning The Intelligible Gods ;
γνωριμωτερα οπως λεγεται εν τη διδασκαλια περι των νοητων θεων :
on the other hand , after this let us bring to an end this study concerning The First God ,
δε μετα ταυτα φερε επαναπαυσωμεν την πραγματειαν περι του πρωτου θεου
with The Theory of **Parmenides** (**137**C) , and let us unfold The Mystic Conceptions
τη θεωρια του Παρμενιδου , και αναφηνωμεν τα μυστικα νοηματα
of The **1st Hypothesis** , as far as it relates to the present purpose ; for we shall refer
της πρωτης υποθεσεως , καθοσον διαφερει τη παρουση προθεσει : γαρ κατα–
our readers to the most Perfect Unfolding of Selves in our Commentaries
–βεβλημεθα εις την τελεωτατην εξηγησιν αυτων εν ημιν γεγραμμενοις
on that Dialogue (**Proclus'** Commentary on The Parmenides of Plato Books 6 & 7) .
τον διαλογον .
Therefore , in the first place , This must be determined about The 1st Hypothesis ;
ουν Πρωτον μεν εκεινο χρη διορισασθαι περι της πρωτης υποθεσεως
that Self Comprehends In a Negative Way as many conclusions as
οτι περιειληφεν αποφατικως τοσαυτα συμπερασματα οσα
That which follows Self Comprehends In an Affirmative Way ; for This One
η μετα αυτην καταφατικως : γαρ εκεινη
on the one hand , demonstrates The Whole Orders Proceeding from The One ; whereas
μεν επιδεικνυσιν τας ολας διακοσμησεις προιουσας απο του ενος ,
on the other hand , That Self indicates that The One Transcends All The Divine Genera .
δε αυτη το εν εξηρημενον απαντων των θειων γενων :
Furthermore , it is quite clear to everyone *from both* of These how it is necessary
δε καταφανες παντι εκ αμφοιν οπως αναγκη
that The Cause of The Wholes must Transcend The Productions from Itself . And
P108 το αιτιον των ολων υπερεχειν των παραγομενων αφ' εαυτου . Και
by This Logos since The One is The Cause of All The Gods, Self Steps-Beyond All ;
διοτι γαρ το εν εστι αιτιον παντων των θεων , εκβεβηκεν απαντων :
and by This Logos Self Transcends Selves According to Preeminent-Superiority ,
και διοτι εξηρηται αυτων καθ' υπεροχην ,
and through This Self Imparts to All Their Underlying-Realities .
[και] δια τουτο ενδιδωσι πασιν τας υποστασεις .
For by Self being Expanded-Above All , Self Imparts Every Subsistence , since even in
γαρ τω Αυτω υπερηπλωσθαι παντων , παντας υφιστησιν , επει καν
The Second and Third Orders of The Beings , Those Causes that All-Perfectly Transcend
ταις δευτεραις η τριταις ταξεσι των οντων , τα παντελως εξηρημενα
Their Offspring Produce and Connect-together More Perfectly than Those Causes
τα γεννηματα απογεννα και συνεχει τελεωτερον των αιτιων
that are Coordinated-together with Their own Effects ; and All The Divine Orders are
συντεταγμενων των οικειων αποτελεσματων : και παντας τους θειους διακοσμους
Ineffably Produced by Self , to be Brought-to-Light Unifically Established-Above All ,
αρρητως παραγειν τω αυτω , αναφαινεται ενιαιως υπεριδρυμενον απαντων ,

and since *Everywhere* in The Productions after Self ,
και γαρ πανταχου εν τοις γεννωμενοις μετ’ αυτο
The Cause is *Quite-Different* from Those that are Caused , and through this
το αιτιον εξηλλακται των αιτιατων ; και δια τουτο
The One *Incorporeal* Nature , is The Subsisting Cause of bodies ;
η μεν ασωματος φυσις , υπαρχουσα αιτια σωματων ,
since by The Soul Being All-Perfectly *Eternal* , Self is The Cause of The Generated ;
δε η ψυχη παντελως αιδιος , αιτια των γεννητων ,
for then by The Intellect Being *Immoveable* , Self is The Cause of All The Moveable .
γαρ δε ο νους ακινητος , αιτιος απαντων των κινουμενων .
Now then , According to Each Procession ,
τοινυν καθ’ εκαστην προοδον
if The Causes of *The Beings are Denied from Selves* , then without a doubt
Ει των αιτιων των οντων τα απογασκεται απ’ αυτων , δηπου
In A Similar Way , it is Necessary to *Take All Away* from The Cause of All !
ομοιως αναγκη αφ–παντα–αιρειν του αιτιου παντων .
Then in the second place , after this , I think that
δε Δευτερα μετα τουτο οιμαι
The Order of The Negations must be Defined
την ταξιν των αποφασεων δειν διωρισθαι
by Those who Receive The Theology According to The Intent/Wish of Parmenides ,
τοις υποδεξαμενοις την θεολογιαν κατα την βουλησιν του Παρμενιδου ,
that on the one hand , *also Advances* from The Primary
οτι μεν και προεισι απο των πρωτως
in The Divine Production of Monads and All The Second and Third Orders ,
εν τοις θειοις γενεσι μοναδων και παντα τα δευτερα και τριτα ,
According to The Properly-Adapted Order of Each , that are *Taken-away* from The One
κατα την προσηκουσαν ταξιν εκαστοις , αφαιρει του ενος
(For That which Steps-Beyond The More Primary Sources
(γαρ το εκβεβηκος των αρχηγικωτερων
Must in a Much Greater Way Subsist Before Those that are Subordinate) ,
πολλω μειζονως προυφεστηκε των καταδεεστερων) ,
however The Source of The Logos is not sown down from The United Gods
μεντοι την αρχην των λογων ου καταβαλλεται απο των ηνωμενων θεων
to The First God ; for it is hard to distinguish This Genus from The One ; by this Logos
τω πρωτω : γαρ δυσδιακριτον τουτο το γενος του ενος , διοτι
The United Gods are Naturally Arranged after Self , and are The Most Unific
κατα φυσιν τεταγμενον μετ’ αυτο και εστι ενικωτατον
and Hidden/Occult and Transcendently *Most-Like* The Producing Cause .
και κρυφιον και διαφεροντως ομοιοτατον τω γεννησαντι .
Surely then Parmenides Sets-out from That Source , where Distinction and Multitude
δη ουν ο Παρμενιδης ορμηθεις εκειθεν , Οπου διαιρεσις και πληθος
Come-to-Light Prior to All The Others , and then after Proceeding through
ανεφανη προ απαντων των αλλων , και προελθων
The Secondary Orders even as far as to The Last , turns-back again to The Source ,
των δευτερων διακοσμων και αχρι των εσχατων , αναστρεφει παλιν επ’ αρχην ,

and Indicates in what Way The One *Quite-Differs from* (Parm 137C)
και δεικνυσιν οπως το εν εξηλλακται
The Gods that are Most-Like-The-Idea-of-The-One and (Parm 141E-142A)
των θεων ενοειδεστατων και
that Primarily Participate of Self According to The Singular Ineffable Cause .
πρωτως μετεχοντων αυτου κατα μιαν αρρητον αιτιαν .
Then in turn in the third place , I Determine that what has been said
δε αυ Τριτον διοριζομαι τοις ειρημενοις
in Relation to The Way of The Negations , that They do not deprive Their Subjects
προς του τροπου των αποφασεων ως εισι ουκ στερητικαι των υποκειμενων
but are Productive of Those that are *in a Certain Way* Their Opposites .
αλλα γεννητικαι των οιον αντικειμενων :
For Many do not Belong to The First , since The Many Proceed from Self ,
γαρ πολλα ου υπαρχειν το πρωτον , τα πολλα προεισιν απ αυτου ,
and since That is not a Whole , The Wholeness Proceeds from Self ,
και τω μη ολον , η ολοτης ,
and *in a Similar Way* in the case of The Others ;
και ομοιως επι των αλλων :
since Plato thinks it Proper to Abide in Negations and to add nothing to The One ;
ως τω Πλατωνι προσηκει μενειν επι των αποφασεων και προστιθεντας μηδεν τω ενι :
for whatever may be added , diminishes The One ,
γαρ ο τι αν προσθης , ελαττοις το εν ,
and finally reveals that Self is not One ,
και λοιπον αποφαινες αυτο ουχ εν ,
but That which Experiences The One ;
αλλα πεπονθος το εν :
For That is not *only* One ,
γαρ το μη μονον εν ,
but in Relation to This , Self also possesses something else by Participating The One .
P109 αλλα προς τουτω και εχει τι αλλο κατα μεθεξιν το εν .
Now then This Way of The Negations is Transcendent , Unific and Primary by Stepping
τοινυν ο ουτος τροπος των αποφασεων Εστι εξηρημενος ενιαιος πρωτουργος εκ–
Beyond The Wholes in an Unknowable and Ineffable Over-Shooting of Simplicity .
–βεβηκως των ολων εν αγνωστω και αρρητω υπερβολη της απλοτητος .
And having referred Such a Way to The First God
Και αναθεντας τον τοιουτον τω πρωτω θεω
one must in turn even Remove/Exempt Self from The Negations ; for neither can
δει παλιν και εξαιρειν αυτον των αποφασεων : γαρ ουδε αν
any Logos , nor any Name belong to That , says *Parmenides* (142A) ; but if no Logos
ουδεν λογος ουδε ονομα γενοιτ' εκεινου , φησιν ο Παρμενιδης , δε ει μηδεις λογος
belongs to That , then it is clear that neither does Negation (for All are Secondary
εστιν εκεινου , δηλον ως ουδε αποφασις (γαρ παντα δευτερα
to The One , both The Knowable and Knowledge and The Instruments of Knowledge) ,
του ενος , και τα γνωστα και αι γνωσεις και τα οργανα των γνωσεων) ,
and is Revealed *In an Impossible Way* , at The End of The (**1st**) Hypothesis .
και υποφαινεται αδυνατον πως τελευτωσης της υποθεσεως :

For if there is not even one Logos of The One ,
γαρ ει εστι μηδε εις λογος του ενος ,
then neither can This Self Same Logos be Properly Extended-forth to The One .
ουδε ουτος αυτος ταυτα λογος προσηκει διατεινομενος τω ενι .
And it is in no way wonderful that The Logos
Και ουδεν θαυμαστον το λογον
of Those who Long to know The Ineffable/Unspeakable by The Logos
εθελοντας γνωριζειν το αρρητον τω λογω
should be lead-round to That *which is Impossible* ;
περιαγειν εις το αδυνατον ,
and since All Intuitive-Knowledge is Joined-Together with
και επει πασα γνωσις συναπτομενη
The Object of Knowledge that in no Way Differs from Self
τω γνωστω μηδεν διαφεροντι αυτη
The Power of Herself is *Lost* .
5 την δυναμιν εαυτης απολλυσι :
For if we were to say that Sense-Perception also *in no way Differed from* Knowledge
γαρ ει λεγοιμεν την αισθησιν και του επιστημου
then this would subvert/annul/destroy/confute/do-away-with Herself ;
αναιρησει εαυτην ,
and if we were to say that Knowledge , including Each of The Kinds of Knowledge
και ει την επιστημην , και εκαστην των γνεσεων
in no way Differs from The Intelligible ;
του νοητου
so that if Logos *were in no way Different from* The Ineffable ,
ωστε ει λογος ειη του αρρητου ,
then nothing would ever cease being refuted/overthrown about Itself ,
ουδεν παυεται καταβαλλομενος περι εαυτω
and always be at war with Itself .
και διαμαχεται προς εαυτον .

Chapter 11 – ια

Surely then , Come along , and now if indeed ever ,
δη ουν Αγε και νυν ειπερ ποτε
let us disregard The Many-Ideas of Intuitive-Knowledge ,
αποσκευασωμεθα τας πολυειδεις γνωσεις ,
and let us remove from ourselves All The Variety of Life ,
και εξορισωμεν αφ’ ημων παν το ποικιλον της ζωης ,
and let us approach near The Cause of All by letting All Be *At-Rest* ;
και προσιωμεν εγγυς τω αιτιω παντων γενομενοι παντων εν ηρεμια :
then let us not only let opinion and fantasy be *At-Rest* ,
δε εσ–ημιν μη μονον–τω δοξης μηδε φαντασιας ηρεμια
not only let our feelings which impede our Anagogic Impulse to The First Be *Quiet* ;
μηδε των παθων εμποδιζοντων ημων αναγωγον την ορμην προς το πρωτον ησυχια ,
but even let The Air be *Quiet* ,
αλλα μεν αηρ ησυχος
and then let This All be *Quiet* ;
δε τουτο το παν ησυχον :
then let All Reach-up along with us with The Un-Disturbed Power
δε παντα ανατεινετω ημας τη ατρεμει δυναμει
that Communes with The Ineffable .
την μετουσιαν προς του αρρητου .
And while standing There , having *Gone-Beyond* , both The Intelligible ,
Και σταντες εκει , υπερδραμοντες , και το νοητον ,
if indeed there is *Something Such as This* in us ,
ει δη εστιν τι τοιουτον εν ημιν ,
and by keeping our eyes closed *as if* Respectfully-Welcoming **The Sun**
και ανισχοντα τοις οφθαλμοις μεμυκοσι οιον προσκυνησαντες ηλιον
(for it is not Lawful for *any* of The Beings to directly-behold Self) .
(γαρ ου θεμις ουδε αλλο ουδεν των οντων αντωπειν) ,
Now then , Beholding The Sun **Light** of The Intelligible Gods
τοινυν ιδοντες τον ηλιον φωτος των νοητων θεων
Shining-forth from **The Ocean** , as the poets say ,
προφαινομενον εξ του ωκεανου , οι ποιηται φασιν ,
and then in turn , from This Divinely-Inspired Stillness
και αυθις εκ ταυτης ενθεου της γαληνης
Descend into **Intellect** , and from Intellect , by Using The Logos’ of **The Soul**
καταβαντες εις νουν και απο νου χρωμενοι τοις λογισμοις της ψυχης
let us report to our Selves , which Natures in This Procession we shall consider that
ειπωμεν προς ημας αυτους ων εν ταυτη τη πορεια τεθειμεθα
The First God Transcends .
τον πρωτον θεον εξηρημενον .
And then *let us Celebrate* Self , *not such as* by saying that Self Gives Subsistence
P110 Και υμνησωμεν αυτον , ουχ οιον λεγοντες οτι υφεστησε
to Earth and Heaven
γην και ουρανον

nor in turn *by* Producing All Souls and Living-Beings ;
ουδ’ αυ γενεσεις απαντων ψυχας και ζωων :
and since on the one hand , These belong to The Last ;
και γαρ μεν ταυτα επ’ εσχατοις :
but on the other hand , *by* ***Unfolding into Light*** Prior to These
αλλ’ δε ως εξεφηνε προ τουτων
on the one hand , All The Intelligible Genus of The Gods ,
μεν παν το νοητον γενος των θεων ,
and on the other hand , All The Intellectual Genus of The Gods ,
δε παν το νοερον
and furthermore , All The Super-Kosmic and All The Kosmic Divinities
δε παντας τους υπερ τον κοσμον και απαντας τους εν τω κοσμω θεους
and *by* Being The God of All Gods , and *as* The Unity of All Unities ,
και ως εστι θεος απαντων θεων , και ως ενας εναδων ,
and *by Being*-Beyond The Primary Most Holy of The Holy Sanctuaries ,
και ως επεκεινα των πρωτων των αδυτων ,
and *by Being* More-Ineffable than All Silence ,
και ως αρρητοτερον πασης σιγης ,
and *by Being* More-Unknown than Every Hyparxis , and *by Being*-Concealed in
και ως αγνωστοτερον πασης υπαρξεως , εναποκεκρυμμενος εν
The-Most-Holy of The Holy Sanctuaries of The Intelligible Gods .
αγιος τοις αγιοις νοητοις θειος .
And in turn after These , Descending from This Intellectual Celebration
Και παλιν μετα ταυτα καταβαντες απο της νοερας υμνωδιας
being Shot-forth into The Way of The Logos and The Irrefutable Dialectical Knowledge ,
προβαλοντες εις λογισμους και την ανελεγκτον διαλεκτικης επιστημην ,
let us Contemplate in what Way The First God Transcends The Wholes , by Following
θεωρησωμεν οπως ο πρωτιστος θεος εξηρηται των ολων επομενοι
The Contemplation of The First Causes , and let The Descent Go as far as This ;
τη θεα των πρωτων αιτιων , και εστω η καθοδος μεχρι ταυτης :
and since in this place That which is Beyond is slandered
και γαρ εντευθεν επ’ εκεινα διαβαλλειν
and in turn passed-over as never being possible ;
και αυθις διαβαινειν μηποτε δυνατον :
since in turn opinion and fantasy and sense-perception ,
δε αυ δοξα και φαντασια και αισθησις
on the one hand , prevent us from The Presence of The Gods ,
μεν εκλυουσι ημων την παρουσιαν των θεων ,
on the other hand , by drawing us down from Olympian Goods to Earth–born motions ,
δε καθελκουσι απο των Ολυμπιων αγαθων επι γηγενη κινηματα ,
and by Titannically Dividing The Intellect in us , and by drawing us down
και Τιτανικως διαιρουσι τον νουν εν ημιν , και καρασπωσι
from The Foundation of The Beings in Wholes , to Their Images .
απο της ιδρυσεως των οντων εν τολις ολοις επι τα ειδωλα .
6 February 2023

Chapter 12 – ιβ

What then will be The Most Primary Thought/Idea of The Knowledge Proceeding

Τι ουν αν ειη πρωτιστον νοημα (neuter) της επιστημης προιουσης

from **Intellect** and Unfold into Light of Herself ?

απο νου και προφαινουσης εαυτην ;

What else then can we say than The Most Simple and Most Known

Τι αλλο δε φησομεν η το απλουστατον και γνωριμωτατον

of All The Thoughts/Ideas in Self ?

παντων των νοηματων εν αυτη ;

What then is This ?

Τι ουν εστι τουτο (neuter) ;

Parmenides (**137**D) says , if One Is , The One will not be Many .

ο Παρμενιδης φησιν , ει εν εστιν , το εν αν ουκ ειη πολλα .

For it is Necessary that The Many Participate of The One ;

γαρ αναγκη Τα πολλα μετεχειν του ενος :

since The One does not Participate of The One , but Is One-Self .

δε το εν ου μετεχει του ενος αλλ’ εστιν αυτοεν .

But neither is That which Is Primarily One Participable ;

Αλλ’ ουδε εστι το πρωτως εν μεθεκτον :

for then Self would not be That which is Purely One by being mingled with The Many ,

γαρ αν ου ειη το καθαρως εν συμμιγνυμενον τοις πολλοις ,

nor That which is One by taking on the addition of That which is Subordinate .

ουδε το οπερ εν λαβον προσθηκην του χειρονος .

Accordingly then , The One Is Transcendent .

αρα το εν Εξηρηται .

Since certainly The Many Primarily Subsist in The Summit

Αλλ’ μην τα πολλα πρωτως εν τη ακροτητι

of The First Intellectual Gods and in The Intelligible Watch-Tower (**Republic** **445**C ,

των πρωτων νοερων θεων και εν νοητη περιωπη , **479**D-**480**A)

just as The 2nd of The Hypotheses Instructs us ; so that accordingly ,

καθαπερ η δευτερα των υποθεσεων διδαξει ημας : αρα

The One *In Every Way* Steps-Beyond The Order Such as This and is The Cause of Self .

το εν παντη εκβεβηκε της ταξεως τοιαυτης και εστιν αιτιον αυτης .

For That which is *Not* Many , is not a loss but as we say The Cause of The Many .

γαρ Το ου πολλα εστιν ουκ στερησις αλλα οπερ ελεγομεν αιτια των πολλων .

Thus on the one hand , **Parmenides** (**137**C) does not think it worthy to indicate this ,

ουν μεν ο Παρμενιδης ουδε ηξιωσεν αποδειξεως Τουτο ,

but by being most clear to everyone , He first unfolds this through *the opposition* ,

αλλ’ ως καταφανεστατον παντι πρωτον απεφηνε δια την αντιθεσιν

as it were , of The Many to The One ; and on the other hand , He removes That which

οιον των πολλων προς το εν : δε αφαιρει το

Follows-in-Due-Order , including **That** which **Is** after That by using This

εφεξης και το μετ’ εκεινο χρωμενος τουτω

that is Prior to **Self** , and **This Is Always** in **The Same Way** (**142**C) ,

τω προ αυτου , και τουτο αει κατα τον αυτον τροπον ,

and at one time , He assumes The Elements of The Demonstrations from
και ποτε μεν καταλαμβανει τα στοιχεια των αποδειξεων εκ
Those that are Closely-Connected , but another time from Those that Lie-Beyond .
των προσεχων ποτε δε εκ των υπερκειμενων .
For surely then , just as we said (Line 15) , after This Intelligible Order of The Gods
γαρ δη , ωσπερ επομεν , Μετα ταυτην * * * ταξιν των θεων
that Holds-together and Defines The Scope/Breadth of Selves is given Subsistence
την συνεχουσαν και οριζουσαν το πλατος αυτων υφιστησιν
from Their Transcendent Cause ; but Self is called by Self in **The 2nd** Hypothesis
απο της εξηρημενης αιτιας : δε αυτη καλειται παρ’ αυτω εν τη δευτερα
The Parts (One and Ousia) and The Whole (Self) (**142**D) .
μερη και ολον .
Now then He Denies These of The One , by using The Many (**137**C-D)
τοινυν αποφασκει Ταυτα του ενος , χρωμενος τοις πολλοις
in order to Distinguish The Subjects from The One ;
εις διορισμον των υφειμενων τε και του ενος .
For on the one hand , as He says , The Whole and That which has Parts is Many ;
γαρ μεν , ως φησι , Το ολον και το εχον μερη εστι πολλα ,
whereas on the other hand , The One is Beyond The Many .
δε το εν επεκεινα των πολλων .
Now then on the one hand , if The One Steps-Beyond The Intelligible Simplicity ,
τοινυν μεν Ει το εν εκβεβηκε της νοητης απλοτητος ,
then on the other hand , The Whole and That which has Parts Proceed from Self
δε το ολον και το εχον μερη προεισιν απ’ αυτης
in order to Bind-together The Whole of This Orderly-Arrangement , *how then*
εις συνδεσμον της ολης ταυτης διακοσμησεως , πως
is it not Necessary that The One neither be Whole nor be in need of Parts , and
P111 ουκ αναγκη το εν μητε ειναι ολον μητε προσδεισθαι μερων , και
I think , that through This Preeminence The One Pre-Subsists as The Cause
οιμαι , δια ταυτην την υπεροχην | προεσταναι ως αιιον
of This Order of Gods , and even Produces Self , but in A Transcendent Way ?
της ταυτης ταξεως των θεων , και μεν παραγειν αυτην αλλ’ εξηρημενως ;
Then in the Third place after These let us Contemplate The Order that is Allotted
δε Τριτην επι ταυταις θεασωμεθα την κληρωσαμενην
The Limit of The Intelligible *And At-Once* Intellectual Gods Proceeding from The One
το περας των νοητων και αμα νοερων προιουσαν απο του ενος
and The One All-Perfectly Unfolded-Above Self .
και το εν παντελως υπερηπλωμενον αυτης .
For on the one hand , Self Subsists from The Second Genera
γαρ μεν Αυτη υφισταται απο των δευτερων γενων
from both The Intelligible and Intellectual Wholeness .
και της νοητης και νοερας ολοτητος .
Whereas on the other hand , just as it has been shown ,
δε , ωσπερ δεδεικται ,
The One also Transcends This Wholeness According to Cause .
το εν και εξηρηται ταυτης κατ αιτιαν .

Accordingly then , neither does The One Possess *Beginning* or *Middle* or *End* ,
αρα Ουτε το εν εχει αρχην η μεσον η τελευτην ,
nor Possesses *Extremes* , nor Participates of any *Figure/Shape/Form* (137C-D) ;
ουτε εχει εσχατα , ουτε μετειληφε ουδενος σχηματος :
for through *These* , the just mentioned Order of The Gods Come-to-Light .
γαρ δια τουτων η προειρημενη ταξις των θεων εκφαινεται .
Therefore , if there Be A Perfective *Summit* (**142**C-D)
ουν Ειτ’ ειη τελεσιουργος ακροτης
or That which is Celebrated as The *Middle* (**142**D9-10) in The Center of Selves ,
ειτε υμνουμενον μεσον εν κεντρον αυτοις
or The Completion (**143**A) that Turns-about *The End* of These Gods to Their *Beginning* ,
ειτε αποπερατωσις επιστρεφουσα το περας τουτων των θεων προς την αρχην ,
The One is Similarly Beyond Every Triple Orderly-Arrangement .
το εν ομοιως επεκεινα απασης της τριπλης διακοσμησεως .
For then The One would Possess Parts and would be Many
γαρ το εν αν εχοι Μερη και αν ειη πολλα
by Participating of *Those Such as These* ; whereas it has been shown that (P66.12–17, 24
μετεχον των τοιουτων : δε δεδεικται P67.6)
Self Unifically Subsists-Prior to The Many
ενιαιως προυπαρχον των πολλων
including The Wholeness together with Its Parts as The Cause .
και της ολοτητος ομου τοις μερεσιν ως αιτιον .
And *Behold* in what Way on the one hand , Parmenides brings-forth to us
Και ορας οπως μεν ο παρμενιδης προηνεγκατο ημιν
One Negation of The Highest Order (Being) ,
μιαν αποφασιν της ακροτατης ταξεως ,
then *Two* Negations of The Middle Order (Whole , Parts) ,
δε δυο της μεσοτητος ,
then *Three* Negations of The Third and Last Order (Beginning , Middle , End) ;
δε τρεις της εσχατης :
then apart from These , that Self possesses no Extremes ,
δε χωρις *** οτι εχον μη εσχατα ,
then that The Unlimited is Like This ;
δε το απειρον τοιουτον ;
then in turn apart from These that Self is Unreceptive of All Shapes .
δε αυ χωρις οτι εστιν αδεκτον απαντων σχηματων .
Surely then in turn after These Triple Orders let us Intellect
δη ουν Παλιν μετα ταυτας τας τριττας διακοσμησεις νοησωμεν
The Intellectual Gods Subsisting from These as being-Divided in Three Ways ,
τους νοερους θεους υποσταντας απο τουτων διηρημενους τριχη
and we should be shown that The One Super-Excels Selves .
και αποδειξωμεν το εν υπερεχον αυτων .
Parmenides (**138**A) says , Such is The One , for Self is neither in Self nor in Another .
ο Παρμενιδης φησιν , Τοιουτον το εν , γαρ εστιν ουτε εν αυτω ουτε εν αλλω .
For if in Another , Self would be Contained *on all sides* by That in which Self is ,
γαρ Ειτε εν αλλω , αν περιεχοιτο πανταχοθεν υπ’ εκεινου εν ω εστι

and Self would *Everywhere* Touch/Make-Contact with That which Contains Self ;
και αν πανταχου απτοιτο του περιεχοντος :
but if such were the case , then Self would also have Shape and would consist of Parts ,
δε τοιουτον ον και εξει σχημα και εσται εκ μερων ,
and by this Logos Self would be Many and not One ; then without a doubt
και δια τουτο αν ειη πολλα και ουχ εν : δηπου
if Self were in Itself , then on the one hand , Self would entirely Contain Itself ,
ειτε εν εαυτω , μεν παντως περιεχει εαυτο ,
but on the other hand , by Containing *and at once* Being-Contained , Self will be Two ,
δε περιεχον και αμα περιεχομενον , εσται δυο
and no longer That which Is Primarily One .
και ουκετι το πρωτως εν .
Accordingly then The Logos Proceeds to the same conclusion and brings-to-Light
αρα ο λογος προεισιν Εις ταυτον και αποφαινει
by The Summit of The Intellectual Orders that The One will be not One ,
τη ακροτητι των νοερων το εν ουχ εν ,
if anyone tries to mingle Self .
ει τις επιχειρησειε συμμιγνυειν αυτο .
Accordingly then , by Self being Entirely Separate from This Summit
αρα Παντη κεχωρισμενον ταυτης
Self also Gives Subsistence to Self ,
και υφιστησιν αυτην ,
At-One-Time , by Participating of The Third Triad of The Gods Placed-Above ,
ομου μεν μετεχουσαν της τριτης <τριαδος> των θεων υπερκειμενων ,
At-Another-Time , by being Produced from The Second Triad , then *At-Another-Time* ,
ομου δε παραγομενην εκ της δευτερας , ομου δε
by being Perfected by The First Triad and by being All-Perfectly Established in Self .
εκ τελειουμενην της πρωτιστης και παντελως ιδρυμενην εν αυτη .
And certainly then The One also Produces The 2nd Intellectual Order ,
Και μην το εν και απογεννα την δευτεραν νοεραν ταξιν ,
by being Unmixed with Self ; for Self neither *Stands-still* , nor *Is-Moved* ;
υπαρχον αμιγες προς αυτην : γαρ ουτε εστηκεν ουτε κινεται :
therefore Self Participates of *Neither* , but also Similarly Transcends Beyond
ουν μετεχον μηδετερου αλλ’ και ομοιως εξηρημενον εκβεβηκεν
Both of The Middle Orders of The Intellectual Procession of The Gods At-Once .
P112 αμφοιν των μεσων κοσμων της νοερας προοδου των θεων ομου .
For if Self were Moved , then Self would be Moved in a Twofold Way ;
γαρ Ειτε κινειται , αν κινοιτο διχως ,
according to either a Change/Alteration in Quality ; but it is not possible for
κατ’ η αλλοιωσιν φοραν : αλλ’ ουτε δυνατον
The One to be Changed ; for by being Changed Self will be not One ,
το εν αλλοιουσθαι : γαρ αλλοιουμενον εσται ουχ εν ,
and Self will be Separated from The Unific Hyparxis .
και εκστησεται της ενιαιας υπαρξεως :
Nor will Self be borne in Place ; for on the one hand , Self cannot be moved in a Circle ,
ουτε φερεσθαι : μεν αδυνατον κυκλω

for by this Logos Self would have Parts , such as The Middle and The Extreme Ones ;
γαρ διοτι αν εχοι μερη , τε τα μεσα και τα ακρα :
on the other hand , if Self changed one Place for another , then Self would be partible ;
δε αμειβον χωραν αλλην , εσται μεριστον :
for then neither could The Whole Self be in that Place to which Self is Moved ,
γαρ μητε αν δεοι ολον αυτο ειναι εν εκεινω προς ο κινειται ,
nor in that Place from whence Self begins being moved ;
μητε εν τουτω οθεν ωρμηται προφερομενον :
for if The Whole Self were Placed in either one , then Self would be Immoveable ,
γαρ τεθεν εν τω ετερω , εσται ακινητον ,
in one way by not yet being Moved and *in the other by* having already ceased Moving .
τη μεν ουπω κινουμενον τη δε ηδη πεπαυμενον της φορας .
If The One Stands-still , then it is certainly necessary that The One Abides in The Self ;
Ει εστηκεν , δε δηπου αναγκη το εν μενειν εν τω αυτω :
whereas it has been shown that The One Is *Nowhere* ;
αλλα δεδεικται ον μηδαμου ,
neither then in Self , nor then in *Another* .
μητ’ ουν εν αυτω μητ’ ουν εν αλλω .
Accordingly then , The One is neither *Moved* nor *Stands-still* in any way at all , *to which*
αρα το εν ουτε κινεισθαι ουτε εσταναι Παντη οιον τε , α
The Middle Intellectual Order *refers* , as it will be clear from The 2nd Hypothesis ;
τη μεση των νοερων ταξει διαφερει , ως εσται δηλον εκ της δευτερας υποθεσεως :
since The First God also Produces This Order , by Being Exempt from Self .
γαρ ο πρωτος θεος και παραγει ταυτην εξηρημενος απ’ αυτης .
Surely then in the Third Place let us Contemplate The Logos’ that follow in Due-Order
δη Το τριτον θεωρησωμεν των λογων δια εφεξης
from The Last of The Intellectuals that Proceed from The One and are Subject to Self .
την εσχατην των νοερων και προιουσαν εκ του ενος και υφειμενην αυτου .
For on the one hand , Sameness and Difference *Subsist In A United Way* in This Order ;
γαρ μεν Ταυτοτης και ετεροτης υφεστηκεν ηνωμενως εν ταυτη :
whereas on the other hand , The One *Pre-Subsists At-Once* to Both These .
δε το εν προυπαρχει ομου αμφοτερων τουτων .
For The Different is said to be Different both from Itself and from The Others ,
γαρ Το ετερον λεγεται ετερον και εαυτου και των αλλων ,
And *Similarly* , That which is Th’Same is Th’Same with Itself and with The Others .
και ομοιως το ταυτον ταυτον και εαυτω και τοις αλλοις :
Then on the one hand , The One is not Different from Itself ,
δε μεν το εν ουκ ετερον εαυτου
because That which is Different from The One will be Not One ;
οτι το ετερον του ενος αν ειη ουχ εν :
whereas on the other hand , Self is not Th’Same with *the other selves* ,
δε εστιν ουκ ταυτον τοις αλλοις ,
in order that Self may not *become* Th’Same as *those* ,
ινα μη γενομενον ταυτον εκεινοις
and by failing-to-notice , change into *the nature of those* .
λαθη μετασταν εις την φυσιν εκεινων .

Moreover neither is Self Different from The Others ; for Self would also Be
Αλλα μην ουδε ετερον των αλλων : γαρ και εσται
At-once One *and* would Possess the addition of The Power of The Difference ;
αμα εν και εχον προσθηκεν την δυναμιν της ετεροτητος :
for insofar as Being One , Self will not be Different , for One is not The Difference ;
γαρ καθο εν ου εσται ετερον , γαρ εν εστιν ου η ετεροτης :
Therefore by Being One and Different Self will also be Many and not One .
ουν υπαρχον εν και ετερον αν και ειη πολλα και ουχ εν .
Surely then , neither is The One Th'Same with Itself .
δη Ουδε εστιν το εν ταυτον εαυτω .
For if on the one hand , The One and That which is Th'Same Differ only in Name ,
γαρ Ει μεν το εν και το ταυτον διαφερει μονον ονοματι ,
then The Many will not Exist by Participating of Sameness with Each-Other ; for
τα πολλα ουκ εσται μετεχοντα ταυτοτητος προς αλληλα : γαρ
in turn it is impossible for The Many to ever become One/Same by being The Many .
αυ αδυνατον τοις πολλοις ποτε γενεσθαι εν τα πολλα :
whereas on the other hand , if The One that Is Wholly-Differs from The Sameness ,
δε ει το εν τω ειναι εξηλλακται της ταυτοτητος ,
then That which Is Primarily One is not a Participant of Sameness ,
το υπαρχον πρωτως εν εστι αμετοχον ταυτοτητος ,
in order that The One may *not* in addition to coming to Be The One
ινα το εν μη προσλαβον προς γενηται τω ενι
also Experience The Sameness , but not That which Is Primarily One .
πεπονθος την ταυτοτητα αλλ' ου πρωτως εν .
Surely then if The Limit of The Intellectual Orders is Characterized by *This Tetrad* ,
δη Ει το περας των νοερων χαρακτηριζεται τη ταυτη τετραδι ,
then it is clear that by The One also Being Beyond *This Tetrad* ,
δηλον ως το εν και υπαρχον επεκεινα ταυτης ,
Self Unfolds *Self* into-The-Light from On-High and Sets over The Wholes ,
εμ– αυτην –φαινει ανωθεν και υφιστησι τοις ολοις ,
This Kosmic Tetradic *Monad* Over All Those that are Secondary .
κοσμητικην τετραδικην μοναδα απαντων των δευτερων .
For from This Source The Others Primarily Receive Their Commonness with The One ,
γαρ Εντευθεν τα αλλα πρωτως παρεδεξατο την κοινωνιαν προς το εν ,
which are surely then both Produced and indeed also Joined-Together besides The One .
α δη και παραγεται και δηπου και συνεχεται παρα του ενος .
Surely then after The Intellectual Gods The Self Preeminence of The Ineffable One
δη Μετα τους νοερους θεους η αυτη υπεροχη του αρρητος ενος
Transcendently Arranges *in a Hidden way* The Scope of The Super-Kosmic Offspring ,
εξηρημενη διεταξεν κρυφιως το πλατος των υπερκοσμιων των απογεννωμενων ,
on the one hand , by Subsisting in a Neighborly Way Next to The Intellectuals , and
μεν υφισταμενον προσεχως απο των νοερων ,
on the other hand , by Receiving In-One-Ideal-Way The Hyparxis from The First God .
δε παραδεχομενον ενοειδως την υπαρξιν απο του πρωτου θεου .
Now then on the one hand , **Parmenides** (**139**E) Produces This Genus of Gods
τοινυν μεν ο Παρμενιδης προαγει Τουτο

through *Likeness* and *Unlikeness* from The Divinity which Encloses The Limit
P113 δι’ ομοιοτητος και ανομοιοτητος απο της θεοτητος συγκλειουσης το περας
of The Intellectual Monads ; for *The Like* is *That* which Experiences Th’Same ,
των νοερων μοναδων : γαρ το ομοιον εστι το πεπονθος ταυτον
surely then just as *Unlikeness* is *That* which Experiences That which is Different ;
δη ωσπερ ανομοιον το πεπονθος το ετερον :
Accordingly then just as He shows that The One *Steps-Beyond* According to
αρα ως δεικνυσι το εν εκβεβηκε κατα
The Singular Simplicity and *Characteristic* of The Gods *Such as*/*Like This* ; for
μιαν απλοτητα και ιδιοτητος των θεων τοιαυτης της : γαρ
That which is Established-Above The Power of Th’ Same and Different ,
το υπεριδρυμενον της δυναμεως του ταυτου και ετερου
Surpasses *in a Much Greater Way*
υπερεχει πολλω μειζονως
The Genera that are Allotted Their Subsistence According to *These* .
των γενων των λαχοντων την υποστασιν κατα ταυτα .
What then remains after this ?
Τι ουν λοιπον μετα τουτο ;
Surely then it is clear that it is The Multitude of The Kosmic Gods .
Η δηλον οτι το πληθος εγκοσμιον των θεων :
This Order then is also Twofold ; The One is Heavenly but The Other is Sub-Lunary .
τουτο αλλα και διττον : το μεν ουρανιον το δε υπο σεληνην .
Surely then on the one hand, The Genus of These which Turn-About-The-Pole in Heaven
δη ουν μεν το γενος Τουτων περιπολουν κατ’ ουρανον
Proceed-together with The Equal and The Greater and The Lesser ;
συμπροηκει τε τω ισα και τω μειζονι και τω ελασσονι :
whereas on the other hand , in The Sub-Lunary The Equal is Allotted
δε μεν το υπο σεληνην το ισον ελαχε
A Different Multitude from The Heavenly Equality ,
διαφερον πληθει της ουρανιου ισοτητος ,
while in turn The Un-Equal is cut by the force of the more and the less .
δε αυ το ανισον τεμνομενον τη δυναμει του πλειονος και ελαττονος .
Accordingly then , The Monad and The Dyad will Be
αρα μονας και δυας αν ειη
According to One or the Other Genus of The Divine Orders ,
Καθ’ εκατερον γενος των θειων ,
thus on the one hand , Above , One is Akin to The One and to The Sameness ,
αλλ’ μεν ανω συγγενης τω ενι και τη ταυτοτητι ,
whereas Below , One is Akin to Multitude and The Intellectual Cause of Difference .
δε κατω τω πληθει και τη νοερα αιτια της ετεροτητος .
Accordingly then , The One Super-Excels *All* of These .
αρα το εν υπερεχει Παντων τουτων .
For on the one hand , The Equal *Everywhere* Arises from Parts that are The Same ,
γαρ μεν Το ισον πανταχου μερων εστι των αυτων ,
while on the other hand , The Un-Equal Arises from Parts that are Different ;
δε το ανισον ετερων :

now then , by what contrivance can That which *At-Once* Transcends
τοινυν τις μηχανη το ομου εξηρημενον
The Sameness and The Difference that are Yoked-Together in Relation to Self ,
της ταυτοτητος και ετεροτητος συζυγου προς αυτην ,
Ever Participate of Equality and in turn of In-Equality ?
ποτε μετεχειν ισοτητος και αυ ανισοτητος ;
Surely then *in Relation to All* These Divine Orders we must Intellect/Bring-to-Mind
δη προς απασι τουτοις τοις θειοις διακοσμοις νοησωμεν
The Genus of Deified Souls that are also Distributed about The Gods .
τα γενη των εκθεουμενων ψυχων και διαιρουμενων περι τους θεους .
For in The Last of The Divine Processions and also in The Processions of The Souls
γαρ Εν εσχαταις των θειων προοδων και των ψυχων
The Primary Genus Comes-to-Light Being-of-The-Same-Nature as The Gods ;
το πρωτιστον γενος εκφαινεται συμφιομενον τοις θεοις ,
since in *both* Heaven and The Sub-Lunary (*As Above so Below*)
επει εν και ουρανου και υπο σεληνην
The Divine Souls Receive The Distribution of The Gods into The Kosmos !
θειαι ψυχαι υπεδεξαντο την διαιρεσιν των θεων εις τον κοσμον ,
just as The Athenian Foreign-Guest somewhere also indicates (**Laws 898**C-**899**D) .
ως ο Αθηναιος ξενος που και αποδεικνυσι
Thus on the one hand , The Scope/Breadth of The Soul is Characterized by Time
ουν μεν Το πλατον ψυχικον χαρακτηριζεται τω χρονω
and by The Life according to Time , whereas on the other hand ,
και τη ζωη κατα χρονον . δε
The Characteristic of The Divine Souls is indicated by (**Parmenides 140**E)
η ιδιοτης των θειων ψυχων επιδεικνυσι
Being Younger and Older and The Same Age as Itself and as The Others ;
νεωτερον και πρεσβυτερον αμα το αυτο εαυτου τε και των αλλων :
for by Always Journeying-about According to The Same Time
γαρ αει περιπορευομεναι κατα τον αυτον χρονον
and by Conjoining The Beginning with The End ,
και συναπτουσαι την αρχην τω τελει ,
by Going *At-Once* to The End of The Whole Period , Souls Keep-Being Younger ,
ως ιουσαι ομου προς τελος της απασης περιοδου διατελουσι νεωτεραι ,
whereas by Circulating *At-Once* to The Beginning of The Period Souls become Older ;
δε ως ανακυκλουμεναι ομου προς αρχην γινομεναι πρεσβυτεραι :
whereas All The Ages of Selves Always Closely-Oversee Th'Same Measure of Time .
δε πασαι ηλικιαι αυταις αει διατηρουσι ταυτον το μετρον του χρονου .
Thus in turn , Sameness and Difference Exists in Selves ;
<ουν> Παλιν ταυτοτης και ετεροτης εστιν εν αυταις ,
The One Guards Equality , while The Other Guards In-Equality According to Time .
η μεν φυλαττουσα την ισοτητα η δε την ανισοτητα κατα χρονον .
Accordingly then , The One also Subsists-Prior to The Divine Souls
αρα το εν και Προυγεστηκεν των θειων ψυχων
and Produces These together with The Gods .
και συναπο– ταυτα – γεννα τοις θεοις .

Surely then we have come to The Remaining Self Limit
δη ηκομεν Επ’ το λοιπον αυτο περας
of The Whole Kosmic-Arrangement of Those that are Superior ; including
της ολης διακοσμησεως των κρειττων : και
on the one hand , The Cause of All The Intelligibles that *At-Once* Unfolds into Light
μεν ο αιτιος παντων των νοητων ομου εκφαινει
The Genera that Follow-together with The Gods
τα γενη τα συνεπομενα τοις θεοις
and are Divided in Three Ways by The Three Parts of Time ,
και μεριζομενα τριχη τοις τρισι μοροις του χρονου
while on the other hand , This Cause is also Pointed-out to Transcend These
δε και αποδεικνυται εξηρημενος τουτων
by The Intellectual Insights of **Parmenides** (141D7-E7) ;
P114 ταις νοεραις επιβολαις του Παρμενιδου :
for That which is Beyond All of Time and The Life According to Time
γαρ το επεκεινα παντος χρονου και της ζωης κατα χρονον
can by no contrivance be a slave to The More-Partial Periods of Time .
ουδεμια μηχανη δουλευειν ταις μερικωτεραις περιοδοις του χρονου .
Accordingly then The Most Primary and Unknowable Singular Cause of Wholes
αρα το πρωτιστον και αγνωστον μιαν αιτιαν των ολων
thus Unfolds into Light All The Gods and The Divine Souls and The Superior Genera ;
Κατα εξεφηνε παντας θεους τε και θειας ψυχας και τα κρειττονα γενη :
and is neither entangled with The Offspring of Itself , nor multiplied about Selves ; but
και ουτε συμπλεκεται τοις γεννημασιν εαυτου ουτε πληθυεται περι αυτα , δε
Wholly Steps-Beyond Selves by Its Wonderful Simplicity and Outstanding Union ;
παντη εκβεβηκος αυτων εν της θαυμαστη απλοτητι και υπερβολη ενωσεως ,
At-Once Indistinctly Imparting to All Their Procession and Their Order in The Procession.
ομου αδιακριτως ενδιδωσι πασιν την προοδον τε και την ταξιν εν τη προοδω .
On the one hand , Parmenides begins from The Intelligible Watch-Tower On-High
μεν ο Παρμενιδης ωρμημενος απο της νοητης περιωπης ανωθεν
of The First Intellectual Gods (**Damascios’** P & S 54) and Proceeds thus far ,
των πρωτων νοερων θεων προεληλυθεν ουν Μεχρι ,
Giving-Subsistence to The Genera of The Gods According to The Measures
υφιστας τα γενη των θεων κατα τα μετρα
of Their Generation and According to Those that are United and Follow The Gods ,
της απογεννησεως και των ηνωμενων τε και συνεπομενων θεοις ,
and He Always brings-to-Light that The One Transcends All *In-An-Ineffable-Way* .
και αει αποφαινων το εν εξηρημενον παντων αρρητως :
On the other hand , He turns-back again from Thence to The Beginning/Source ,
δε αναστρεφει παλιν εντευθεν επ’ αρχην ,
and thus Imitates The Turning-About of The Wholes
και απομιμουμενος την επιστρεφην των ολων
and then He Separates The One from The Summits ; I mean of The Intelligible Gods .
χωριζει το εν των ακροτατων , λεγω των νοητων θεων .
For in this way we may Superlatively Contemplate The Preeminence and
γαρ Ουτω αν μαλιστα θεασαιμεθα την υπεροχην και

The Incomprehensible Difference of The Union of Self in relation to All The Others ,
την αμηχανον εξαλλαγην της ενωσεως αυτου προς παντα τα αλλα ,
if we not only demonstrate that Self is Established-Above The 2nd or 3rd in The Divine
ει μη μονον αποδειξαιμεν αυτο υπεριδρυμενον των δευτερων η τριτων εν τοις θειοις
Orders but also Co-coordinately Arranged-Prior to The Intelligible Self Unities , and
διακοσμοις αλλα και συστοιχως προτεταγμενον των νοητων αυτων εναδων , και
These , by The Simplicity of Their Hidden Nature and not by Manifold Logos', but only
ταυτα τη απλοτητι των εκεινων κρυφιων και ου δια των ποικιλων λογων αλλ' μονον
by The Intellectual Insight of Self ; for Intelligibles are Naturally-Adapted to Be Known
της νοερας επιβολης αυτης : γαρ τα νοητα πεφυκε γνωριζεσθαι
by Intellect . Well then , **Parmenides** (**141**E-**142**A) also shows this *in Deed* , by *Leaving*
νω . τοινυν ο Παρμενιδης και δεικνυσι Τουτο εργω , μεν απολιπων
The Ways of The Logos , while Energizing According to Intellect , and by *Postulating*
τας μεθοδους λογικας δε ενεργων κατα νουν και λεγων
that The One is Beyond The Ousia and The One Being ; for this *Postulation* was not
το εν επεικεινα της ουσιας και του ενος οντος : γαρ τουτο ου
inferred from the preceding conclusions ; for The Logos about The Primary Gods
συλλελογισται εκ των προσθεν συμπερασματων : γαρ ο λογος περι των πρωτιστων θεων
would be indemonstrable if Self drew Its Trustworthiness from inferior natures .
αν ην αναποδεικτος αυτω εφελκομενος την πιστιν εκ χειρονων των .
So then at the same time , *Parmenides Reaches-to-the-Uttermost* that All Knowledge
τοινυν κατα τον αυτον χρονον διατεινεται Και παντα τας γνωσεις
including All The Tools (**Cratylus 387**C) of Knowledge , fall short
και τα οργανα των γνωσεων απολειπεσθαι
of The Preeminence of The One , and surely then Beautifully Ends The 1st *Hypothesis*
της υπεροχης του ενος , και δη καλως τελευτα
in The Ineffable of The God who is Beyond All . For The Union with The Unknown
εις το αρρητον του θεου επεκεινα παντων . γαρ η ενωσις προς το αγνωστον
follows after The Energies of Knowledge and The Intellectual Insights , and to which
εστιν Μετα τας ενεργειας κατ επιστημην και τας νοερας επιβολας , και εις ην
Parmenides surely then Refers The Whole Logos to conclude **The 1st** Hypothesis
ο Παρμενιδης δη ανενεγκων τον συμπαντα λογον συμπεραινεται την πρωτην υποθεσιν ,
on the one hand , by Suspending All The Divine Genera from The One ,
μεν εξαψας παντα τα θεια γενη του ενος ,
while on the other hand , by Indicating that Self Unifically Transcends All ,
δε αποφηνας αυτο ενιαιως εξηρημενον των παντων ,
by 'Being' Imparticipable by Intelligibles and by Perceptibles ,
υπαρχον αμεθεκτον τε των νοητων και των αισθητων ,
while Giving-Subsistence to The Participable Monads *In An Ineffable Way* ; and
και υποστατικον των μετεχομενων μοναδων αρρητως : και
by which Logos The One is said to be Beyond The One Yoked-to The Ousia
διο του ενος ειρηται επεκεινα του συζυγουντος τη ουσια
and to be *At-Once* Beyond Every Participated Multitude of The Unities .
και ομου του παντος μετεχομενου πληθους των εναδων .

14 February 2023

BOOK 3

Chapter 1 – α

P117

Thus on the one hand , as it has come to Light for me , such is The Theology of Plato
ουν μεν , ως καταφαινεται εμοι , τοιαδε Η θεολογια παρα τω Πλατωνι
concerning ***What*** **The Primary God Is** , and ***The Greatness*** of **The Preeminence** of **Self**
περι τις του πρωτου θεου εστιν , και τηλικ– υπερβολην –αυτην
that is Allotted in Relation to All The Other Logos' about The Divine Beings ;
ελαχε προς απαντας τους αλλους λογους περι των θειων ,
on the one hand , by ***At-Once*** Venerably Preserving The Ineffable Union of **Self** **Exempt**
μεν ομου σεμνως διαφυλαττουσα την αρρητον ενωσιν αυτου εξηρημενην
from Wholes and **Un-Circumscribed** by All The Gnostic Enclosures
των ολων και απεριγραφον πασαις ταις γνωστικαις περιοχαις
by **Stepping-beyond** All of The Beings , and on the other hand , by ***At-Once*** Unfolding
εκβεβηκυιαν απαντων των οντων , δε ομου εκφαινουσα
The Anagogic Paths to **Self** , and by Perfecting the birth-pang which Souls always
τας αναγωγους οδους επ' αυτον και τελεωσαμενη την ωδινα ην των ψυχων αει
possesses of **The Father** and **Forefather** of All
εχουσιν του πατρος και προπατορος παντων
and by enkindling that torch in Selves , surely then by which Selves are Especially
και αναψασα τον πυρσον εν αυταις , δη αφ' ου μαλιστα
Conjoined with The Unknown Pre-Eminence of **The One** .
συναπτονται προς την αγνωστον υπεροχην του ενος .
Whereas after This Imparticipable and Ineffable and Truly Super-Ousian Cause ,
δε Μετα ταυτην την αμεθεκτον και αρρητον και αληθως υπερουσιον αιτιαν ,
which is separated from Every Ousia and Every Power and Every Energy ,
ως κεχωρισμενην απο πασης ουσιας και πασης δυναμεως και πασης ενεργειας ,
The Logos of The Gods is Immediately-Conjoined .
ο λογος περι των θεων εστιν συνεχης .
For to what else That is **Prior** to The Unities is it Lawful for The Logos to be Conjoined ,
γαρ Τι αλλο προ των εναδων θεμιτον συναπτεσθαι
than **The One** , or what else can be More-United to **The Unific God**
τω ενι , η τι μαλλον συνηνωται τω ενιαιω θεω
than The Multitude of The Gods ?
των πολλων θεων ;
Surely then in the next place we shall unfold the most extraordinary theory of Plato
δη εφεξης αναπλωσωσεν την οσην αμηχανον θεωριαν του Πλατωνος
about Them , by Invoking Those Divine Selves to Enkindle in us **The Light** of **Truth** .
Περι τουτων παρακαλεσαντες τους θεους αυτους αναπτειν ημιν το φως της αληθειας .

Chapter 2 - β

P118

However prior to the unfolding the particulars of this theory I wish to convince
δε προ της καθ’ εκαστα τουτο θεωριας Βουλομαι καταδησασθαι
and to make self clear by means of indication to those that listen , that accordingly
και ποιησαι αυτο φανερον δι’ αποδειξεως τοις ακουουσι , ως αρα
there are necessarily As Many Orders of The Gods , which **The Parmenides** of Plato
ειναι αναγκαιον τοσαυτας τας ταξεις των θεων οποσας ο Παρμενιδης του Πλατωνος
unfolds for us in **The 2nd Hypothesis** .
εκφαινει ημιν κατα την δευτεραν υποθεσιν .
Surely then that **This** is **Prior** to All The Remaining Hypotheses
δη ουν μεν Τουτο προ των απαντων των αλλων
I am led to believe is quite clear to those whose conceptions are un-perverted ,
ηγουμαι καταφανες τοις υπαρχειν αδιαστροφοις ,
that Everywhere , but *Especially* in The Divine Kosmic-Orders , They are Perfected
πανταχου , δε μαλιστα εν τοις θειοις διακοσμοις , αποτελεισθαι
According to ***The Likeness*** of These in Relation to Their **Innate Sources** .
καθ’ ομοιοτητα των τουουτων προς τας οικειας αρχας .
And since **Nature** and **Intellect** and Every Generative Cause are Naturally-Adapted
Και γαρ η φυσις και ο νους και εκαστον των γεννητικων αιτιων πεφυκε
to both Produce and Conjoin Themselves to Those that are ***Like*** Self
και παραγειν και συναπτειν εαυτοις προς τα ομοια αυτο
Prior to Those that are Unlike .
προ των ανομοιων .
For if The Procession of The Beings must be Continuous and that
γαρ Ει την προοδον των οντων δει ειναι συνεχη και
no emptiness ever intervene , certainly not in Incorporeal Beings nor even in bodies ,
μηδεν κενον παρεμπιπτειν , ουν μητ’ εν τοις ασωματοις μητ’ ουν εν τοις σωμασιν ,
for Everything which Proceeds must Naturally Proceed through ***Likeness*** .
το εκαστη προιεναι αναγκη φυσει προιον δι’ ομοιοτητος .
Since on the one hand , it is by no means Lawful that That which is Caused be
γαρ μεν ουδαμως θεμις το αιτιατον ειναι
Th’Same as The Cause ; for The Descent/Subordination and Deficiency/Falling-short
Ταυτον τω αιτιω : γαρ υφεσις και ελλειψις
from The Union of The Producing Cause Generates Secondary Natures .
της ενωσεως του παραγοντος απογεννα τα δευτερα .
For again in turn , if The Second were also Th’Same as The First , then Each One would
P119 γαρ Και αυ ει το δευτερον ην και ταυτον τω πρωτω , εκατερον αν
be Similarly Th’Same , since the one would not be the cause , and the other the caused .
ομοιως ταυτον , το μεν ου αιτιον , το δε αιτιατον .
Whereas if The One possesses Its Self Existence from The Super-Abundance of
δε Ει το μεν εχει τω αυτω ειναι την περιουσιαν
Productive Power , while The Other falls short of The Subsistence , then These are
παρακτικης δυναμεως , το δε ελλειψιν της υφισταμενης , ταυτα
Naturally Separated from Each Other and The Generative Presupposes The Generated ,
κατα φυσιν διωρισται απ’ αλληλων και το γεννητικον προεχει του γεννωμενου ,

and there is no Sameness of The Realities which **Differ** so much .
και εστι ουκ ταυτοτητος των πραγματων διαφεροντων τοσουτω .
Whereas if The Second is not Th'Same as The First , such as if
δε Ει το δευτερον εστι μη ταυτον τω πρωτω , ει
One is only **Different** , They will not be Conjoined to Each-other
μεν ειη μονον ετερον , αν ουδ' συναπτοιτο αλληγλοις
nor will the One Participate of the Other ; for without a doubt Contact and Participation
ουδ' αν θατερον μετεχοι θατερου : γαρ δηπου η συναφη και η μεθεξις
are The Communion/Commonness of Those that are Conjoined
εστι κοινωνια των συναπτομενων
and The Sympathy of Those that Participate in Relation to Those that are Participated .
και συμπαθεια των μετεχοντων προς τα μετεχοντα .
Whereas if Self is At-Once Th'Same and **Different** , such as if
δε Ει αμα ταυτον και ετερον , ει
One is in need of Sameness and is Ruled by **The Contrary Power** in Relation to This ,
μεν ενδεες ταυτοτητος και κρατουμενον τη εναντια δυναμει προς ταυτην ,
then The One will no longer be The Source-from-which The Beings Proceed nor will
το εν αν ουκ ετι της εξαρχοι των οντων προοδου ουδ' αν
Every Generative Cause Subsist-Prior to The Secondary in The Order of Th'Good .
εκαστον των γεννητικων αιτιων προυπαρχοι των δευτερων εν ταξει ταγαθου .
For The One is not The Cause of **Divisibility** , but of Friendship
γαρ Το εν εστιν ου αιτιον διαιρεσεως , αλλα φιλιας
and The Good Turns-about Those that are Generated to The Causes of Themselves ;
και το αγαθον επιστρεφει τα γεννωμενα προς τας αιτιας τας εαυτων :
since The Turning-about and The Friendship of The Secondary to The Primary
δε η επιστροφη και η φιλια των δευτερων προς τα προτερα
Exists through ***Likeness*** , but not through an **Un-Like** Nature .
εστιν δι' ομοιοτητος , αλλ' ου ανομοιου φυσεως .
Accordingly then , if The One is The Cause of The Wholes
αρα Ει το εν εστι των ολοων
and if The Good is Transcendently/Exceptionally Desirable to All ,
και ει το αγαθον εστι εξηρημενως εφετον τοις πασι ,
by Everywhere Giving-Subsistence to The Off-Spring of The Pre-Subsisting Causes
πανταχου υφιστησι τα γεννηματα των προηγουμενων αιτιων
through ***Likeness*** , in order that The Procession may also be According to The One
δι' ομοιοτητος , ινα προοδος και η κατα το εν
and that The Turning-about of Those that Proceed may be to The Good ;
και επιστροφη των προιοντων προς το αγαθον :
for neither will The Turning-about ever be apart from ***Likeness***
γαρ ουτε αν επιστροφη ποτε γενοιτο χωρις ομοιοτητος
nor The Generation of Those that are Perfected by Their *Innate* Sources .
ουτε γενεσις των αποτελεσματων προς τας οικειας αρξας .
Thus on the one hand , at this time let this be established as being agreed .
ουν μεν ενταυθα Τουτο κεισθω διωμολογημενον .
Whereas on the other hand , The Second in Relation to This which is also
P120 δε Δευτερον προς τουτω και

being indicated through this , is that it is necessary that
δεικνυμενον δια τουτου , ως αναγκη
Every **Monad** must Produce a Number *Coordinate* to **Self** ; so that
πασαν μοναδα παραγειν αριθμον συστοιχον αυτη ,
on the one hand , **Intellect** must Produce An Intellectual Number *Coordinate* to **Self** ,
μεν τον νουν νοερον ,
while **Soul** on the other hand , must Produce A Psychic Number *Coordinate* to **Self** ,
την ψυχην δε ψυχικον ,
then finally , **Nature** must Produce A Natural Number *Coordinate* to **Self** .
δε την φυσιν φυσικον .
For if All The Generative Causes Generate *The Like* Prior to The Unlike ,
γαρ Ει παν το γεννητικον γεννα τα ομοια προ των ανομοιων ,
just as it has been shown before (**P6** . 18–21) , then without a doubt Each One of The
καθαπερ δεδεικται προτερον , δηπου εκαστον των
Causes will Impart The Form and Characteristic to The Innate Offspring of Itself ,
αιτιων παραδωσει την μορφην και ιδιοτητα τοις οικειοις γεννημασι εαυτου ,
and Prior to Giving Subsistence to The Processions that are far away and are separated
και πριν υποστατικον των προεληλυθοτων πορρω και γενηται κεχωρισμενων
from The Nature of Itself , Giving Subsistence to Those Whose Being is Near and
της φυσεως εαυτου , υφιστησιν τα κατα το ειναι εγγυς και
Conjoined to Self through ***Likeness*** . Now then on the one hand , Every Monad
συνημμενα προς αυτο δι ομοιοτητος . τοινυν μεν Απασα μονας
Gives-Subsistence to A Multitude by Generating The Second from Herself and
υποστησει πληθος ως γεννωσα δευτερον εαυτης και
by Dividing The Powers that Pre-subsist in Self In a Hidden Way .
μεριζομενον τας δυναμεις προυπαρχουσας εν αυτη κρυφιως .
For Those which are *Like*-The-Idea-of-The-One and are Folded-Together in The Monad ,
γαρ εαυτα Α εστιν ενοειδως και συνεπτυγμενως εν τη μοναδι
are Unfolded into Light Separately in The Offspring of The Monad . And on the one hand
αναφαινεται διηρημενως εν τοις εκγονοις της μοναδος . Και μεν
surely This is Clearly The Whole of **Nature** ; by also Containing in One The Logos'
που τουτο δηλοι η ολη φυσις και περιεχουσα εν ενι τους λογους
Inherent in All ; both in Heaven and in The Sublunary Regions ; while on the other hand ,
η των παντων τε εν ουρανω και υπο σεληνην των , δε
She Distributes The Powers of **Herself** to those that are divided from **Self** about bodies ;
κατανειμασα τας δυναμεις εαυτης ταις μεριζομεναις απ' αυτης περι τα σωματα :
for The Nature of The Earth and of Fire and of The Moon possesses The Characteristic
γαρ την φυσις και η γης και η πυρος και η σεληνης εχει ιδιοτητα
and Form from **The Whole** of **Herself** , and Energize and are Held-together along with
και μορφην εκ της ολης εαυτης , και ενεργει και συνεχει μετα
The Whole Allotment of **Herself** . Then in turn it is also clear in the case of **The Monad**
της ολης τον κληρον εαυτης . δε αυ και Δηλοι η μονας
of The Mathematical Disciplines and Numbers ; for by **Self** Being All *In A Primary Way*
των μαθηματικων και αριθμων : γαρ αυτη ουσα παντα πρωτως
and by Giving-Subsistence *In A Spermatic Way* to The Ideas of Numbers in **Herself** ,
και υποστησασα σπερματικως τα ειδη των αριθμων εν εαυτη ,

She Dispenses Different Powers to Different Externally Proceeding Numbers .
διαιρει αλλας δυναμεις τοις αλλοις εξω προελθουσιν αριθμοις .
For it is not possible for That which is being generated to receive All-At-Once
γαρ ην Ου δυνατον | γεννωμενους αναδεξασθαι αθροαν ομου
The Super-Abundance of The Generating Cause ; and since it is necessary that
την περιουσιαν του γεννωντος : και αναγκη
The Prolific Power of All that Pre-subsist in **The Self Cause** be Unfolded into Light .
την γονιμον δυναμιν παντων των προυπαρχοντων εν αυτη αιτιαν εκφαινεσθαι .
Therefore , **She** Gives-Subsistence to A Multitude about **Self** and The Number
ουν υφισταται Πληθος περι αυτο και αριθμος
which Distributes The Characteristics that Abide/Remain All-At-Once In **Self** .
διανεμομενος τας ιδιοτητας μενουσας αθροως εν αυτω .
Since then , as it was said before (**P8** . 3–9) , *The Like* is Always More-Akin to The Cause
Επει δε , ωσπερ ειρηται προτερον , το ομοιον αει συγγεννεστερον τη αιτια
than the Unlike , there will Be One Multitude of *The Like* in Relation The Monad
του ανομοιου , εσται το μεν πληθος των ομοιων προς την μοναδα
Proceeding from Self ; but Another Multitude from The Unlike .
προιον απ’ αυτης , το δε των ανομοιων .
Then in turn , This Multitude that is *Like* The Monad Exists In-A-Divisible-Way
δε αυ τουτο πληθος το ομοιον τη μοναδι εστι διηρημενως
just as The Monad Exists In-An-Indivisible-Way ;
οπερ η μονας αδιαρετως :
for if The Monad Possesses a Characteristic Power and Hyparxis ,
γαρ ει η μονας εχει ιδιαν δυναμιν και υπαρξιν ,
then there will also Be The Self/Same Idea of Hyparxis in The Multitude
και εσται το αυτο ειδος της υπαρξεως εν τω πληθει
along with The Descent in Relation to The Whole .
μετα της υφεσεως της προς το ολον .
Now then after this in the third place let us consider , that on the one hand ,
τοινυν επι τουτοις Το τριτον θεωρησωμεν , το μεν
The Processions that are Nearer to Their Causes are Generative of A Greater Number
των προιοντων τα εγγυτερω της αιτιας ειναι γεννητικα πλειονων
and in a Certain Way are made Equal to Those that Contain Themselves ; and in turn
και τινα τροπον συνεξισουσθαι ταις περιοχαις εαυτων , αυ
on the other hand , The Processions that are more remote Generate a Lesser Number
δε τα πορρωτερον ελαττονων
and According to the Lessening of Their Power They-Alter-at-the-same-time
και κατα την ελαττωσιν της δυναμεως συνεξαλλαττειν
The Production that is Extended/Offered-Forth .
της ποιησεως το εκτενες .
For if , The First of The Processions that Subsist is More-Like in Relation to The Source ,
γαρ Ει το πρωτον των προιοντων υφισταμενον εστι ομοιοτερον προς την αρχην ,
then That which Gives-Subsistence to The Greatest Number According to both
δε το υποστατικον πλειστων κατα τε
The Ousia and The Power is *More-Like* The Generating Source of All ,
την ουσιαν και την δυναμιν ομοιοτερον τη γεννωση παντα ,

surely then it is also necessary that of The Secondary Those are nearer to The Monad also
δηπου και αναγκη των δευτερων τα μαλλον προσεχη τη μοναδι και
receive Her Mastery along with Self that Extends to The Greatest Number
παραδεξαμενα την επικρατειαν μετ’ αυτην διατεινειν πλειστον
of The Productions of Themselves ; whereas Those that are more separated from Their
τας ποιησεις εαυτων , δε τα μαλλον διηρημενα απο της
Innate Primary Monad must neither pervade *in a Similar way* through all nor extend
οικειας πρωτουργου μοναδος ουν μητ διηκειν ομοιως επι παντα μητε
Their Efficacious Energies to The Greatest Number ; and that which is *Like* This ,
ταις δραστηριοις ενεργειαις επι πλειστον : και το παραπλησιον τωδε ,
that Gives-Subsistence to The Greatest Number is Established Nearest to The Sovereign
P121 το υποστατικον πλειστων ιδρυσθαι εγγυτατα της αρχηγικης
Monad and in turn is Generative of More than The Cause that is Allotted less by Being
μοναδος και αυ γεννητικον το πλειονων την αιτιαν του λαχοντος ελασσονων ον
More-Like The Self that Provides for All by Being Arranged Nearer to Her Hyparxis .
ομοιοτερον τω αυτω παρακτικω παντων τεταχθαι προσεχεστερον κατα την υπαρξιν .
For by Being more remote Self will be more-Unlike in relation to The Primary Source ;
γαρ ον πορρωτερον εσται ανομοιοτερον προς την πρωτην αρχην ,
since by being more-Unlike , Self will not posses The Power that Comprehends
δε υπαρχον ανομοιοτερον αν ουτ’ εχοι δυναμιν περιληπτικην
The Power of Those that are more-*Like* nor The Energy that is More Prolific .
της δυναμεως των ομοιοτερων ουτ ενεργειαν αν πλειονων οιστικην .
For That which is The Cause of More is Akin to The Cause of All ,
γαρ το αιτιον πλειστων συγγενες Τω αιτιω παντων ,
and That which is Generative of Those that are More is Always More-Naturally-Akin
και το γεννητικον των πλειονων αει συμφυεστερον
to The Source than That which is Generative of those that are less ; for the production
τη αρχη η το των ελαττονων : γαρ η ποιησις
of the less is a defect of power , but a defect of power is a lessening of The Ousia ;
των ελαττονων εστιν ελλειψις δυναμεως , δε ελλειψις δυναμεως υφεσις της ουσιας ,
but the lessening of The Ousia keeps-increasing through Its Unlikeness to The Cause
δε η υφεσις της ουσιας πλεοναζει δια την αναμοιοτητα προς το αιτιον
and through Its Falling-away from The Primary Source .
και την αποστασιν της πρωτης αρχης .
Now then in turn in relation to what has been said we must also Distinguish this ,
τοινυν Παλιν προς τοις ειρημενοις και διοριζωμεθα τουτο ,
Being More True of All , that accordingly then , Prior to The Participated Causes
υπαρχον μαλλον αληθες παντος , ως αρα προ των μετεχομενων αιτιων
The Imparticipable Causes must *Everywhere* Pre-subsist in The Wholes .
τα αμεθεκτα δει πανταχου προυπαρχειν εν τοις ολοις .
For if The Cause must exist in this Relation to the Offspring of Herself just as The One
γαρ Ει την αιτιαν δει ειναι τουτο προς τα γεννηματα εαυτης οπερ το εν
exists in Relation to Every Nature of The Beings , and is allotted this order
εστι προς απασαν την φυσιν των οντων , και ειληχεναι ταυτην την ταχιν
in relation to The Secondary According to Nature .
προς τα δευτερα κατα φυσιν , δετο εν εστ5ιν αμεθεκτον ,

But if **The One** is Imparticipable , by being *Similarly* Exempt from All Beings
δε το εν εστιν αμεθεκτον , ομοιως εξηρημενον απο παντων των οντων
while being Unifically Productive of All ; then surely **Each One** of The Other Causes
ως ενιαιως παρακτικον παντων , δηπου εκαστον των αλλων αιτιων
that *Expresses The Likeness* of The Transcendency of **The One**
απεικονιζομενον την υπεροχην του ενος
in Relation to All must be Exempt from The Beings in The Secondary Orders ,
προς παντα προσηκει εξηρησθαι των οντων εν τοις δευτεροις
which also Participate of Selves ; and in turn corresponding to this , **Every** Imparticipable
P121 και μετεχομενων υπ' αυτων : και αυ το αντιστροφον τωδε , παν το αμεθεκτον
and Primary Cause Gives-Subsistence from Itself to Those that Participate
και πρωτουργον αιτιον , υφιστανον αφ' εαυτου τα μετεχομενα
by Establishing **The Monads** of The Secondary Beings that are *Like* in Relation to **Self**
προ– τας μοναδας των δευτερων ομοιας προς αυτο
Above-On-High Prior to Those that are Unlike ; thus I mean such as ,
ανωθεν –ταττειν τοις ανομοιοις , δε λεγω οιον
on the one hand , **The One Soul** Gives-Subsistence to many **Souls** in many **Natures** ,
μεν την μιαν την ψυχην τας πολλας ψυχας ταις φυσεσι ,
while on the other hand , **The One Intellect** Gives-Subsistence to many **Souls**
δε τον ενα νουν ταις πολλαις ψυχαις
that Participate of many **Intellects** . For *In This Way* The Primary Exempt Genus will
μετεχομενους νοας . γαρ Ουτω το πρωτιστον εξηρημενον γενος αν
Everywhere Possess The Analogical Order to The One , and The Secondary that
πανταχου εχοι την αναλογιαν ταξιν τω ενι και τα δευτερα
Partake of Those that are Akin to The Causes will also be Analogous to Self
μετεχοντα των συγγενων τη αιτια τε αναλογοι προς αυτην
and will be Conjoined through *The Likeness* of These to The Imparticipable Source .
και συναπτοιτο δια της ομοιοτητος τουτων προς την αμεθεκτον αρχην .
Accordingly then , The Exempt , Imparticipable Monads that Subsist in Selves
αρα τα εξηρημενα αι αμεθεκτοι μοναδες τα οντα εν αυτοις
are Prior to The Ideas of Beings that Exist in Others
Εστι προ των ειδων οντων εν αλλοις
and Prior to The Causes that are Co-Ordinate
και προ των αιτιων συντεταγμενων
And Prior to The Causes that are Participated ;
και προ των μετεχομενων
and consequently the indication points to this ;
και το συναποδεδειγμενον τουτω ,
that The Exempt Monads are Generative of Those that are Co-Ordinate
τε τα εξηρημενα εστιν γεννητικα των συντεταγμενων
and that The Imparticipable Monads have Established The Participable Monads
και τα αμεθεκτα εφιστησι τας μεθεκτας μοναδας
for The Offspring of Themselves and The Beings of Themselves
τοις εκγονοις εαυτων και τα οντα εαυτων
Deliver/Produce/Provide Their Powers in Others .
παραγει τας δυναμεις εν αλλοις . 15 May 2023

Chapter 3 - γ

Surely then since These have been Distinguished by us let us grasp in what way
δη ουν Τουτων διωρισμενων ημιν λαβωμεν οπως
Each One of The Divine Genera Subsists through Retrogression ,
εκαστα των θειων γενων υφεστηκε δι’ αναλυσεως ,
and we shall Contemplate by following Plato what are for Self The Primary
και θεωρησωμεν συνεπομενοι τω Πλατωνι τινες εισιν αυτω οι πρωτιστοι
and Most-Whole Orders of The Gods .
και ολικωτατοι διακοσμοι των θεων .
For by having discovered and made This clear perhaps we may also be able to See
γαρ ευροντες και κατα–Τουτο–δησαμενοι ταχ’ αν και δυνηθειημεν κατιδειν
The Truth concerning Each of These Orders .
την αληθειαν περι καθ’ εκαστα .
Surely then , out of the previously-mentioned axioms ,
δη εκ των προειρημενων αξιωματων ,
by there Being One Unity of The Source of Wholes and since from That Source
ουσης μιας εναδος της αρχης των ολων και ουν εκειθεν
Every Hyparxis Possesses Her Subsistence , it is necessary for us that Prior to All Others
πασης υπσρξεως εχουσης την υποστασιν , Αναγκη ημιν προ των απαντων αλλων
She must Produce from Self One Unific Multitude and Number Most-Akin The Cause .
παραγειν εξ αυτης ενιαιον πληθος και αριθμον συγγενεστατον τη αιτια .
For if Each One of The Remaining Causes also Gives-Subsistence to Offspring
γαρ Ει εκαστη των λοιπων αιτιων και υφιστησι γεννηματα
That are Like Herself Prior to Those that are Unlike , then surely in a much greater way
τα ομοια εαυτην προ προς των ανομοιων , δηπου πολλω μειζονως
The One must Unfold into Light according to this way Those that are after Itself , and
το εν εκφαινειν κατα τουτον τον τροπον τα μεθ’ εαυτο , και
by Being Farther Beyond Likeness , The One-Self must produce Those that Primarily
ον μαλλον επεκεινα της ομοιοτητος το αυτοεν παραγει τα πρωτως
Proceed from Self According to Union . And since how else is it necessary
προιοντα απ’ αυτου καθ’ ενωσιν . Και γαρ πως αλλως αναγκαιον
for The One to Give-Subsistence other than In-The-Way-of-The-One/Unifically ?
το εν υφιστανειν η ενιαιως ;
And since Nature generates The Secondary In-The-Way-of-Nature/Naturally ,
Και γαρ η φυσις απογεννα τα δευτερα φυσικως
and The Soul Generates The Secondary In-The-Way-of-The-Soul/Psychically
και η ψυχη ψυχικως
and Intellect Generates The Secondary In-The-Way-of-The-Intellect/Intellectually ;
και ο νους νοερως :
and accordingly then , The One is The Cause of The Wholes According to Union
και αρα το εν εστι αιτιον των ολων καθ’ ενωσιν
and The Procession from The One Is The-Idea-of-The-One .
και η προοδος απο του ενος εστιν ενοειδης .
Then if That which Primarily Produces The All is also The One
δε ει το πρωτως παραγον τα παντα και το εν

and if The Procession is Unific , then without a doubt
και η προοδος ενιαια , δηπου
The Multitude Produced from That Source Must also belong to
το πληθος παραγομενον εκειθεν δει και υπαρχειν
The Self-Perfect Unities that are More-Akin to The Productive Cause .
αυτοτελες εναδας συγγενεστερας τω παραγοντι .
Furthermore , if Every Monad Gives-Subsistence to A Number that is
P122 Ετι δε , ει πασα μονας υφιστησι αριθμον
Naturally-Akin/Adapted to Herself , as indicated before (**P8**–1) , then without a doubt
οικειον προς εαυτην , ως δεδεικται προτερον , δηπου
by a much greater priority must The One Produce to The Number *Such as* This .
πολλω προτερον το εν απογεννα τον αριθμον τοιουτον .
For on the one hand , in The Procession of The Realities , That which is Produced
γαρ μεν Εν τη προοδω των πραγματων το παραγομενον
is often Unlike The Productive Cause through The Dominion of Otherness/Difference ;
πολλακις ανομοιουται τω παραγοντι δια της επικρατειαν ετεροτητος :
for such are the last of The Beings which are very distant from Their Proper Sources .
γαρ τοιαυτα εστι τα εσχατα των οντων και πολυ διεστωτα των οικειων αρχων .
On the other hand , The Very First Number is Of-The-Same-Nature as The One
δε Ο πρωτιστος αριθμος συμφυομενος τω ενι
and is The-Idea-of-The-One and Ineffable and Super-Ousian and
και ενοειδης και αρρητος και υπερουσιος και
in every way very much *Like* The Cause .
παντη προσομοιος τω αιτιω .
For in regards to The Primary Causes ; Difference does not separately intervene
γαρ εν τοις πρωτιστοις αιτιοις ετεροτης Ουτε διιστησιν παρεμπιπτουσα
apart from The Producer of The Offspring and then transfers Selves into another order
απο του γεννωντος τα γεννωμενα και μεθιστησι εις ετεραν ταξιν
nor does The Motion of The Cause bring-about a lessening of Her Power so as to Produce
ουτε κινησις της αιτιας απεργα– υφεσιν της δυναμεως –ζομενη προαγει
the generation of The Wholes into Unlikeness and Indefiniteness , since by The Cause
προαγει την απογεννησιν των ολων εις ανομοιοτητα και αοριστιαν , αλλ' απο το αιτιον
of The All Being Unifically Beyond All Motion and Division Self has Established
των παντων υπερ– ενιαιως –εχον πασης κινησεως και διαιρεσεως ιδρυσατο
about Itself The Divine Number by also being United to The Simplicity of Itself .
περι εαυτου τον θειον αριθμον και συνηνωσεν τη απλοτητι εαυτου .
Accordingly The One Gives Subsistence to The Unities of Beings Prior to The Beings .
αρα το εν υφιστησι τας εναδας των οντων Προ των οντων .
And since in turn , According to Another Way , The Primary Beings Must Participate
Και γαρ αυ κατ' αλλον τροπον τα πρωτως οντα αναγκη μετεχειν
of The Primary Causes Through The Proximate/Immediate Unities of Selves .
της πρωτιστης αιτιας δια των προσεχων εναδων αυτων .
For Each One of The Secondary are Conjoined to Those that are Prior to Selves through
γαρ Εκαστα των δευτερων συναθπτεται τοις προ αυτων δια
Those that are *Like* ; such as on the one hand , Bodies are Conjoined through Each One
των ομοιων , μεν τα σωματα δια εκαστα

of The Souls According to The Whole Soul ; while on the other hand ,
των ψυχων καθ’ τη ολη , δε

Souls are Conjoined to The Whole Intellect through The Intellectual Monads ;
ψυχαι τω παντι νω δια των νοερων μοναδων ,

therefore without a doubt The Primary Beings are Conjoined to The One
δε δηπου τα πρωτα οντα τω ενι

through All The Unific Hyparxes .
δια των ενιαιων υπαρξεων .

For on the one hand , The Being According to The Nature of Self is Unlike to The One ;
γαρ μεν Το ον κατα την φυσιν αυτου εστι ανομοιον προς το εν :

since The Ousia and That which is in need of Oneness are un-adapted to be Unified with
γαρ η ουσια και το δεομενον ενοτητος εστι ασυναπτον ενωσιν προς

That which is Super-Ousian , by being from another place and very far apart from Self ;
το υπερουσιον αλλαχοθεν και πορρω διεστηκεν απ’ αυτης :

Whereas on the other hand , The Unities of **The Beings** Subsist from The Imparticipable
δε αι εναδες των οντων υποστασαι απο της αμεθεκτου

Unity which is also Exempt from The Wholes that are also Able to Conjoin
εναδος και εξηρημενης των ολων τε δυναται συναπτειν

The Beings to The One and Turn Selves about to Themselves .
τα οντα τω ενι και επιστρεφειν προς εαυτας .

Surely then it appears to me that through These Logos’ **Parmenides** Indicates that
δη δοκει μοι δια Ταυτα ο Παρμενιδης ενδεικνυμενος

The 2nd Hypothesis (**142**B) Interweaves The One with The Being and Contemplates
της δευτερας υποθεσεως συμπλεκειν το εν τω οντι και θεωρειν

The All about The One and Brings-to-Light that This Procession also extends The One
τα παντα περι το εν και αποφαινειν το τουτο προιον και αποπερατουμενον το εν

as far as The Last . For prior to **The Truly-Real Beings** it was Necessary
μεχρι των εσχατων . γαρ Προ των οντως οντων ην αναγκη

to Give-Subsistence to The Unities . For as **Timaeus** (**30**A) says , it neither was
υφιστανειν τας εναδας . γαρ ο Τιμαιος φησιν ουκ ην

nor is **Lawful** for **The Best** to Accomplish anything else except **The Most Beautiful** ,
ουδ’ εστι Θεμις τω αριστω δραν τι αλλο πλην το καλλιστον ,

since **This Is Exceptionally**/**Pre-Eminently** *Most Like* **The Best** ;
δε τουτο εστι διαφεροντως ομοιοτατον τω αριστω :

whereas The Unific Multitude is *Most Like* The One .
δε το ενιαιον πληθος ομοιοτατον τω ενι .

Since by **The Demiurgos** of The All also **Being Good** , **Self** Gave-Subsistence to All
Επει ο δημιουργος του παντος και ων αγαθος υφιστησι παντα

through *The Likeness/Resemblance* of **The Self Goodness** in Relation to **Himself** ;
δι’ παραπλησια την αυτην αγαθοτητα προς εαυτον :

Accordingly then *In A Much Greater Way* does **The Fountain** of **The Whole Goods**
P123 αρα πολλω μειζονως η πηγη των ολων αγαθων

Provide The Goodness that **Is Naturally United** to **Herself**
παραγει τας αγαθοτητας κατα φυσιν ηνωμενας εαυτη

and has Given Subsistence to **The Beings** .
και εφιστησιν τοις ουσιν .

Therefore **There Is One God** and **Many Gods** ;
ουν εις θεος και πολλοι θεοι :
and **One Unity** and **Many Unities**
και μια ενας και πολλαι ενadες
Prior to **The Beings** ;
προ των οντων :
and **One Goodness** and **Many Goodnesses** (**Timaeus 29**E)
και μια αγαθοτης και πολλαι αγαθοτητες
After **The One** ,
μετα την μιαν ,
through which
δι’ ας
The Demiurgic Intellect Is also **Good**
ο δημιουργικος ο νους και αγαθος
and **Every Intellect Is Divine** ,
και πας νους εστιν θειος ,
whether **Self Is Intellectual**
ειτ’ ουν νοερος
or whether **Self Is Intelligible** ;
ειτ’ ουν νοητος :
and **That** which **Is Primarily Super-Ousian**
και το πρωτως υπερουσιον
Is One
εν
and **There Are Many Super-Ousian Natures**
και πολλα υπερουσια τα
after **The One** .
μετα το εν .

Chapter 4 - δ

Therefore either This Multitude of The Unities is Imparticipable , just as The One Self ,
ουν Ποτερον τουτο το πληθος των εναδων εστιν αμεθεκτον , ωσπερ το εν αυτο ,
or Self is Being-Participated by The Beings , and Each Unity of The Beings is *Like*
η μετεχομενον υπο των οντων , και εκαστη ενας των οντων εστιν οιον
The Flower and Summit and Center of A Certain Being
ανθος και ακροτης και κεντρον του τινος οντος
about which Every Being Subsists ?
περι ο εκαστον το ον υφεστηκεν ;
But if Selves are also Imparticipable , in what way do Selves Differ from The One ?
Αλλ' ει αυται και αμεθεκτοι , τι διοισουσι του ενος ;
– For Each One of Selves is One and Primarily Subsist from The One .
– γαρ εκαστη αυτων εστιν εν και πρωτως υφεστηκεν απο του ενος .
Or *in what way* is being more than The Primary Cause Given-Subsistence by Self ?
Η τινι πλεοναζουσαι της τρωτης αιτιας υφεστηκασιν υπ' αυτης ;
– For in turn it is Everywhere Necessary that The Second that is subordinate
– γαρ αυ πανταχου αναγκη το δευτερον υφειμενον
to That which is Prior to Self to be left-out of The Union of The Producer
του προ αυτου απολειπεσθαι της ενωσεως του παραγοντος
and that by the addition of *A Certain Element* Self will be lessened/fall-short
και προσθεσει τινος ελαττουσθαι
from The Monadic Simplicity of The First .
της μοναδικης απλοτητος του πρωτου .
Therefore , What Kind of *Addition* can we say we *Possess* ,
ουν Ποιαν προσθεσιν λεγειν εξομεν
or What *Super-Abundance* besides The One ,
η τινα πλεονασμον παρα το εν ,
if Each One of These *Is* also A Unity According to *Herself* ?
ει εκαστη τουτων εστιν και ενας καθ' εαυτην ;
For if on the one hand , Each One of Selves *Is* One and *Many* ,
γαρ Ει μεν εκαστη εν και πολλα ,
then we appear to transfer to Selves The Characteristic of *Being* ;
εοικαμεν μεταφερειν επ' αυτας την ιδιοτητα του οντος :
on the other hand , if Each One of Selves is Only One , just as The One-Self ,
δε ει μονον εν , ωσπερ το αυτοεν ,
by what Logos is One The Cause That is Exempt from All ,
δια τι μεν το αιτιαν την εξηρημεμην απο πασων ,
while on the other hand , Each One of These has been Allotted A Secondary Value ?
δε εκαστη τουτων ελαχεν δευτεραν αξιαν ;
Therefore neither shall we Guard/Keep The First Excellence over Those after Itself
ουν Ουτ' φυλαξομεν το πρωτον υπερεχον των μεθ' εαυτο
nor shall we Hypothesize that The Unities Proceeding from Self are Unconfused
ουτε υποθησομεθα τας εναδας προελθουσας απ' αυτου ασυγχυτους
whether in Relation to Themselves or in Relation to The One Source of Selves ;
προς εαυτας η την μιαν αρχην αυτων :

neither then , shall we be persuaded by **Parmenides** (**142**D-**143**A) who produces
ουτε αλλ’ πεισομεθα τω Παρμενιδη παραγοντι
The One together with The Being and brings to Light that there are
το εν μετα του οντος και αποδεικνυντι ειναι
just as many parts of The One as there are of The Being ;
τοσαυτας μοιρας του ενος και οσας του οντος ,
and that on the one hand , Each Being Participates of The One ,
και μεν εκαστον ον μετεχειν το ενος ,
since on the other hand , The One Everywhere Co-Subsists with The Being ; and
δε το εν πανταχου συνυπαρχειν τω οντι , και
by saying that The One of **The 2nd Hypothesis** Wholly Participates of The Being and
λεγοντι το εν της δευτερας υποθεσεως ολως μετεχειν του ενος και
is Participated by The Being , The Participation of Self not Being According to Each .
μετεχεσθαι υπο του οντος , της μεθεξεως της αυτης ου ουσης καθ’ εκατερον .
For on the one hand The One Participates of The Being by not Being Primarily One
γαρ μεν Το εν μετεχει του οντος ως ουκ ον πρωτως εν
nor by Being Exempt from The Being but by Illuminating The Truly Existing Ousia ;
ουδε εξηρημενον του οντος αλλα καταλαμπον την οντως ουσαν ουσιαν :
on the other hand , The Being Participates of The One by Being-Held-together by Self
δε το ον μετεχει του ενος ως συνεχομενον υπ’ αυτου
and by Being-Filled with The Divine Union
και πληρουμενον και θειας ενωσεως
and by Being-Turned-About to The Imparticipable One-Self .
και επεστραμμενον προς το αμεθεκτον αυτοεν .
For The Participated Monads Conjoin The Beings to The One which is Exempt
γαρ Αι μετεχομεναι μοναδες συναπτουσιν τα οντα προς το εν εξηρημενον
from The Wholes , surely then just as The Participated Intellects also Conjoins
των ολων , δη ωσπερ οι μετεχομενοι νοες και
The Souls to The Whole Intellect and just as The Participated Souls Conjoin
τας ψυχας προς τον ολον νουν και αι μετεχομεναι ψυχαι
Bodies to The Whole Soul .
τα σωματα προς την ολην ψυχην .
For it is not possible for The Unlike Genus of The Secondary to be United
γαρ Ουδε δυνατον τα ανομοια γενη των δευτερων ενουσθαι
to The Cause Exempt from Multitude without-a-Middle ;
τω αιτιω εξηρημενω του πληθους αμεσως ,
since it is necessary that the contact comes to be through *The Like* .
P124 αλλα αναγκη την συναφην γινεσθαι δια των ομοιων .
For on the one hand , in so far as The Multitude is a Multitude of *The Like*
γαρ μεν καθ’ ο πληθος εστι πληθος Το ομοιον
It Communicates with The Unlike ;
κοινωνει τω ανομοιω ,
but on the other hand , in so far as The Multitude is *Like* The Monad Prior to Self
δε καθ’ ο ομοιον τη μοναδι προ αυτου
Self is of The Same Nature in Relation to Self .
συμφυεται προς αυτην .

Now then by Being Established in The Middle of both Self is United-together
τοινυν ιδρυμενον Εν μεσω αμφοτερων συνηνωται
to The Whole and to The One which is Prior to The Multitude , for Self Contains
τω ολω και τω ενι προ του πληθους , δε συνεχει
in Itself the remote Processions which are also of Themselves Unlike The One ,
εν εαυτω τα πορρω προεληλυθοτα και προς εαυτων ανομοια το εν ,
and Self Turns-about All to That through Itself .
και επιστρεφει παντα προς εκεινο δι εαυτου .
And in This Way All Reach-up to The Primary Cause of The Wholes ,
Και ουτως παντα ανατεινεται εις το πρωτιστον αιτιον των ολων ,
such as on the one hand , The Unlike Reach-up through The Like ,
μεν τα ανομοια δια των ομοιων ,
while on the other hand , *The Like* Reach-up through Themselves .
δε τα ομοια δι' εαυτων .
For The Self Likeness Leads-Up and Binds The Many to One through Herself
γαρ Η αυτη ομοιοτης εστι συναγωγος και συνδετικη των πολλων εις εν καθ' εαυτην
and Turns-The Secondary-About to The Monads Prior to Selves . For
και επισ–των δευτερων–τρεπτικη εις τας μοναδας προ αυτων . γαρ
The Self Likeness belonging to The Like is also derived from The One ; surely then
το αυτο ομοιοις τοις ομοιοις ειναι Και αφ' ενος : δη
since Self also Conjoins Multitude to *That from which* Self is Allotted Her Procession .
ουν και συναπτει το πληθος προς εκεινο αφ' ου ελαχε την προοδον .
And through This Likeness , Self is *just as* Self Is , Causing The Many to be Akin and
Και δια τουτο ομοιοτης , εστιν οπερ εστιν , ποιουσα τα πολλα ομογνια και
and to have Sympathy for Themselves and Friendship for both Each-other and The One .
και συμπαθη προς εαυτα και φιλα προς τε αλληλα και προς το εν .
If then one must not only use The Intellectual Insights of the **Parmenides**
Ει δε δει μη μονον χρωμενους ταις νοεραις επιβολαις του Παρμενιδου
to Unfold/Bring-to-Light The Multitude of The Gods Being-Participated by The Beings ,
αποφαινειν το πληθος των θεων μετεχομενον υπο των οντων ,
but if one must also Harmoniously Point-out the Theory of Socrates about these Logos' ,
αλλα και συμφωνον επιδεικνυναι την θεωριαν τω Σωκρατει περι τουτων ,
then we must recollect what has been written in the **Republic** (**508**D) , where in he says
αναμνησθωμεν των γεγραμμενων εν Πολιτεια , οις εν ενεκεινος φησι
The Light Proceeding from **The Good** Makes both Intellect and The Beings to Be One .
το φως προιον εκ του αγαθου ενο– τε του νου και των οντων ειναι –ποιον .
For on the one hand , through These , **The Good** is Revealed to be Exempt
γαρ μεν Δια τουτων , το αγαθον αποδεδεικται εξηρημενον
from The Being and The Ousia , just as **The Sun** is Exempt from Those that are Visible ,
τε του οντος και της ουσιας ωσπερ ο ηλιος των ορατων ,
while on the other hand , **The Light** which Exists among The Intelligible Selves
δε το φως ον εν τοις νοητοις αυτοις
also **Illuminates** Selves , just as The **Ideal-Light**-of-**The**-**Sun** (**Republic 509**A)
και καταλαμπον αυτα , καθαπερ το ηλιοειδες
which Exists among in Those that are Visible also **Illuminates** The Visible .
εν τοις ορατοις .

For Those that are Visible can Appear and be Known by Those who See in no other way
γαρ τα ορατα φανα και γνωστα ταις ορασεσι Ου αλλως
than through **The Light** which is Brought-into-Being in Selves ;
η δια του φωτος εγγενομενου εν αυτοις :
and so then All The Intelligibles come to Be The-Idea-of-The-One
και τοινυν παντα τα νοητα γινεται αγαθοειδη
through The Participation of **The Light** ,
δια την μετουσιαν του φωτος ,
and through **This Light** Each One of The Beings is *Most-Like* **The Good** .
και δια τουτο το φως εκαστον των οντων εστιν ομοιοτατον τω αγαθω .
So then , if it makes no difference to speak of **This Light** or of **The One**
τοινυν Ει μηδεν διαφερει λεγειν το τουτο φως τε και το εν
(for **This Light** is both Connective and Unitive of The Intelligibles
(γαρ το φως εστι και συνδετικον και ενοποιον των νοητων
by Possessing-Subsistence from **The One**) , then on the one hand ,
ως υφισταμενον εκ του ενος) , μεν
The Deity Proceeding from **The First** is Participable ,
η θεοτης προιουσα απο του πρωτου εστιν μεθεκτη
and on the other hand , All The Multitude of The Unities is Participable .
δε παν το πληθος των εναδων μεθεκτον .
And on the one hand , **That** which ‘Is’ ***Truly*** **Super-Ousian** ‘Is’ **The One** ,
Και μεν ως οντως υπερουσιον το εν ,
while on the other hand , Each **One** of The Other **Gods** Is
δε εκαστος των αλλων θεων
on the one hand , According to Their **Innate Hyparxis** ,
μεν κατα την οικειαν υπαρξιν ,
and insofar as Each **One** Is A **God** , Is **Super-Ousian** *By Being-Like* **The First** ,
και η εστι θεος , υπερουσιος παραπλησιως τω πρωτω ,
while on the other hand , Each **One** of The Other **Gods** Participate
δε μετεχονται
of/under **Ousia** and of **The Being** .
υπο ουσιας (Feminine) και του οντος (Neuter/Masculine)
Accordingly then , by to This Logos , **The Gods** have come to **Light** for us as **Unities** ,
αρα κατα τουτον τον λογον οι θεοι πεφηνασιν ημιν Εναδες ,
and on the one hand ,
και μεν
The Participable **Unities** Bind All The Beings to **Themselves** ,
μεθεκται εναδες αναδησαμενοι παντα τα οντα εις εαυτους ,
while on the other hand ,
δε
They Conjoin through **Themselves** Those that Arise after **Themselves**
συναπτοντες δι’ εαυτων τα μεθ’ εαυτους
to **The One** which *In-A-Similar-Way* Steps-Beyond All .
τω ενι ομοιως εκβεβηκοτι παντων .

21 May 2023

Chapter 5 – ε

Now then on the one hand , Seeing that Each **One** of The **Gods** is A **Unity** ,
P125 τοινυν μεν Επειδη εκαστος των θεων εστι ενας ,
while on the other hand , Being-Participated by A Certain One of The Beings ,
δε μετεχεται υπο τινος των οντων ,
then shall we say that **The Self** Participates of Each One of The Beings
ποτερον φησομεν το αυτο μετεχειν εκαστου
or in the other way around ,
η αναπαλιν ,
that on the one hand , The Participants Participate of **Those** that are More ,
μεν τα μετεχοντα των πλειω ,
while on the other hand , Other Participants Participate of **Those** that are Less ?
δε των ελαττω ;
And if this is so , then on the one hand , the participants of the superior unities are more ,
και ει τουτο , μεν των ανωτερω πλειω ,
while on the other hand , the subordinate are fewer , ***or*** in the other way around ?
δε των υφειμενων ελαττω , η αναπαλιν ;
For it is **Necessary** for Order to Subsist among The Unities ,
γαρ αναγκη Ταξιν υπαρχειν των εναδων ,
surely then , just as we also see among Numbers
δη ωσπερ και ορωμεν των αριθμων
that on the one hand , Some are nearer to Their Source ,
μεν τους εγγυτερω της αρχης ,
while on the other hand , Others are more remote ,
δε τους πορρωτερον ,
and that on the one hand , Some are More-Simple ,
και μεν τους απλουστερους ,
while on the other hand , Others are More-composite
δε τους συνθετωτερους
and on the one hand , Exceed in Quantity ,
και μεν πλεοναζοντας τω ποσω ,
while on the other hand , They undergo a lessening of Power .
δε τη ελασσουμενους δυναμει .
Then it is indeed Good that we have Remembered The Numbers .
Αλλ' ευγε οτι εμνησθηψμεν των αριθμων .
For if The Order of The First Monads and The Procession about The Beings
γαρ ει την ταχιν των πρωτιστηων μοναδων και την προοδον περι τα οντα
must be Contemplated in Relation to Each-other from These as if Images ,
δει θεωρησαι προς αλληλας εκ τουτων ως εικονων ,
then in These also it is entirely **Necessary** that on the one hand ,
εν εκειναις και παντως αναγκη μεν
Those (Monads) that are Nearer to The One will be Participated
τα εγγυτερω του ενος μετεχεσθαι
by Those that are More-Simple According to Their Ousia ,
υπο των απλουστερων τη ουσια ,

while on the other hand , Those which are more remote
δε τα πορρωτερον
will be Participated by Those that are More-Composite According to Their Ousia .
υπο των συνθετωτερων .
For in this Way The Participation will be According to *The Analogous* ;
γαρ Ουτω η μεθεξις εσται κατα το αναλογον ,
such as on the one hand , The First will Always Be Participated by The Primary ,
μεν των πρωτων αει μετεχομενων υπο των πρωτων ,
while on the other hand , The Second by The Secondary .
δε των δευτερων υπο των δευτερων .
For again in turn , if The First is both Exempt from All and Imparticipable ,
γαρ Και αυ ει το πρωτον εστιν και εξηρηται παντων και αμεθεκτον ,
while That which is of The-Same-Nature with The Most-Simple One
δε το συμφυομενον τω απλουστατω ενι
is also More-Like The Imparticipable than that which is More-various and Multiform
και ομοιοτερον τω αμεθεκτω η το τω ποικιλωτερω και πολυειδεστερω
and which Possesses More Powers of Those that are Co-dependant , then without-a-doubt
και εχοντι πλειους τας δυναμεις των συνηρτημενων δηπου
it is entirely quite-clear that on the one hand , The Unities that are nearer to The One
παντι καταφανες οτι μεν τας εναδας εγγυτερω του ενος
are **Necessarily** Participated by The Primary and Most-Simple **Ousias** ,
αναγκη μετεχεσθαι υπο των πρωτιστων και απλουστατων ουσιων ,
while on the other hand , Those Unities that are More-Remote are Participated
δε τας πορρωτερον
by The More-Composite **Ousias** , which posses less **Power** , but are more in Number and
υπο των συνθετωτερων , ελασσωουμενων δυναμει , δε πληθει αριθμω και
much-more-Multiple . For the additions in These are wholly a lessening
πολλαπλασιαζομενων. γαρ αι προσθεσεις εν εκεινοις εισι Ολως αφαιρεσεις
of **Powers** ; while That which is nearer The One , which Surpasses The Wholes
των δυναμεων : και το εγγυτερον του ενος , υπερεχοντος των ολων
by A Wonderful *Simplicity* , Is More-The-Idea-of-The-One
θαυμαστη απλοτητι , εστι ενοειδεστερον
and Is-Con-Joined-to The More Whole Causes of Being .
και συνεστιν ολικωτεραις αιτιαις του οντος .
And since The *Simplicity* of The First Happens to Be *The Throwing-Beyond/Insight*
Και απλοτητος των πρωτων συμβαινει ειναι την υπερβολην
According to The Logos of **The Power** ; for on the one hand ,
κατα τον λογον της δυναμεως : γαρ μεν
Those that are Causes of More are also *Like* The Cause of All According to **Power** ,
τα αιτια πλειονων και (μιμουνται***TT) τω αιτιω παντων κατα δυναμιν ,
while on the other hand , Those that are Causes of Less According to **Her Power**
δε τα ελαττω κατα την δυμαιν
possess **The Ousia** that is more various than Those that are Prior to Selves . For **Self**
κατα την ουσιαν εστιν ποικιλωτερα των προ αυτων . γαρ Αυτη
is distributed-into-minute-pieces and lessens **Her Power** while Abiding in The One .
κατακερματιζει και ελασσοι την δυναμιν εστωσαν εν ενι .

And certainly also in the case of The Participated Souls , on the one hand ,
Και μην και επι των μετεχομενων ψυχων μεν
Those that are First and Most-Divine Subsist in Simple and Eternal Bodies ,
αι πρωτισται και θειοταται εφεστηκασιν απλοις και αιδιοις σωμασιν ,
while on the other hand , Other Souls Subsist in Simple Bodies ,
δε μεν αι απλοις ,
but These also subsist in conjunction with Material Bodies ,
αλλα τουτων και επιβεβηκασιν μετα ενυλοις τοις ,
while Other Souls subsist at-once with Simple and Material and Composite Bodies .
δε αι αμα απλοις και ανυλοις και συνθετοις .
For on the one hand , The Heavenly Souls Govern Simple Bodies
γαρ μεν Αι ουρανιαι ψυχαι αρχουσιν απλων σωματων
and According to Their Immaterial and Immutable Subsistence ;
και κατα την αυλων και αμεταβολων υποστασιν :
on the other hand , The Souls that Govern The Whole Elements
δε αι επικρατουσαι των ολων στοιχειων
are on the one hand , at-once Invested with Ethereal Vestments , and through These
μεν αμα περιβεβληνται τους αιθεριους χιτωνας , αμα δια τουτων
on the other hand , Souls are also Conveyed-upon The Wholes Elements ,
δε και επιβατευουσι τοις ολοις στοιχειοις ,
which on the one hand , by Being Wholes are Eternal and Simple , while
μεν ως ολοις ουσι αιδιοις και απλοις ,
on the other hand , by Being Material are Receptive to Generation and Deterioration
δε ως ενυλος επιδεχομενοις γενεσιν και φθοραν
and are also Receptive to The Composition from Those that are Un-like ;
και την συνθεσιν εκ των ανομοιων :
furthermore on the one hand , The Souls that Exist in The Third Order
P126 δε μεν αι εισιν προσ– τριται –εχως
on the one hand , Breath Life into Their Luminous Vehicles , while on the other hand ,
μεν εμπνεουσαι το ζην τοις αυγοειδεσιν οχημασιν , δε
They also Attract-down Material Vestments of The Simple Elements
κακ εφελκομεναι ενυλους χιτωνας των απλων στοιχειων
and Pour-down into These A Secondary Life , and through Those
και απορρεουσαι εις τουτοις δευτερων ζωην , και δια τουτων
Communicate with both Composite and Multiform Bodies
κοινωνουσαι και τοις συνθετοις και πολυμορφοις σωμασι
and by This Participation undergo another Third Life .
και ταυτην μεθεξιν υπομενουσαι αλλην τριτην .
If then you also wish to Contemplate **The Intellectual** Orders ,
Ει δε και βουλει θεωρησαι τας νοερας διακοσμησεις ,
on the one hand , **Some** of **These** are also Arranged Among The Whole Souls and also
μεν αι τουτων εισιν και τεταγμεναι επι ταις ολαις ψυξαις και
Among The Most Divine Souls in The Kosmos and **They** also Guide-These -Aright
τοις θειοτατοις εν τω κοσμω και των και κατευ– ταυτα –θυνουσαι
as They should Be ;
δεοντως :

and on the other hand , **Others** are Arranged among The Souls of The Superior Genera ,
δε αι επι ταις των κρειττονων γενων ,
on the one hand , by Being Closely Participated by The Rulers in Selves ;
μεν προσεχως μετεχομεναι υπο των αρχοντων εν αυτοις ,
while on the other hand , **Selves** are secondarily Participated by The More Partial Ousias .
δε δευτερως υπο των μερικωτερων ουσιων :
then in turn , Third **Intellectual** Orders have been established among The Partial Souls ,
δε αυ τριται εφεστηκασι ταις μερικαις ψυχαις ,
and by as much as The Power which They are Allotted is diminished ,
και οσω την δυναμιν ελαχον υφειμενην ,
by so much also is The Participation in Selves more various and
τοσουτω και υπαρχει η μεθεξις αυτοις ποικιλωτερα και
far more composite than of Those Prior to Selves .
πολυσυνθετωτερα των προ αυτων .
Now then if This is The Way of The Participation in All The Beings ,
τοινυν Ει ουτος εστιν ο τροπος της μεθεξεως εν απασι τοις ουσιν ,
surely then without a doubt it is also **Necessary**
δηπου και αναγκη
that in the case of The Gods , on the one hand , Those that are Nearer to The One ,
των θεων μεν τους προσεχεστερους τω ενι
must be Conveyed/Carried/Ride-upon The More Simple Parts of Being ,
επιβατευειν απλουστεραις μοιραις του οντος ,
while on the other hand , Those that have Proceeded Farther-away from The One
δε τους προεληλυθοτας πορρωτερω
must be Carried in The More-Composite Parts of Being .
συνθετωτεραις .
For The Participation of The Second Genera is also Divided in This Way
γαρ αι μεθεξεις των δευτερων γενων και διαιρουνται τον τουτον τροπον
According to *The Likeness* in Relation to Those Gods .
Κατα την ομοιοτητα προς εκεινους .

Chapter 6 - ς

Surely then in turn , we may say in conclusion that after The One Source of The Wholes
δη ουν Παλιν ειπωμεν συλληβδην οτι μετα την μιαν αρχην των ολων
The Gods have Come-to-Light for us as Self-Perfect Monads ,
οι θεοι εφανησαν ημιν αυτοτελες μοναδες ,
that are on the one hand , Participated by The Beings ;
μεν μετεχομενοι υπο των οντων ,
but Some are Produced According to The More-Simple Ousia of The Beings ,
αλλ' οι μεν ποιησαμενοι κατα την απλουστεραν ουσιαν των οντων ,
while others According to The More-Composite Procession in Selves .
οι δε κατα την συνθετωτεραν την προοδον εις αυτα .
Now then how many Orders Exist of The Beings must be Distinguished after These ,
τοινυν Ποσαι αι ταξεις των οντων διαιρετεον μετα ταυτα ,
and on the one hand , in what way The Beings are Allotted a More-Simple Hyparxis ,
και μεν τινα ελαχεν απλουτεραν υπαρξιν ,
and on the other hand , in what way The Beings are Allotted a More-Various Hyparxis .
δε τινα ποκιλωτεραν .
Now then The Last of All The Beings are **Corporeal** ; and since **This** Existence also
τοινυν το εσχατον απαντων Των οντων εστι σωματικον : και γαρ τουτο το ειναι και
possesses All **Its** Perfection from Another More-Ancient Cause and is neither Allotted
εχει πασαν την τελειοτητα εξ αλλης περσβυτερας αιτιας και ουτε ελαχεν
The Simple nor The Composite nor The Eternal nor The Uncorrupted from **Its Own**
το απλουν ουτε το συνθετον ουτε το αιδιον ουτε το αφθαρτον απο της
Innate Power . For no **Body** is either Self-Subsistent nor Self-Begotten ;
οικειας δυναμεως . γαρ Ου των σωματων εστιν ουδεν αυθυποστατον ουδε αυτογενες :
for All Like These , Join-Together The Cause and That which Aries from The Cause
αλλα παν το τοιουτον , συνηρηκος την αιτιαν και το απ' αιτιας
into One , by Being Incorporeal and Partless .
εν ενι εστι ασωματων και αμερες .
And on the one hand , That which is The Cause of The Hyparxis to Itself
Και μεν το αιτιον της υπαρχεως εαυτω
also Wholly Imparts/Provides to Itself The Limitless Power of Existence ;
και ολως παρεχεται εαυτω την απειρον δυναμιν του ειναι :
for Self never abandons Itself nor ever ceases to Be and departs from
γαρ ουδεποτε απολειπον εαυτο ουποτε ληγει του ειναι και εξισταται
The Innate Subsistence (**Phaedrus** 245C) .
της οικειας της υποστασεως .
And since **Each-Self** of **Those** that are **corruptible** are corrupted
Και γαρ εκαστον των φθειρομενων φθειρεται
by being separated from The Power that Provided **Self** with Existence ,
χωριζομενον της δυναμεως χορηγουσης το ειναι ,
whereas That is Productive of Its Existence to Itself , by Being Inseparable from Itself ,
δε το παρεκτικον του ειναι εαυτω , ον αχωριστον εαυτου ,
by Being Allotted The Eternal Ousia Through Itself ;
ελαχεν την αιδιον ουσιαν δι' εαυτου :

whereas ***none*** of **The Bodies** is The Cause of **Self** Permanence , ***nor*** ever Be Eternal .
δε ουδεν των σωματων της αιτιον αυτω αιδιοτητος , ουδ’ αν η αιδιον .

For All The Eternal Possesses Unlimited Power ;
γαρ παν Το αιδιον εχει απειρον δυναμιν :

whereas by **Body** being limited **Self** is ***not*** The Cause of Unlimited Power .
P127 δε σωμα υπαρχον πεπερασμενον αυτο εστιν ουκ αιτιον απειρου δυναμεως .

For The Unlimited Power is Bodiless , since All Power is also Bodiless ;
γαρ Η απειρος δυναμις εστιν ασωματος , επει πασα δυναμις και :

but this is clear , by The Logos that Greater Powers are also Everywhere ,
δε τουτο δηλον , διοτι μειζους δυναμεις και πανταχου ,

but no **Body** is Able to Wholly Be Everywhere .
δε ουδεν σωμα δυνατον ολον ειναι πανταχου .

Now then on the one hand , if ***none*** of **The Bodies** Imparts The Power for **Itself** ,
τοινυν μεν Ει ουδεν των σωματων παρεχεται της δυναμεως εαυτω ,

whether This Power is Unlimited or finite , while on the other hand ,
ειτε ταυτης ουσης απειρου ειτε πεπερασμενης , δε

That which is Self-Subsistent Is Productive of The Power of Existence to Self
το αυθυποστατον παρεκτικον την του ειναι αυτω

and of The Power to Eternally Be , while ***no*** **Body** will ever Be Self-Subsistent .
και την δυναμιν του αιδιου ειναι , ουδεν των σωματων αν ειη αυθυποστατον .

From What Source then , is Existence Imparted to **Bodies**
Ποθεν ουν το ειναι τοις σωμασι

and What is Proximately Naturally-Adapted to Provide Existence to **Selves** ?
και τι προσεχως πεφυκεν χορηγειν το ειναι αυτοις ;

Take notice then , should we not say that This is Primary Cause of Existence
Αρ’ ουν ου φησομεν τουτο πρωτως αιτιον ειναι

of Bodies , which by Her Presence also reveals the nature of the **Body** more perfect
των σωματων , ο τω παρειναι και αποφαινει την φυσιν του σωματος τελειοτεραν

than **Those** that are of **The Same Kind** ? Surely This is quite clear to All ;
των ομογενων ; Η τουτο καταφανες παντι :

For That which Provides The Perfection is also That which Conjoins The Ousia
γαρ του παρεχοντος την τελειοτητα εστι και το συνεχειν την ουσιαν

to Those that are Secondary , since Self Perfection is also The Perfection of Ousia .
των δευτερων , επει αυτη τελειοτης ην και η τελειοτης της ουσιας .

What then are Those that **Bodies** that we say become Better by Participating
Τινος ουν τα τα σωματα φαμεν κρειττω μετασχοντα

than **Those** that do not Participate ?
των μη μετασχοντων ;

Surely then it is clear that **Self** is **Soul** ; for we say that **Ensouled** **Bodies** are more Perfect
Η δηλον οτι ψυχης : γαρ φαμεν ενψυχα τελειοτερα

than **Those *without*-Soul** . So that , **Soul** is Primarily Beyond **Bodies** ;
των αψυχων . τοινυν Ψυχη εστι πρωτως επεκεινα σωματων ,

and that it must be admitted that **The Whole Heaven**
και τε θετεον τον ολον ουρανον

and **All** that **Possess The Idea** of **Body** are **Vehicles** of **The Soul** .
και παν το σωματοειδες οχημα ψυχης .

Thus on the one hand , These Two Orders of The Beings have come to Light for us ,
ουν μεν αυται Δυο ταξεις των οντων ανεφανησαν ημιν ,
on the one hand , One Is **Corporeal** , while on the other hand ,
μεν αλλη σωματικη , δε
The One Above This is **Psychical** ; and the Bodies Participate of Soul .
αλλη υπερ ταυτην ψυχικη : και τα σωματα μετεχει ψυχης .
Whereas is The Self Soul Th'Same or Different from **Intellect** ?
δε ποτερον εστι η Αυτη ψυχη ταυτον και ετερον τω νω ;
For just as the Body is Perfect that Participates of Soul ,
γαρ Και ωσπερ σωμα τελειον το μετεχον ψυχης ,
in this way also is The Soul Perfect that Participates of **Intellect** .
ουτω και ψυχη τελεια μετεχουσα νου .
And on the one hand , not All Bodies are Able to Participate
και μεν ου παντα δυναμενης μετεχει
of The Soul that Lives According to **The Logos** ,
ψυχης ζην κατα λογον ,
on the other hand , These (**Rational**) Souls and Those that Partake of Any Kind
δε ταυτα τε οσα μετειληχε ηστινοσουν
of Intuitive-Knowledge Participate of **Intellect** and **Intellectual Illumination** .
γνωσεως νου και νοερας ελλαμψεως .
And on the one hand , The Soul Energizes These According to **Time** ;
Και μεν ψυχη ενεργει ταυτα κατα χρονον ,
while on the other hand , Intellect *At-Once* Comprehends
δε νους ομου συνειληφε
both The Ousia and Her Stable Energy in **Eternity** .
και την ουσιαν και την εστωσαν ενεργειαν εν αιωνι .
And on the one hand , *not every* Soul is Naturally-Adapted to Preserve
Και μεν ου πασα ψυχη πεφυκε σωζειν
In-an-Immutable-Way and Without-Diminution The Perfection of Herself ;
ατρεπον και ανελαττωτον την τελειοτητα εαυτης ,
whereas on the other hand , *Every* **Intellect** Is Always Perfect
δε πας νους αει τελειος
and Possess The Never-Failing **Power** of **The Blessedness** of **Itself** .
και εχει την ανεκλειπτον δυναμιν της μακαριοτητος εαυτου .
Accordingly then The **Intellectual** Genus is Beyond The Psychical According to **Ousia** ,
αρα Το νοερον γενος εστιν επεκεινα του ψυχικου κατ' ουσιαν ,
if indeed on the one hand , neither **The One** among The Wholes nor among The Partial
ειπερ μεν ουτε το εν τοις ολοις ουτε εν τοις μερικοις
Abides/Admits/Allows the means of entry of the nature of defect ;
υπομενει παρεισδυσιν της φυισεως του κακου ,
while on the other hand , **The One** among The Wholes Is Faultless
δε το εν τοις ολοις ον αχραντον
while **The One** among The Parts is ***Displaced*** from Its Proper/Innate **Blessedness** .
εν τοις μερεσι εξισταται της οικειας μακαριοτητος .
What then ? Is **Intellect** The Very First of The Beings ?
Τι ουν ; ο νους το πρωτιστον των οντων ;

Or Is The Breadth/Width/Dimension/Scope of **Life** Prior to This .
Η και το πλατος της ζωης προ τουτου .
Since on the one hand , The Soul is Self-**Vital** by also Providing **Life** to Herself ,
γαρ μεν ψυχη εστιν αυτοζως Και χορηγουσα το ζην εαυτη ,
and on the other hand , Intellect is The Best **Life** and The Most-Perfect **Life** ,
και ο νους αριστη ζωη και τελεωτατη
and just as we have said , The Eternal **Life** ; thus on the one hand , in a Certain Way
και ωσπερ ειπομεν αιωνιος : αλλ’ μεν πως
The **Life** of Intellect is Intellectual and Blended from both
η ζωη του νου εστι νοερα και συμμικτος απο τε
The Intellectual and The **Vital** Characteristic ,
P128 της νοερας και ζωτικης ιδιοτητος ,
whereas on the other hand , there must also be The Self-**Life** .
δε δει και ειναι την αυτοζωην .
Therefore , which one is Superior , **Life** or Intellect ?
ουν Ποτερον κρειττον ζωη η νους ;
But if on the one hand , only The Gnostic of The Beings Participate of Intellect ,
Αλλ’ ει μεν μονον τα γνωστικα των οντων μετεχει νου ,
while on the other hand , all those without-a-share of Knowledge also Participate of **Life**
δε οσα αμοιρα γνωσεως και ζωης
(for we also say that **Plants Live**) , then without a doubt it is **Necessary** that **Life**
(γαρ και λεγομεν τα φυτα ζην) , δηπου αναγκη την ζην
be arranged Beyond Intellect , by Being The Cause of More Beings
τεταχθαι επεκεινα του νου , ουσαν αιτιαν πλειονων
and of More Gifts by Illumination from Herself than Intellect .
και πλειοσιν δοσεις τας ελλαμπουσαν αφ’ εαυτης του νου .
What then ? Is **Life** The Very First of The Beings and is **Life** Th’Same as to **Exist** ?
Τι ουν ; η ζωη το πρωτιστον των οντων και την ζην ταυτον τω ειναι ;
But this is impossible ; for if **Life** is **That** which **Is Primarily Being** ,
Αλλα τουτο αδυνατον : γαρ ει η ζωη το πρωτως ον ,
and if **That** which Is **Life** is also Th’Same as **That** which **Truly Is** ,
και το ειναι ζωη και ταυτον το οντι ειναι ,
and if there is The One Logos for both ,
και ο εις λογος αμφοιν ,
then ***All*** that Participates of **Life** would also be Participating of **Being** ,
απαν το μετεχον ζωης αν και ειη μετειληφος του οντος ,
and ***All*** that Participates of **Existence** , would also Participate of **Life** .
και παν το μεταλαβον του ειναι , και της ζωης .
For if Each-One is Th’Same , then ***All*** would Similarly Participate of **Being** and **Life** ;
γαρ Ει εκατερον ταυτον , παντα αν ομοιως μετεχοι του ειναι τε και του ζην :
since on the one hand , ***All*** Living Beings Possess both **Ousia** and **Being** ,
αλλα μεν παντα τα ζωντα εχει και ουσιαν και το ον ,
whereas on the other hand , in many places the beings exist without a share of **Life** .
και δε πολλαχου τα οντα εστιν αμοιρα ζωης .
Accordingly then **Being** Subsists-Prior to The Very First **Life** ;
αρα το ον Προυφεστηκεν της πρωτιστης ζωης :

for That which is More-Whole and The Cause of More Beings
γαρ το ολικωτερον και αιτιον πλειονων
is Nearer The One , as indicated before (**P9**.12 – **P10**.14) .
εστιν εγγυτερω του ενος , ως δεδεικται προτερον .
Is it not the case , that on the one hand , Soul is Primarily Established-Above Bodies ;
ουκουν μεν ψυχη εστι το πρωτως υπεριδρυμενον σωματων ,
whereas on the other hand , Intellect is Beyond Soul ,
δε νους επεκεινα ψυχης ,
while Life is More-Ancient than Intellect ,
δε ζωη πρεσβυτερα νου ,
while Being ; That which is Primarily Being , is Established Above/Upon ***All*** .
δε το ον , το πρωτως ον , ιδρυται εφ’ απασιν .
And ***All*** that Participate of Soul *by a much greater priority* Participate of Intellect ,
Και παν το μετεχον ψυχης εστι πολλω προτερον μετειληφος νου ,
but not ***All*** that Benefit of Intellectual Creation are also adapted to Participate of Soul .
δε ου παν το απολαυον της νοερας ποιησεως και πεφυκε μετεχειν ψυχης .
For on the one hand , ***only*** The Rational Beings Participate of **Soul** ; since we also say
γαρ μεν μονον τα λογικα ζωα μετεχει **Ψυχης** , επει και φαμεν
that The Rational Soul Truly Exists ; for Plato says in the **Republic** (**353**D) that
την λογικην ψυχην οντως ειναι : γαρ φησιν εν Πολιτεια
The Work of The Soul is to Use The Logos and to Contemplate/Behold The Beings ;
το εργον ψυχης λογιζεσθαι και σκοπειν τα οντα :
and it is written in the **Phaedrus** (**245**C) , that Every Such Soul is Immortal ,
και γεγραπται εν τω Φαιδρω , ως πασα ταυτα ψυχη αθανατος ,
and in the **Timaeus** (**41**D) according to The Demiurgos the irrational soul is also mortal .
εν τω Τιμαιω κατα τον δημιουργον της αλογου ψυχης ουσης και θνητης .
And so it is Clear that in many Dialogues Plato sets-up The Rational Soul to Wholly Be ,
Και εστι δηλος πολλαχου ο Πλατων τιθεμενος την λογικην ψυχην ολως ειναι ,
but the others are images of Souls , insofar as selves are also **Intellectual** and **Vivific** ,
δε τας αλλας ειδωλα ψυχων , καθ’ οσον αυται εισι και νοεραι και ζωτικαι ,
and together with The Whole Souls Introduce The Lives about The Bodies .
μετα των ολων παραγουσαι τας ζωας περι τα σωματα .
On the other hand , we do not only agree that Rational Beings Participate of **Intellect** ,
δε συγχωρ–ου μονον–ησομεν τα λογικα ζωα μετεχειν **Νου** ,
since also All The Other Ones that Possess *The Power of Knowing* ,
αλλα και οσα των αλλων εχει δυναμιν γνωστικην ,
I mean of Imagination and Memory and Perception . Since in the **Philebos** (**21**B-C)
λεγω φαντασιαν και μνημην και αισθησιν . επει εν ο Φιληβω
Socrates also refers ***All*** such beings to The Intellectual Series ; for by taking-away
Σωκρατης και αγει παντα τα τοιαυτα επι την νοεραν σειραν : γαρ αφαιρων
Intellect from the **life** that exists according to pleasure , He not only takes-away
τον νουν του βιου καθ’ ηδονην ου μονον αφειλεν
The Rational Life , but also ***Every*** *Power of Knowing* of the irrational life ; for surely
την λογικην ζωην , αλλα και πασαν την γνωστικην της αλογου : γαρ δη
All *Knowledge* is **The Offspring** of **Intellect** , just as ***All*** *Logos*’ are Images of Soul .
απασα γνωσις εστι εκγονος του νου , καθαπερ πας λογος εικων ψυχης .

And certainly on the one hand , by a much greater priority
Και μην μεν πολλω προτερον
All Those that Participate of Intellect Participate of Life ,
παντα τα μετεχοντα νου μετεχει ζωης ,
some more obscurely , while Others More-Clearly ;
τα μεν αμυδροτερας , τα δε εναργεστερας :
whereas in turn All The Living-Beings do not Participate of The Intellectual Power ,
δε αυ παντα τα ζωντα ουκετι μετεχει της νοερας δυναμεως ,
since on the one hand , Plants are Living-Beings , as **Timaeus** (**77**B) says ,
επει μεν τα φυτα εστιν ζωα , ως ο Τιναιος φησιν ,
while on the other hand , Selves do not Share of Perception or of Imagination/Fantasy ;
P129 δε αυτοις ου μετεστι αισθησεως η φαντασιας ,
except if someone says that Selves have a co-sensation of the pleasurable and painful .
πλην ει τις λεγει αυτοις την συναισθησιν των ηδεων και των λιπηρων .
And Generally The Appetitive Powers are Everywhere The Lives and The Images
Και ολως αι ορεκτικαι δυναμεως εισι πανταχου ζωαι τε και ινδαλματα
of The Whole of Life and The Final Productions ; whereas according to Themselves
της ολης ζωης και εσχαται ποιησεις , δε καθ' εαυτας
Selves are without a share of Intellect and without-Participation of Gnostic Power ;
αμοιροι νου και αμετοχοι της γνωστικης δυναμεως :
and surely then by which Logos according to Themselves
και δη διο καθ' εαυτας
Selves are indefinite by being deprived of All Knowledge .
εισι αοριστοι παρηρημεναι απασης γνωσεως .
Now then in turn on the one hand , All The Living-Beings also receive a Share of Being ,
τοινυν Παλιν μεν παντα τα ζωα και δεχεται μοιραν του οντος ,
some receive one Share , while others receive another Share ,
τα μεν αλλην , τα δε αλλην ,
Each-one According to The Nature of Selves ; whereas on the other hand ,
εκαστα κατα την φυσιν αυτων : δε
not All The Beings are able to Similarly Participate of The Life . Since we say that
ουκετι παντα τα οντα δυνατον ομοιως μετεχειν της ζωης . Επει φαμεν
The Qualities and All The Experiences and The Last Bodies and Selves receive
τας ποιοτητας και παντα τα παθη και τα εσχατα των σωματων και αυτα υποδεχεσθαι
The Last Fabrication of Existence , but do we not also say that They Share of Life .
του μεν την εσχατην του ειναι , δε ουκετι και λεγομεν τουτοις μετειναι ζωης .
Accordingly then on the one hand , Being is More-Ancient than Life ;
αρα μεν το ειναι Πρεσβυτερον του ζην ,
while on the other hand , This is More-Ancient than Intellect
δε τουτο του νου ,
whereas Intellect is More-Ancient than Soul , if indeed it is necessary that
δε ο νους της ψυχης , ειπερ αναγκη
The Causes of More Be More-Pre-Produced and More-Causal According Their Order
τα αιτια πλειονων προγενεστερα και αρχικωτερα κατα την ταξιν
and Preside-over Those that are Able to Produce and Adorn less .
τε προεσταναι των δυναμεων παραγειν και κοσμειν τα ελαττω .

Accordingly then on the one hand , in the **Timaeus** , Plato Reasonably gives-Subsistence
αρα μεν εν Τιμαιω ο Πλατων Εικοτως υφιστησιν
to The Soul from Intellect by being Secondary and According to The Nature of Herself ;
την ψυχην απο νου ως δευτεραν και κατα την φυσιν εαυτης :
while on the other hand , in the **Laws** , He says that Intellect is Moved *Just Like*
δε εν Νομοις φησι τον νουν κινεισθαι παραπλησιως
The Spheres Turned-Round-by-A-Lathe ; for That which is Being-Moved
ταις σφαιραις εντορνοις , γαρ το κινουμενον
by Participating of Life is also nothing else than The Truly-Real Life From The Motion ;
μετειληφος ζωης εστιν και ουδεν αλλο η οντως ζωη παρα την κινησιν :
then in the **Sophist** , He Elevates Being Above All The Genera of Wholes and Motion .
δε εν τω Σοφιστη εξ–το ον–αιρει απαντων των γενων ολων και της κινησεως .
For He says , that Being neither stands-still nor is moved *By* The Nature of Itself ,
γαρ φησιν , το ον ουτε εστηκε ουτε κινειται Κατα την φυσιν εαυτου :
since That which neither stands-still nor is moved Is Beyond Eternal Life .
δε το μητε εστως μητε κινουμενον εστι επεκεινα της αιωνιου ζωης .
Now then by These Four Causes such as ; Ousia , Life , Intellect and Soul Being Prior
τοινυν τουτων Τετταρων αιτιων ουσιας , ζωης , νου , ψυχης οντων προ
to The Corporeal Subsistence , on the one hand , Soul Participates of All The Causes
της σωματικης υποστασεως , μεν ψυχη μετεχει απαντων των
Prior to Self , by being Allotted The Logos According to The Characteristic of Herself ,
προ αυτης , λαχουσα τον λογον κατα την ιδιοτητα εαυτης ,
on the other hand , Intellect , Life and Being Arise from More-Ancient Causes ; and
δε τον νουν και την ζωην και το ον απο των πρεσβυτερων αιτιων : και
surely then by which Logos She Gives-subsistence to those after Self in a Fourfold Way ;
δη διο υφιστησι τα μετα αυτης τετραχως ,
in one way , According to The Being of Herself ; to All Those even as far as bodies ,
μεν κατα το ον εαυτης το παντα τα και μεχρι σωματων ,
in another way , According to The Life of Herself , to All Those that are said to Live
δε κατα την ζωην παντα τα λεγομενα ζην
even as far as Plants ,
και μεχρι των φυτων ,
in the third way , According to The Intellect of Herself , to All Those that Possess
δε κατα τον νουν παντα τα εχοντα
the Power of Knowing , even as far as the most irrational creatures ,
δυναμιν γνωστικην και μεχρι των αλογωτατων ,
and in the fourth Way , According to The Logos of Herself ,
δε κατα τον λογον
to The First of Those that are Able to Participate of Self .
τα πρωτιστα των δυναμενων μετεχειν αυτης .
Whereas by Intellect Being-Established Beyond Soul , and by Being The Fullness
δε Νους ιδρυμενος επεκεινα ψυχης και υπαρχων πληρωμα
of Life and Being , Self Adorns All in a Threefold Way ; in one way , by Imparting
της ζωης τε και του οντος διακοσμει τα παντα τριχως , μεν
by Illumination The Power of The Intellectual Characteristic to All Those that Know ,
ελλαμπων την δυναμιν της νοερας ιδιοτητος απασι τοις γνωστικοις ,

then in another way , by Providing The Participation of Life to More ,
δε χορηγων μετουσιαν ζωης πλειοσι ,
and in a third way , by Providing The Participation of Being
και του οντος
to All Those to whom The Primary Being Belongs .
απασιν οις το πρωτως ον .
Whereas since Life is Arranged Above Intellect ,
δε Ζωη τεταγμενη υπερ νουν
She Pre-subsists as The Cause of The Selves in a Two-fold Way ,
προυπαρχει αιτια των αυτων διχως ,
in one way , by Giving-Life along with Intellect to Those that are Secondary ,
μεν ζωοποιουσα και μετα του νου τα δευτερα
by Filling from Herself with Streams of Life Those that are Naturally-Adapted to Live ,
πληρουσα αφ' εαυτης των οχετων της ζωης οσα πεφυκε ζην ,
in another way , by Providing from On-High Ousia together with Being to All .
δε παρεχουσα ανωθεν την ουσιαν μετα του οντος απασι (**Ch. Ora.** 65) .
Whereas Being , I mean , The Self that Is Primarily Being also Steps Beyond Life ,
δε ον , Το αυτο το πρωτως ον και εκβεβηκος επεκεινα ζωης ,
while Producing ***All*** By Its Self Being ; including ***All*** Lives and Intellects and Souls ,
P130 γεννα τα παντα τω αυτω ειναι , και απασας τας ζωας και τους νους και τας ψυχας ,
and is Present to ***All*** In-One-Simple-Idea , and is also Exempt from Wholes ,
και παρεστι πασι μονοειδως και εξηρηται αφ' ολων ,
According to The One Cause that Gives-Subsistence to The Wholes .
κατα μιαν αιτιαν υποστατικον των ολων .
And surely then by which Logos Self Is Most Like of ***All*** to The One and Unites-together
και δη διο εστιν ομοιοτατον παντων τω ενι και συνηνωσε
The Comprehension of The Beings in Self to The Primary Source of The Wholes ,
την περιοχην των οντων εν αυτω τη πρωτιστη αρχη των ολων ,
and through which ***All*** The Beings and non-being Subsist and The Wholes and The Parts
και δι' ην παντα τα οντα και το μη ον υπεστη τε τα ολα και τα μερη
and The Ideas and those that lack These , which surely do not Participate of Being ,
τε τα ειδη και αι στερησεις τουτων , α δη μεν ουκετι αναγκαιον μετεχειν του οντος ,
while it is Entirely Necessary that they Participate of The One .
δε παντως αναγκαιον του ενος .
And therefore while discussing Being In-An-All-Perfect-Way in the **Sophist** (**248**E) ,
και διαταττομενον οντος του παντελως εν Σοφιστη ,
as it appears to me , These Logos Persuaded the Elean Guest , to admit that Being and
ως δοκει εμοι , Ταυτα ανεπεισεν τον Ελεατην ξενον , θεσθαι το ον και
Life and Intellect and Soul are also There . For He says , if That which Is Truly Being
την ζωην και τον νουν και την ψυχην και εκει . γαρ φησιν , Ει το οντως ον
is Venerable and Honorable , then Intellect is The First One There ; for it is not Lawful
εστι σεμνον και τιμιον , νους εστιν πρωτιστος εκει : γαρ ου θεμις
for The Self that Is Venerable and Sacred not to possess Intellect . But if Intellect Is
αυτο εσταναι σεμνον και αγιον ουκ εχον νουν . δε Ει νους εστιν
in That which All-Perfectly Truly Is , then Intellect will be Entirely Moved ;
εν τω παντελως οντι , ο νους παντως κινειται :

for it is not ever possible for Intellect to Subsist without Motion ***nor*** without Stability .
γαρ ουτε ποτε δυνατον τον νουν υποστηναι ανευ κινησεως ουτε ανευ στασεως .
But if Intellect is Moved ***and*** Stands-still , then both Motion ***and*** Life are in Being .
δε Ει νους κινειται και εστηκεν , και κινησις και ζωη εστιν εν τω οντι .
Now then from These Logos Three have come to Light ; Being , Life , Intellect .
τοινυν εκ τουτων Τρια αναπεφανται , το ον , η ζωη , ο νους .
Then certainly after These The Soul is also discovered through These Beings .
Αλλα μην μετα ταυτα η ψυχη και ανευρισκεται δια τουτων .
For surely then He says , that both Life and Intellect , which Before were by Themselves ,
γαρ δη φησι , και την ζωην και τον νουν , α προτερον ην καθ’ εαυτα ,
must also come to be in Soul ; for Every Soul is The Fullness of Life and Intellect ,
Δει και γενεσθαι εν ψυχη : γαρ πασα ψυχη εστι πληρωμα ζωης και νου ,
by Participating of both . Which the **Elean** guest also indicates by adding (**249**A) ;
μετεχουσα αμφοιν . Ο ο Ελεατης ξενος και ενδεικνυμενος προστιθησιν :
“Then do we say that both of These exist in Self ,
Αλλα λεγομεν μεν αμφοτερα ταυτα ενοντα αυτω ,
and yet go on to say that Self certainly does not possess Selves in Soul ?”
γε φησομεν αυτο μην ου εχειν αυτα εν ψυχη ;
For as someone says , that to possess in some place , is second to existing , and so
γαρ ως τις φησι Το εχειν που , δευτερον του ειναι , και
on the one hand , Soul Partakes of Each According to The Characteristic of Herself ,
μεν η ψυχη μετεχει εκατερου κατα την ιδιοτητα εαυτης ,
while on the other hand , She Blends The Idea-of-Logos of Her Innate Hyparxis
δε συμ– το λογοειδες της οικειας υπαρξεως
together with Her Intellectual Vivific Power .
–μιγνυσι τη νοερα ζωτικη δυναμει :
Therefore , both Intellect and Life Subsist-before The Soul ;
δε και ο νους και η ζωη προυφεστηκε της ψυχης ,
Intellect on the one hand , by Being-Moved and by Standing-still *At-Once* ,
ο μεν ως κινουμενος και ως εστως αμα ,
Life on the other hand , by Being The Motion and The Stability .
η δε ως κινησις και στασις .
And These Four Monads ; Soul and Intellect and Life and Being ,
Και αυται τετταρες μοναδες , ψυχη και νους και ζωη και ον ,
are not only Celebrated by Plato in these sources , but also in many others .
ουκ μονον υμνημεναι τω Πλατωνι ενταυθα , αλλα και εν πολλοις αλλοις .
And *just as* ***All*** Subsist According to Participation in Soul ,
Και ωσπερ παντα κατα μεθεξιν εν ψυχη ,
so also do ***All*** Those that are Prior to Self Subsist in Intellect , while That which is Prior
ουτω και τα το προ αυτου εν νω και το προ
to Self Subsists in Life ; for we also say that Life Exists (or else how could
αυτης εν ζωη : γαρ και φαμεν την ζωην ειναι (η πως αν
She be said to be arranged in Being , unless Th’Same-Self Participated of Being?)
λεγοιτο τεταχθαι εν τω οντι , κατα μη ταυτον μετεχουσα του οντος ;)
and since Intellect Exists and Lives , and since Self Is Moved and Shares of Being .
και τον νουν ειναι τε και ζην , και γαρ εστι κινειται και μοιρα του οντος .

Now then The Secondary Participate of The More-Comprehensive Monads .
τοινυν τα δευτερα Μετεχει των περιληπτικωτερων μοναδων .
However it is Everywhere Necessary that The Imparticipable Causes Subsist-Prior
Αλλα πανταχου δει τα αμεθεκτα αιτια προυπαρχειν
to The Beings that are Participated , just as it was indicated before (**P10**.15 - **P11**.22) ,
των οντων μετεχομενων , καθαπερ δεδεικται προτερον ,
According to *The Likeness* of The Beings in Relation to The One .
κατα την ομοιοτητα των οντων προς το εν .
Accordingly then on the one hand , **That** which **Is Primarily Being** Is **Imparticipable** ;
αρα μεν Το πρωτως ον εστι αμεθεκτον :
while on the other hand , **Life** First Participates of **Being** ,
μεν δε ζωη πρωτη μετεχει του οντος ,
since **Self** is **Imparticipable** , while **She** Is Exempt from Intellect ;
δε εστιν αμεθεκτος , εξηρημενη του νου :
and on the one hand , Intellect is Filled from **Being** and **Life** ; while on the other hand ,
και μεν ο νους πληρουται εκ του οντος τε και της ζωης , δε
Self is Imparticipable by Souls and by Those after **Self** .
εστιν αμεθεκτος [εν] ψυχαις και τοις μετ’ αυτον :
Intellect also Presides over Soul ,
P131 νους και εφεστηκε ψυχη ,
by Imparting by Illumination to **Self** The Participation of Life and Being ;
επιλαμπων αυτη μετουσιαν ζωης και οντος ,
since The Imparticipable Subsists-Prior to Bodies ; accordingly then
δε αμεθεκτος προυπαρχει των σωματων : αρα
Bodies are also Suspended from The Last Order of Beings ;
τα σωματα η και προσηρτηται εσχατη ταξις των οντων ,
from which on the one hand , The Heavenly Bodies are Primarily Suspended ,
μεν τα ουρανια πρωτως ,
while on the other hand , The Sub-Lunary Bodies are Secondarily Suspended ,
δε τα υπο σεληνην
along with the addition of material vestments .
μετα προσθηκης των ενυλων .
Thus on the one hand , Self is The Procession of The Beings ,
ουν μεν αυτη Η προοδος των οντων ,
through Life and Intellect and Soul , that Ends in The Nature of Body .
δια ζωης και νου και ψυχης τελευτησασα εις την φυσιν σωματικην .
If then it is necessary that The Super-Ousian Unities of The Gods that Subsist
Ει δε αναγκη τας υπερουσιους ενα δας των θεων υποστασας
from The Imparticipable Cause of All , so that on the one hand ,
απο της αμεθεκτου αιτιας των παντων μεν
Some Unities be Participated by The Primary Orders in The Beings ,
τας μετεχεσθαι υπο των πρωτων διακοσμων εν τοις ουσι ,
while on the other hand , Other Unities be Participated by The Middle Orders ,
δε τας υπο των μεσων ,
and furthermore , Other Unities be Participated by The Last Orders ,
δε τας υπο των εσχατων ,

as it was indicated before (**Chapter 5**) , then it is clear that
ως δεδεικται προτερον , δηλον ως
on the one hand , Some of Selves Deify The Imparticipable Portion of The Beings ,
μεν αι αυτων εκθεουσιν την αμεθεκτον μοιραν των οντων ,
while on the other hand , Some of Selves Illuminate The Life ,
δε αι κατελαμψαν την ζωην ,
while Others Illuminate The Intellect ,
δε αι τον νουν ,
while Others Illuminate Soul ,
δε αι την ψυχην ,
and still Others Illuminate the Bodies .
και δε αι τα σωματα .
And on the one hand , not only do Bodies Participate of The Last Unities ,
Και μεν ου μονον τα σωματα μετεχει των εσχατων ,
since so also does Soul and Intellect and Life and Ousia (**Parmenides 145**B6)
αλλα και ψυχη και νους και ζωη και ουσια
(for Intellect in Itself Is The Fullness of both Life and Being) ;
(γαρ νους εν εαυτω εστι πληρωμα και της ζωης και του οντος) :
while on the other hand , Intellect is Suspended from The Unities Above This Kosmos
δε νους εξηρτηται των υπερ τουτον τον κοσμον
including The Power of The Soul which Pre-Subsists in Intellect ;
και δυναμις ψυχικη προυπαρχουσα τω νω :
then The Imparticipable and Intellectual Intellect
δε αμεθεκτος και νοερος νους
is Suspended from The Unities Above This ;
των υπερ ταυτ**ην** :
then The Primary and Imparticipable Life
δε πρωτιστη και αμεθεκτος ζωη
is Suspended from The Unities that are Beyond ;
των επεκεινα :
then **The Most-Primary Self Being** which is also **The Most-Divine** of The Beings
δε το πρωτιστον αυτο ον και το θειοτατον των οντων
is Suspended from **The Loftiest Unities** .
των ακροτατων .
And for which Logos , **Parmenides** (**142**B) Begins from The One Being
και Διο ο Παρμενιδης αρχομενος απο του ενος οντος
Leading-Forth from That Source The Whole Orders of The Gods .
προαγει εντευθεν τας ολας διακοσμησεις των θεων .

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Chapter 7 – ζ

Then since These Orders have been previously-determined (**P29**) by us ,
δε Τουτων προδιωρισμενων ημιν
come along and let us speak about The Divine Orders beginning from On-High ;
φερε λεγωμεν περι των θειων διακοσμων αρξαμενοι ανωθεν ,
Producing The Whole Orders of The Gods from The One and travel along with Plato ,
παραγοντες τας ολας ταξεις των θεων απο του ενος και συνοδευοντες τω Πλατωνι ,
and on the one hand , let us first Celebrate Their Several Orders from Different Dialogues
μεν πρωτον καταδουμενοι εκαστα εκ των αλλων διαλογων
According to Their Unquestionable Logos , then on the other hand , let us Conjoin
τοις ανελεγκτοις λογισμοις , επειθ' συναπτοντες
and Assimilate The Conclusions of **Parmenides** to The Divine Processions in this way ;
και απεικαζοντες τα συμπερασματα του Παρμενιδου ταις θειαις προοδοις ουτως
by Harmonizing The First to The First , and then The Last to The Last .
μεν εφαρμοζοντες τα πρωτα ταις πρωταις , δε τα εσχατα ταις εσχαταις .
Surely then in turn , The Mystic-Doctrine concerning The One must be resumed by us ,
δη ουν Παλιν την μυσταγωγιαν περι του ενος επαναληπτεον ημιν ,
in order that by Proceeding by The Way of The Primary Source , we may Celebrate
ινα ιοντες καθ' οδον απο της πρωτης αρχης υμνησωμεν
The Secondary and Tertiary Sources of The Wholes .
τας δευτερας και τριτας των ολων .
Surely then out of ***All*** The Beings including The Divine Selves that Produce The Beings
δη Απαντων των οντων και των θεων αυτων παραγοντων τα οντα
One Exempt/Transcendent and Imparticipable Cause must Pre-subsist ;
μια και εξηρημενη και αμεθεκτος αιτια προυφεστηκεν ,
on the one hand , The Cause that Is Ineffable and Unspeakable by ***All*** Logos
μεν αρρητος και αφραστος παντι λογω
while on the other hand , being Unknowable and Incomprehensible by ***All*** Knowledge ;
δε αγνωστος και αληπτος παση γνωσει ,
and on the one hand , by Unfolding/Revealing/Bringing-to-Light ***All*** from Herself ,
μεν εκφαινουσα παντα αφ' εαυτης ,
while on the other hand , by Pre-Subsisting Ineffably for ***All*** ,
δε προυπαρχουσα αρρητως παντων ,
and on the one hand , by Turning-about ***All*** to Herself ,
και μεν επιστρεφουσα παντα προς εαυτην ,
and on the other hand , by Being The Best Goal/End for ***All*** . Surely then ,
δε ουσα το αριστον τελος παντων . δη ουν
in the **Republic** (**506-509**) Socrates calls This Cause Th'Good that is Truly Apart
εν Πολιτεια Σωκρατης αποκαλει Ταυτην ταγαθον την οντως χωριστως
by Stepping-Beyond ***All*** The Gods and ***All*** The Unities , then ***All*** The Genera
απο εκβεβηκυιαν πασων των θειων και πασας τας εναδες , δε παντα τα γενη
of The Beings and Their Processions and This Analogy to **The Sun** Brings-to-**Light**
P132 των οντων και τας προοδους και δια της αναλογιας προς τον ηλιον αποκαλυπτει
The Wonderful and Unknown Transcendency of **Self** in Relation to ***All*** The Intelligibles .
την θαυμαστην και αγνωστον υπεροχην αυτης προς παντα τα νοητα :

Then in turn , **Parmenides** (**137**C -**142**A) on the one hand , Names **Self** One ,
δε αυ ο Παρμενιδης μεν επονομαζει αυτην εν ,
while on the other hand , He Indicates through negations The Exempt/Transcendent
δε επιδεικνυσιν δια των αποφασεων την εξηρημενην
and Ineffable Hyparxis of **This One** by **Being The Cause** of The Wholes ;
και αρρητον υπαρξιν τουτου του ενος ουσαν αιτιαν των ολων :
then in the **2nd Letter** (**312**E) to Dionysius by The Logos Proceeding through Riddles
δε εν τη επιστολη προς Διονυσιον [ο] λογος προιων δι' αινιγματων
He Celebrates **That** about which ***All*** **Subsist** and as **The Cause** of ***All*** The Beautiful ;
ανυμνει περι ην τα παντα και ως αιτιαν παντων των καλων :
then in the **Philebus** (**23**C) , Socrates Celebrates **Self** as The Underlying-Reality
δε εν τω Φιληβω ο Σωκρατης ευφημει οιον υποστατιν
of The Wholes by The Logos that **Self Is The Cause** of ***All*** Divinity ,
των ολων διοτι εστι αιτια πασης θεοτητος ,
for ***All*** The Divine-Beings Possess Their Being Gods through **The Primary Divinity** .
γαρ παντες οι θεοι εχουσι ειναι θεοι δια τον πρωτον θεον .
Therefore if it is Lawful to Name **Self** The Fountain of Divinity ,
ουν Ειτ' η θεμις επονομαζειν αυτην πηγην θεοτητος ,
or The King of ***All*** ,
ειτε βασιλεα των παντων ,
or The Unity of ***All*** The Unities ,
ειτε εναδα πασων εναδων ,
or The Truth That Generates Goodness ,
ειτε της αληθειας γεννητικην αγαθοτητα ,
or The Hyparxis that Transcends ***All*** These Beings
ειτε υπαρξιν εξηρημενην απαντων τουτων
and Is Beyond ***All*** Causes ; both The Paternal and The Generative ,
και επεκεινα πασων αιτιων τε των πατρικων και των γεννητικων ,
then on the one hand , let **Self** be Honored in **Silence** by us
μεν αυτη τιμασθω σιγη ημιν
and by **Union Prior** to **The Silence** and may **The Mystic End**
και ενωσει προ τη σιγης και του μυστικου τελους
Illuminate The Portion that is Innately-Adapted to our Souls ;
επιλαμψειε την μοιραν προσηκουσαν ταις ημετεραις ψυχαις :
and on the other hand , let us Contemplate The **Two-Ideal** Sources
δε θεωρησωμεν τας δυοειδεις αρχας
that Proceed from **Self** and that Arise After **Self** with **The Intellect** .
προελθουσας απ' αυτης και μετ' αυτην τω νω .
For what else is necessary to arrange after **The Union** of The Whole of Divinity
γαρ Τι αλλο αθναγκη τεταχθαι μετα την ενωσιν της ολης θεοτητος
than **The Dyad** of The Sources ?
η την δυαδα των αρχων ;

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Chapter 8 - η

Therefore we shall contemplate in order what are The Two Sources
ουν θεωρησωμεν εφεξης Τινες αι δυο αρχαι
of The Divine Orders after The Primary Source by The Logos Concerning That ;
των θειων διακοσμων μετα το πρωτον τοις λογοις περι εκεινου :
for Plato also Gives-Subsistence to The Two Sources after The One
γαρ ο πλατων υφιστησιν τας δυο αρχας μετα το εν
According to The Theology of our Ancestors .
κατα την θεολογιαν πατριον .
Now then , in the **Philebus** (**23**C-D) Socrates Accordingly says
τοινυν εν Φιληβω ο Σωκρατης αρα Λεγει
that God Is The Underlying-Reality of **The Limit** and **The Unlimited**
ως θεος εστι υποστατης περατος και απειριας
Producing and Blending ***All*** The Beings through **These** ,
παρηγαγε και μιγνυς απαντα τα οντα δια τουτων ,
then According to **Philolaos** (Fragment **44**) ,
κατα τον Φιλολαον
The Nature of The Beings is Intertwined of **The Limit** and **The Unlimited** .
της φυσεως των οντων συμπεπλεγμενης εκ περαινοντων και απειρων .
Now then , if ***All*** The Beings Arise from **These** ,
τοινυν Ει τα οντα εκ τουτων ,
then it is clear that **Selves** Subsist Prior to The Beings ,
δηλον οτι υφεστηκασι προ των οντων ,
and if The Secondary Beings Participate by Being Blended-together of **Selves** ,
και ει τα δευτερα μετειληφεν μεμιγμενων αυτων ,
then **Selves** will Subsist Un-Blended Prior to The Wholes .
αυται προυπαρ– αμιγεις –χουσιν των ολων .
For The Procession of The Divine Beings ***Originates*** from
γαρ η προοδος των θειων αρχεται απο
The Exempt-Transcendent **Selves** which are also Established in Themselves ,
των εξηρημενων και ιδρυμενων εν εαυτοις ,
not from Those that are Co-Ordinate and Exist in Others .
Ου εκ των κατατεταγμενων και οντων εν αλλοις .
Therefore *just as* The One Self is Prior to The Unified ,
ουν Ωσπερ το εν αυτο εστι προ των ηνωμενων
and *just as* That which Experiences The One Possesses
και ως το πεπονθος το εν εχει
The Second Order after The Imparticipable Union ,
δευτεραν ταξιν μετα την αμεθεκτον ενωσιν ,
accordingly then , *so also* are **The Two Sources** of The Beings ,
αρα ουτως και αι δυο αρχαι των οντων
Prior to The Participation and The Blending-together in The Beings
προ της μεθεξεως και της συμμιξεως εις τα οντα
by **Selves** Subsisting by Themselves as The Causes of The Wholes .
αυται υπαρχουσιν καθ’ εαυτας αιτιαι των ολων .

For **The Limit** Must Be Prior to That which is Limited/Bounded/Finite
γαρ το περας Δει ειναι προ του πεπερασμενου
and **The Unlimited** Must Be Prior to That which is Without-Limit/Infinite
και την απειριαν προ του απειρου
According to The Likeness to The One of Those that Proceed from **Self** .
κατα την ομοιοτητα προς το εν των προελθοντων απ’ αυτου .
And since in turn , if we were also to Produce The Beings *immediately* after The One ,
Και γαρ αυ ει και παραγοιμεν τα οντα αμεσως μετα το εν ,
then we shall nowhere find **The Characteristic** of **The Purely One** .
ουδαμου ευρησομεν την ιδιοτητα του καθαρως ενος .
For neither is **The Being** Th’Same as The One , since **Self** Participates of The One ;
γαρ Ουτε το ον ταυτον τω ενι , αλλα μετεχει του ενος :
nor is **That** which **Is Truly The First One** ;
ουτε ως εστιν αληθωςτο πρωτον εν ,
for as often said (**Parmenides** 141E , **Theology of Plato** Book 2 **P63**.4-7 , **P73**.5-8)
γαρ ως πολλακις ειρηται ,
Self Is also Superior to The One .
και κρειττον του ενος :
Now then , where is **That** which is **Most-Masterfully** , **Wholly One** ?
τοινυν που το κυριωτατα παντως εν ;
Accordingly then there **Is A Certain** One Prior to **The Being** ,
αρα Εστιν τι εν προ του οντος ,
which also **Gives-Subsistence** to **The Being** and **Is** Primarily **The Cause** of **The Being** ;
ο και υφιστησι το ον και εστι πρωτως αιτιον του οντος ,
seeing that **That** which is Prior to **Self** is also Beyond The Union (**P21**.17-18) ,
P133 επειδη το προ αυτου και επεκεινα της ενωσεως ,
and is The Cause Without-Habitude in Relation to ***All***
και ην της αιτιας ασχετον προς παντα
and is Imparticipable by Being Exempt from ***All*** .
και αμεθεκτον εξηρημενον απο παντων .
But if This One is also The Productive Cause of **The Being** ,
Αλλ’ ει τουτο εν εστι και το υποστατικον αιτιον του οντος ,
then there will **Be The Generative Power** in Self of **The Being** .
αν υπαρχοι γεννητικη δυναμις εν αυτω του οντος .
For All that is Productive , Produces According to **The Power** of Itself ,
γαρ Παν το παραγον παραγει κατα την δυναμιν εαυτου ,
by Being Allotted **The Subsistence Between** That which Produces and Those Produced
λαχουσαν υποστασιν μεσην του παραγοντος και των παραγομενων
by Being The Procession and as it were The Extension of The One ,
ουσαν και προοδον και οιον εκτειναν του μεν ,
while Being The Pre-Arranged Generative Cause of The Others . And since surely then
δε προτεταγμενην γεννητικην αιτιαν του . Και γαρ δη
The Being which is produced from These and not Being **One-Self** ,
το ον παραγομενον εκ τουτων και ουκ ον αυτοεν ,
but The-Idea-of-The-One , on the one hand , by Possessing **The Procession**
αλλ’ ενοειδες , μεν εχει την προοδον

from The One through **The Power** , by Producing and Unfolding **Self** into **Light**
απο του ενος δια την δυναμιν , προαγουσαν και εκφαι– αυτο –νουσαν
from The One , while on the other hand , by Self Possessing **The Hidden Union**
απο του ενος , δε αυτην την κρυφιον ενωσιν
from **The Hyparxis** of **The One** .
απο της υπαρξεως του ενος .
Now then **This** ‘**Is**’ **The One That Subsists-Prior** to **The Power** and **Pre-subsists First**
τοινυν τουτο Το εν το προυπαρχον της δυναμεως και προυποσταν πρωτον
from **The Imparticipable** and **Unknowable Cause** of **The Wholes** ,
απο της αμεθεκτου και αγνωστου αιτιας των ολων ,
that Socrates calls **Limit** in the **Philebos** (**23**C) ,
ο Σωκρατης αποκαλει περας εν Φιληβω ,
while He calls **The Generative Power** of **The Being** , **Unlimited** .
δε την γεννητικην δυναμιν του οντος απειριαν .
Thus Socrates speaks These Logos in the following Way (**Philebos** **23**C) ;
δε Λεγει εκεινοις εν ουτως :
‘We said that somehow on the one hand , The God Revealed **The Limit**
ελεγομεν που μεν Τον θεον δειξαι το περας
and on the other hand , **The Unlimited** of **The Beings**.’
δε το απειρον των οντων .
Thus on the one hand , **The Very First** and **Unific God** Is Without
ουν μεν Ο πρωτιστος και ενιαιος θεος ανευ
Another Addition Pre-designated Divine by **Self** ; surely then on the one hand ,
αλλης προσθηκης προειρηται θεος υπ’ αυτου , δη μεν
by This Logos Each-One of The Secondary Gods Participates of **The Being**
διοτι εκαστος των δευτερων θεων μετεχεται υπο του οντος
and have to be Suspended-from/Dependant-upon **The Being** ,
και εχει συνηρτημενον το ον ,
whereas on the other hand , Only **The Very First Is God** by **Transcending**
δε μονος ο πρωτιστος εστι θεος αφ’ εξηρημενος
The Whole of **Beings** ; Being Solely Defined According to **The Ineffable**
των ολων οντων , μονον αφωρισμενος κατ’ το αρρητον
and **Unific** and **Super-Ousian Self** .
και ενιαιον και υπερουσιον αυτο .
Furthermore , The Limit and The Unlimited of The Beings Unfolds into **Light**
δε Το περας και το απειρον των οντων εκφαινει
That Unknowable and Imparticipable **Cause** ;
εκεινην την αγνωστον και αμεθεκτον αιτιαν ,
The Limit on the one hand , by Being The Cause of The Idea-of-The-One and
το περας μεν υπαρχον αιτιον της ενοειδους και
of The Stability and of The Connective Divinity ; The Unlimited on the other hand ,
μονιμου και συνεκτικης θεοτητος , το απειρον δε
by Being The Cause of **The Power** Proceeding to ***All*** and by Being Multiplied
της δυναμενης προιεναι επι παντα και πληθυεσθαι
and by Wholly Being The Primary Leader of ***All*** Generative Orderly-Arrangement .
και ολως της προκαταρχον απασης γεννητικης διακοσμησεως .

For on the one hand , ***All*** Union and Wholeness and Commonness of The Beings
γαρ μεν Πασα ενωσις και ολοτης και κοινωνια των οντων
and ***All*** The Divine Measures are Suspended-from/Dependent-of The Primary Limit ,
και παντα τα θεια μετρα εξηρτηται του πρωτιστου περατος ,
on the other hand , ***All*** Division and Prolific Production and The Procession
δε πασα διαιρεσις και γονιμος ποιησις και η προοδος
into Multitude Subsist from This Most Primary Unlimited Source .
εις πληθος υφεστηκεν απο της ταυτης αρχηγι–απειριας–κωτατης .
So that when we say that Each of The Divine Causes
Ωστε οταν λεγωμεν εκαστον των θειων
both Abides and Proceeds *At-Once* , it is the same as saying that
και μενειν και προιεναι αμα , ομολογησομεν
on the one hand , Self Abides Stably , According to The Limit ,
μεν αυτο σταθερως μενειν κατα το περας ,
while on the other hand , Self Proceeds , According to The Unlimited ,
δε προιεναι κατα την απειριαν ,
so that Self Possesses both The One and The Multitude *At-Once* ,
και εχειν τε το εν και το πληθος αμα ,
on the one hand , by The Binding of The Limit from The Source ,
μεν το εξαπτομενον του περατος της αρχης ,
while on the other hand , by The Binding of The Unlimited from The One ;
δε το της απειριας :
and in conclusion affirm that of ***All*** **The Opposition** in The Divine Genera
και συλληβδην ειπειν ως απασης της αντιθεσεως εν τοις θειοις γενεσιν
we must refer That which is Superior to **The Limit** ,
ανοισομεν το μεν κρειττον επι το περας ,
but That which is Subordinate to **The Unlimited** . For from These Two Sources
το δε καταδεεστερον επι την απειριαν . γαρ Εκ τουτων δυο των αρχων
All must have Their Procession into **Being** , even as far as The Last .
απαντα εσχε την προοδον εις το ειναι και μεχρι των εσχατων .
And since **The Self Eternity** Participates *At-Once* of both Limit and Unlimited ;
Και γαρ ο αυτος αιων μετεχει αμα και περατος και απειριας ,
on the one hand , by **Being** The Intelligible Measure , **Self** Participates of The Limit ;
μεν ως υπαρχων νοητον μετρον , του περατος ,
on the other hand , by **Being** The Cause of The Never-Failing Power of **Being** ,
δε ως αιτιος της ανεκλειπτου δυναμεως κατα το ειναι ,
Self Participates of **The Unlimited** .
της απειριας .
And on the one hand , insofar as **Intellect Is** The-Idea-of-The-One and Whole
Και μεν καθ'οσον ο νους εστι ενοειδης και ολος
and insofar as **Self Is** Connective of The Paradigmatic Measures ,
P134 και καθ'οσον εστι συνεκτικος των παραδειγματικων μετρων ,
Self Is The Offspring of **The Limit** ,
εστιν εκγονος του περατος ,
then in turn , insofar as **Self** Produces ***All*** Eternally
δε αυ καθ'οσον παραγει τα παντα διαιωνιως

and by **Being** According to **The Whole** of **Eternity**
και [ον] κατα τον ολον αιωνα
by **Providing** ***All*** with **Being** *At-Once*
χορηγων πασιν το ειναι ομου
by **Always** Possessing **The Undiminished Power** of **Itself** ,
αει εχει την ανελαττωτον δυναμιν εαυτου ,
Self Is The Offspring of **The Unlimited** .
της απειριας .
And on the one hand , **The Soul Measures The Life** of **Herself**
Και μεν η ψυχη μετρειν την ζωην εαυτης
by Restorations (**Philebos 31**D-**32**B) and by Periodic-Cycles
τω αποκαταστασεσι και περιοδοις
and **She Provides** The Boundary to The Motions of **Herself** ,
και απαγειν ορον ταις κινησεσιν εαυτης
Self Is Referred Under The Cause of **The Limit** ,
αναγεται υπο την αιτιαν του περατος ,
on the other hand , by Possessing ***no*** Pause/Rest to **Her** Motions (**Phaedrus 245**C)
δε εχειν ουδεμιαν παυλαν τω των κινησεων ,
but by Making The End of A Cyclical-Period
αλλα ποιεσθαι το τελος περιοδου
The Beginning of The Whole Secondary **Vital** Circulation ,
την αρχην της ολης δευτερας ζωτικης περιφορας ,
Self is Completed Under The Order of **The Unlimited** .
τελει υπο την ταξιν της απειριας .
And on the one hand , The Whole of This Heaven
Και μεν ο συμπας ουτος ουρανος
According to The Wholeness of **Himself** and The Continuous-Maintenance
κατα την ολοτητα εαυτου και την συνοχην
and The Order of The Cyclical-Periods and The Measures of The Restorations
και την ταξιν των περιοδων και τα μετρα των αποκαταστασεων
This Whole Heaven is Referred to **The Limited** ,
ουτος ο συμπας ουρανος πεπεραστai ,
whereas on the other hand , According to The Prolific Powers
δε κατα τας γονιμους δυναμεις
and The Various Evolutions and The Never-failing Revolutions of The Circles ,
και τας ποικιλας ανελιξεις και τας ανεκλειπτους επανακυκλησεις των κυκλων
Self Participates of **The Unlimited** .
μετειληξε απειριας .
And certainly The Whole of **Generation** , by ***All*** of **Her** Ideas Being Bound
Και μην η συμπασα γενεσις δια παντα τα ειδη πεπερασμενα
and by Always Being-Established in *A Similar Way* and by The Former Circle
και αει εστωτα ωσαυτως και δια τον ενα κυκλον
Being Like The **Heavenly** Circulation , **Self** is *Like* The-Idea-of-**The-Limit** ,
απεικαζομενον τον ουρανιον την περιφοραν εστι περατοειδης ,
then in turn , by The Variety of Each and Every Particular of which **She** is Composed
δε αυ δια την ποικιλιαν καθ’ εκαστα συνισταμενων

and **Her** *Unceasing Mutation* and by **Her** *Interweaving of The More* and *Less*
και την απαυστον την εξαλλαγην και δια την παρεμπλοκην του μαλλον και ηττον
in Their Participation of The Ideas , They are *Images* of **The Unlimited** .
εν ταις μεθεξεσι των ειδων εστιν εικων της απειριας .
And in turn on the one hand , in Relation to These , Each One of The Natural Productions
Και αυ μεν προς τουτοις εκαστον των φυσει γινομενων
is *Like* **The Limit** According to Their **Idea** ,
προσεοικε τω περατι κατα το ειδος ,
whereas on the other hand , They are *Like* **The Unlimited** According to Their **Matter** .
δε τη απειρια κατα την υλην .
For These are Suspended in The Last Place from The Two Sources after The One ,
γαρ Ταυτα εξηρτηται εσχατως των δυο αρχων μετα το εν ,
and The Procession of Their Production Extends as far as These .
και η προοδος εκεινων της ποιησεως μεχρι τουτων .
And on the one hand , Each of These is also ***One*** , but The Idea is The Measure and
Και μεν εκατερον τουτων εστιν και εν , αλλα το ειδος μετρον και
The Boundary of Matter and is ***More One*** ; whereas on the other hand ,
ορος της υλης και μαλλον εν : δε
Matter is ***All*** According to Power , insofar as Self Subsists from The Primary Power .
η υλη τα παντα δυναμει , καθ’οσον υπεστη εκ της πρωτης δυναμεως .
Thus on the one hand , There , The Power is Generative of ***All*** , while on the other hand ,
Αλλ’ μεν εκει η δυναμις γεννητικη των παντων , δε
The Power of Matter is imperfect and in need of Her Underlying-Reality
η δυναμις της υλης ατελης και ενδεης της υποστασεως
which is Generative of ***All*** According to Energy/Activity .
των παντων κατ’ ενεργειαν .
Accordingly then , **Socrates** (**Philebos 23C**) also Reasonably says that All The Beings
αρα ο Σωκρατης και Εικοτως ελεγεν παντα τα οντα
Arise from The Limit and The Unlimited
ειναι εκ περατος και απειρου
and that These **Two** Intelligible Sources Primarily-Subsist from The God .
και τας ταυτας δυο νοητας αρχας πρωτως υφεσταναι απο του θεου .
For That which Gathers-together and Perfects and Brings-**Both**- to-Light
γαρ Το και συναγον και τελειουν και εκ–αμφοτερας–φαινον
through ***All*** The Beings is The One that Is Prior to **The Dyad** ; and on the one hand ,
δια παντων των οντων το εν εστιν προ της δυαδος : και μεν
All derive Their Union from The First ; while on the other hand ,
πασιν τοις η ενωσις εκ του πρωτου , δε
The Division of The Two Elements is Generated from These Primary **Causes** ,
η διαιρεσις των δυο στοιχειων απογενναται εκ τουτων πρωτουργων αιτιων ,
and through These , Reach-up to The Ineffable and Unknowable Source .
και δια τουτων ανατεινεται επι την αρρητον και αγνωστον αρχην .

Chapter 9 - θ

Thus on the one hand , let it be clear through these , what are
ουν μεν εστω καταφανες δια τουτων , Τινες εισιν
The Two Sources of The Beings that Immediately Arise into Light from The One
αι δυο αρχαι των οντων προσεχως αναφανεισαι εκ του ενος
According to The Theology of Plato ; whereas on the other hand ,
κατα την θεολογιαν του Πλατωνος : δε
let us say what ever is The Third that Arises into Light after These from These Sources ,
P135 λεγωμεν τι ποτε εστι το τριτον αναφαινομενον μετα ταυτα εκ τουτων .
Thus on the one hand , Everywhere , Self is called The Blend ,
ουν μεν πανταχου Καλειται μικτον ,
by Subsisting from The Limit and The Unlimited .
ως υποσταν εκ περατος και απειριας .
If then The Limit is The Limit of The Beings
Ει δε το περας ην περας των οντων
and if The Unlimited is also The Unlimited of The Beings
και το απειρον και απειρον των οντων
and if The Beings are Those that Possess Their Subsistence from Both ,
και τα οντα τα εχοντα την συστασιν εξ αμφοιν ,
just as Self Socrates clearly teaches (**Philebos** 23C) , then it is clear that
καθαπερ ο αυτος Σωκτατης σαφως αναδιδασκει δηλον οτι
The Very First of Those Blended is **The Very First** of The Beings ,
το πρωτιστον των μικτων εστι πρωτιστον των οντων ,
but **This** is none other than **The Highest-Summit** in The Beings
δε τουτο εστιν ουδεν αλλο η το ακροτατον εν τοις ουσι
which is also **Self-Being** and none other than **Being** .
ο εστι και αυτοον και ουδεν αλλο η ον .
Thus I mean in this way ; through The Logos by which we indicate that
δε Λεγω ουτως δια * * * απεδεικνυμεν
That which is Primarily **The Being** of ***All*** is Intelligibly Comprehensible ,
το πρωτως ον παντων ειναι νοητως περιληπτικον
including **That** of Life and **That** of Intellect ;
και της ζωης και του νου :
and since Life is Vitally Triadic and Intellect is Intellectually Triadic ; and that
και γαρ την ζωην ειναι ζωτικως τριαδικην και τον νουν νοερως : και
on the one hand , These Three ; I mean , **Being** and Life and Intellect **Exist** Everywhere ,
μεν ταυτα τα τρια το ον , την ζωην , τον νουν ειναι πανταχου ,
while on the other hand , All Three Pre-**Subsist** In A Primary and Ousian Way in **Being** .
δε παντα προυπαρχειν πρωτως και ουσιωδες εν τω οντι .
and since Ousia , Life and Intellect **Are There** ; including **The Summit** of The Beings ,
και γαρ η ουσια και η ζωη και ο νους Εκει : και η ακροτης των οντων ,
since Life **Is** The Middle Center of **Being** , which is Named and **Is** The Intelligible Life ,
δε η ζωη το μεσον κεντρον του οντος , λεγομενη και ουσα νοητη ζωη ,
while Intellect **Is** The Limit of **Being** and is Named and **Is** The Intelligible Intellect .
δε ο νους το περας του οντος και ο νοητος νους .

For Intellect **Is** in The Intelligible and The Intelligible **Is** in Intellect ;
γαρ νους Εστι εν τω νοητω και νοητον εν τω νω :
but on the one hand , Intellect **Exists** Intelligibly There in The Intelligible
αλλ’ μεν ο νους νοητως εκει
while on the other hand , The Intelligible **Exists** Intellectually There in The Intellect .
δε το νοητον νοερως εν τω νω .
And on the one hand , **The Ousia** Is **The Stability** of **Being** and **That** which
Και μεν η ουσια το μονιμον του οντος και το
Is Woven-together with The Primary Sources and **Inseparable** from **The One** :
συνυφαινομενον ταις πρωτισταις αρχαις και ανεκφοιτητον του ενος ;
on the other hand , Life is That which Proceeds from The Primary Sources
δε η ζωη το προιον απο των αρχων
and Is of The Same Nature as The Unlimited Power ;
και συμφυομενον τη απειρω δυναμει :
furthermore , Intellect is That which Turns-About to The Primary Sources
δε ο νους το επιστρεφον εις τας αρχας
and Conjoins The End to The Beginning and Completes One Intelligible Circle .
και συναπτον το περας τη αρχη και απεργαζομενον ενα νοητον κυκλον .
Now then The Very First of The Beings Is That which is Blended from
τοινυν το πρωτιστον των οντων εστι το μιγνυμενον εκ
The Primary Sources and thus Being Triple ;
των πρωτιστον αρχων και οντος Τριττου ,
on the one hand , The One Subsists in Self In-The-Way-of-Ousia ,
μεν του εν αυτω ουσιωδους ,
on the other hand , Another One Subsists in Self Vitally ,
δε του ζωτικου ,
furthermore , Another One Subsists in Self Intellectually ,
δε του νοερου ,
whereas ***All*** Pre-subsist in Self In-The-Way-of-Ousia ; surely then I mean The Ousia .
δε παντων προυπαρχοντων εν αυτω ουσιωδως , δη λεγω την ουσιαν .
For The Self-Ousia is The Summit of All The Beings and is Just Like
γαρ Η αυτοουσια εστι ακροτης παντων των οντων και εστι οιον
The Monad of The Wholes ; so that The Ousia is The Very First among All The Beings ,
μονας των ολων : και τοινυν η ουσια το πρωτιστον εν απασι τοις ουσιν ,
and That which Is In-The-Way-of-Ousia is The Most Ancient in Each One
και το ουσιωδες εστι πρεσβυτερον εν εκαστω
by Subsisting from The Hestia/Hearth of The Beings .
ως υποσταν απο της ’εστιας των οντων .
And since The Intelligible is Especially This , Seeing that
Και γαρ το νοητον εστιν μαλιστα τουτο , επειδη
on the one hand , Intellect is That which is Gnostic ,
μεν νους εστι το γνωστικον ,
while on the other hand , Life is Intelligence ,
δε η ζωη νοησις
while Being is Intelligible .
δε το ον νοητον .

If The Whole of Being is The Blend , while The Ousia is The Self-Being
Ει παν ον εστι το μικτον , δε η ουσια το αυτοον
surely then Ousia is The Blend Prior to All Others
δη η ουσια εστι το μικτον προ απαντων των αλλων
by Subsisting from The Three (One-Difference-Self) Proceeding from The One .
υφισταμενη εκ τριτων απο του ενος .
Surely then for which Logos Socrates indicates in what Way The Generation
δη Διο ο Σωκρατης ενδεικνυμενος επι οπως ο τροπος της απογεννησεως
from The Two Sources also Differs from That of The Blend
των δυειν αρχων τε και εξηλλακται του μικτου
and on the one hand He says (**Philebos 23**C) ,
και μεν φησι
"The God has Unfolded-into-Light The Limit and The Unlimited ."
τον θεον δειξαι το περας και το απειρον
(For Selves are Unities Subsisting from The One
P136 (γαρ εισιν εναδες υποστασαι απο του ενος
and are *Like* Articulations/Expressions from The Imparticipable and Primary Union) ,
και οιον εκφανσεις απο της αμεθεκτου και πρωτιστης ενωσεως) ,
whereas on the other hand , He Produces (**Philebos 26**E)
δε ποιειν
The Blend and The Blending-Together *Through* The Primary Sources .
το μικτον και συγκεραννυναι δια των πρωτων αρχων .
Surely then *by as much as* That which Makes The Unfolding into Light Subordinate
δη Οσω το ποιειν του εκφαινειν καταδεεστερον
including The Generation of The Articulations/Expressions ,
και η γεννησις της εκφανσεως ,
then without a doubt , *by so much* is The Blend Allotted The Procession
δηπου τοσουτω το μικτον ελαχε την προοδον
from The One that is Subordinate to The Two Sources .
απο του ενος υφειμενην των δυο αρχων .
Now then , The Blend is The Intelligible Ousia ;
τοινυν το μικτον εστι νοητη Ουσια :
and on the one hand , Primarily Subsists from The God ,
και μεν πρωτως υφισταται απο του θεου ,
from whom Arise The Unlimited and The Limit ,
παρ' ου το απειρον και το περας ,
while on the other hand , The Sources Arising After The Unific God
δε των αρχων μετα τον ενιαιον θεον
Subsist Secondarily , I mean from The Limit and The Unlimited .
δευτερως , λεγω του περατος και του απειρου .
For The Fourth is The Effective Cause of The Blend , is again The God Self .
γαρ Η τεταρτη η ποιντικη αιτια της μιξεως , εστιν παλιν ο θεος αυτος .
Since if any Other Cause is also hypothesized besides Self ,
Επει ει τις αλλην και υποθοιτο παρ' αυτην ,
there will no longer be a Fourth Cause , but a Fifth will be hypothesized .
ουκετι τεταρτον , αλλα πεμπτον υποθησεται .

For on the one hand , The First was The God who Unfolds-into-Light The Two Sources ,
γαρ μεν Πρωτος ην ο θεος ο εκφαινων τας δυο αρχας ,
while on the other hand , after This God are The Two Sources The Limit and Unlimited ,
δε μετα τουτον δυο αρχαι , το περας και απειρον ,
whereas The Blend is The Fourth .
δε το μικτον τεταρτον .
Now then , if The Cause of The Blend is Different from The Primary Divine Cause ,
τοινυν Ει το αιτιον της μιξεως εξηλλακταιτης της πρωτιστης θειας αιτιας ,
This will be The Fifth , and not The Fourth , as Socrates says (**Philebos 23**D) .
τουτο αν ειη πεμπτον , και ου τεταρτον , ως ο Σωκρατης φησιν .
Furthermore in Relation to These , if we say that The God is Especially The Provider
Ετι δε προς τουτοις , ει φαμεν τον θεον ειναι μαλιστα χορηγον
of Union to The Beings and The Self Blend of The Sources
ενωσεως τοις ουσι και η αυτη μιξις των αρχων
is The Union into The Underlying-Reality of Being ,
εστιν ενωσις εις την υποστασιν του οντος ,
then it is clear that The God is also Primarily The Cause of This .
δηλον οτι ο θεος εστι και πρωτως αιτιος ταυτης .
And certainly , Socrates in the **Republic** (**509**B) explicitly brings to Light
Και μην ο Σωκρατης εν Πολιτεια διαρρηδην αποφαινεται
that Th'Good is The Cause of The Being and The Ousia to Those that are Intelligible ,
ταγαθον ειναι αιτιον τε του οντος και της ουσιας τοις νοητοις ,
just as The Sun is to Those that are Visible ;
ωσπερ τον ηλιον τοις ορατοις ;
Therefore if indeed The Blend is That which is Primarily Being , how is it not necessary
ουν ειπερ το μικτον εστι το πρωτως ον , πως ουκ αναγκη
to refer Self to The First God , and to say that Self Receives Her Procession from That ?
αναφερειν εις τον πρωτον θεον , και λεγειν ειληφεναι την προοδον απ' εκεινου ;
If then in the **Timaeus** (**35**A) The Demiurgos also Subsists The Ousia of The Soul
Ει δε εν Τιμαιω ο δημιουργος και υφιστησιν την ουσιαν της ψυχης
Self by Self , from The Impartible and The Partible Ousia ,
αυτην καθ' αυτην εκ της αμεριστου και της μεριστης ,
which is Th'Same as Subsisting Her from Limit and Unlimited
ο ταυτον τω εκ περατος και απειρου
– for on the one hand , The Soul is *Like* The Impartible Ousia According to The Limit ,
– γαρ μεν εοικε τη αμεριστου κατα το περας ,
and on the other hand , She is *Like* The Partible Ousia According to The Unlimited –
δε τη μεριστη κατα το απειρον –
now then if The Demiurgos Blends-together The Ousia of The Soul from These ,
τοινυν ει ο δημιουργος συγκεραννυσι την ουσιαν της ψυχης εκ τουτων ,
and if in turn He Separately Subsists The Whole Soul from The Same and The Different ,
και αυ χωρις υφιστησι την ολην ψυχην εκ το ταυτον και το ετερον ,
and if These are already Pre-Subsisting-Beings , how can we not say
και ειτ' τουτων ηδη προοντων , πως ου φησομεν
by a much greater Priority that The First God is The Cause of The Primary Ousia ?
πολλω μειζονως τον πρωτον θεον αιτιον της πρωτιστης ουσιας ;

Thus on the one hand , just as we said , The Blend Arises from The First God ,
<ουν> μεν , ωσπερ ειπομεν , το μικτον εκ του πρωτου ,
and is not only from The Sources Arising After The One ,
και εστιν ουκ μονον εκ των αρχων μετα το εν ,
but on the other hand , also Proceeds from These Sources , and is Triadic ;
δε και προεισι εκ τουτων , και εστι τριαδικον ,
on the one hand , Self First Participates from The Ineffable Union of God
μεν την πρωτην μετεχον εκ του αρρητου ενωσεως θεου
and of The Whole Underlying-Reality ,
και της ολης υποστασεως ,
while on the other hand , She Receives Her Hyparxis and The Singular-Idea
δε λαμβανον την υπαρξιν και το μονοειδες
and Her Characteristic of Stability from **The Limited** ,
και την ιδιοτητα μονιμον εκ του περατος ,
furthermore , She Receives Her Power including The Hidden Power of All in Self
δε * * * την δυναμιν και την κρυφιον των παντων εν αυτω
from **The Unlimited** . Since Self is both **One** and **Not-One** ,
εκ της απειριας . επει εστι και εν και ουχ εν ,
for on the one hand , The One Wholly Belongs to Self According to The Limit , while
γαρ μεν το εν Ολως υπαρχει αυτω κατα το περας ,
on the other hand , The Not-One Wholly Belongs to Self According to The Unlimited ,
δε το ουχ εν κατα το απειρον ,
while The Blending-together and Wholeness of Both of These Arise from The First God .
δε η συμμιξις και ολοτης αμφοτερων τουτων εκ του πρωτου .
And therefore The Blend is A Monad , by The Logos that Self Participates of The One ,
Και ουν το μικτον εστι μονας , διοτι μετεχει του ενος ,
and since Self Is Two-Ideas , insofar as Self Proceeds from The Two Sources ,
και εστι δυοειδες , καθ'οσον προεληλυθεν εκ των δυο αρχων ,
and Self Is A Triad , insofar as According to Socrates (**Philebos 64A**) ,
και τριας , καθ'οσον κατα τον Σωκρατην
These Three are Necessary in Every Blend ; such as **Beauty** , **Truth** and **Symmetry** .
τουτων τριων δει εν παντι μικτω καλλους , αληθειας , συμμετριας .
Thus on the one hand , we shall speak again about These ; whereas on the other hand ,
P137 Αλλα μεν ερουμεν εισαυθις περι τουτων : δε
we shall now explain , in what way The Ousia is The Primary Blend . For This is surely
νυν διαρθρωσωμεν , οπως η ουσια το πρωτως μικτον . γαρ Τουτο εστιν δη
the most difficult of all to discover , such as what is That which Is Primarily Being
χαλεπωτατον παντων εις ευρεσιν , * * * τι το πρωτως ον
and as the Elean Guest somewhere says (**Sophist 258A**) ; for it is most difficult to find
και ως ο Ελεατης ξενος που φησι , απορωτατον
in what Way **Being** Exists no less than ***Non*-Being** . Now then one must state ,
παρ' το ον ειναι ου ελαττον του μη οντος . τοινυν λεκτεον ,
in what Way The Ousia Arises from Limit and Unlimited . For if Limit and Unlimited are
Πως η ουσια εκ περατος και απειρου . γαρ Ει το περας και το απειρον
Super-Ousian , then The Ousia may ***appear*** to have Her Subsistence from ***Non*-Ousias** .
υπερουσια , η ουσια αν δοξειεν εχειν την υποστασιν εκ μη ουσιων .

In What Way then can The Non-Ousias Make/Bring-About/Originate The Ousia ?
πως ουν αι μη ουσιαι ποιουσι την ουσιαν ;
Or is this also the case with All The Other Beings which Subsist According to
Η εστιν τουτο καν απασιν τοις αλλοις οσα υφεστηκεν Κατα
The Blend of Each-Other ; for That which Arises from Those that are Blended
μιξιν αλληλων : γαρ το εκ των μεμιγμενων
is not Th'Same as Those that are Un-Blended .
εστι ουκ ταυτον τοις αμικτοις .
For neither is The Soul Th'Same as The Offspring that are Blended-Together
γαρ Ουτε εστι η ψυχη ταυτον τοις γενεσιν συγκεραννυμενων
from which The Father Produced Self ,
εξ ων ο πατηρ απεγεννησεν αυτην ,
nor is The Self Life of The Good-Daimons/Holy-Spirits
ουτε εστι ο αυτος ο βιος ευδαιμων
Th'Same as The Life According Intellect or as the life of pleasure (**Philebos** 22C),
τω βιω κατα νουν η καθ' ηδονην ,
nor is The One in bodies Th'Same as The Elements of Itself .
ουτε το εν εν σωμασιν ταυτον τοις στοιχειοις εαυτου .
So that it is also no wonder , if That which is Primarily Being ,
Ωστε και ου θαυμαστον ει το πρωτως ον
Being neither Limit nor Unlimited Subsists from Both , and is The Blend ,
ον μητε περας μητε απειρον υπεστη εξ αμφοιν , και εστι μικτον ,
nor are The Super-Ousian Selves Pre-Supposed in The Blend of Self ,
ουκ των υπερουσιων αυτων παρειλημμενην εις την μιξιν αυτου ,
since on the one hand , Those are Exempt/Transcendent , whereas on the other hand ,
αλλ' μεν εκεινων εξηρημενων , δε
Secondary Processions from Those Converge in The Underlying-Reality of Ousia .
δευτερων προοδων απ' εκεινων συμφυομενων εις την υποστασιν της ουσιας .
Therefore , in this way The Being Arises from These , by Participating of both
ουν Ουτως το ον εκ τουτων , ως μετεχον αμφοιν
and on the one hand , by Possessing The Singular-Idea from The Limit ,
και μεν εχον το μονοειδες απο του περατος ,
and on the other hand , by Possessing The Generative and Wholly Occult Multitude
δε το γεννητικον και ολως κρυφιον το πληθος
from The Unlimited . For Being Is ***All*** Occultly , and through this
απο της απειριας . γαρ Εστι παντα κρυφιως , και δια τουτο
Self is The Cause of ***All*** Beings . Which the Elean Guest also indicates to us by calling
αιτιον παντων των οντων . Ο ο Ελεατης ξενος και ενδεικνυμενος ημιν αποκαλει
The Being Her First Power , Subsisting by First Sharing of The First Power and by
το ον την πρωτην δυναμενον , υποσταν ως μεν μετουσιαν της πρωτης δυναμεως και αν
Participating of Her Hyparxis from The Limit and of Her Power from The Unlimited ;
μετεχον της υπαρξεως εκ του περατος τε και της δυναμεως εκ του απειρου :
then in turn the Elean Guest (**Sophist** 247D-247E) proceeds to define Being and Power ,
δε αυ προελθων αφοριζεται το ον και δυναμιν ,
as Prolific and Generative of ***All*** and as Being ***All*** in One-Idea .
ως οιστικον και γεννητικον των παντων και ως ον παντα ενοειδως .

For Power is Everywhere The Cause of Prolific Processions and of All Multitude ;
γαρ Η δυναμις πανταχου αιτια των γονιμων προοδων και παντος πληθους ,
on the one hand , The Occult Power Being The Cause of The Occult Multitude ;
μεν η κρυφια δυναμις του κριφιου πληθους ,
and on the other hand , The Power that Energizes and which unfolds Herself into Light
δε η κατ' ενεργειαν και εκ– εαυτην –φηνασα ,
is The Cause of The ***All***-Perfect Multitude . Surely then I think that through This Cause
του παντελους . δη οιμαι Δια ταυτην την αιτιαν
Every Being and Every Ousia Possesses Powers that are of The Same Nature , for
και παν το ον και πασα η ουσια εχει δυναμεις συμφυεις , γαρ
on the one hand , Being Participates of The Unlimited ; and is Provided Its Hyparxis
μεν μετεχει της απειριας : και κομιζεται την μεν υπαρξιν
from The Limit , but Its Power from The Unlimited . And Being is nothing else than
εκ του περατος , δε την δυναμιν εκ του απειρου . Και το ον εστι ουδεν αλλο η
The Monad of Many Powers and of Multiple Hyparxis and by this , Being is One Many .
μονας πολλων δυναμεων και πληθυνομενη υπαρξις και δια τουτο , το ον εν πολλα .
Thus on the one hand , The Many Exist Occultly Without-Separation among The First ;
Αλλα μεν τα πολλα εστι κρυφιως και αδιακριτως εν τοις πρωτοις ,
whereas on the other hand , The Many Exist in a separate way among The Secondary ,
δε διηρημενως εν τοις δευτεροις :
for by as much as Being is nearer The One , by so much more does Self Hide Multitude
γαρ οσω το ον εστι συγγενεστερον τω ενι , τοσουτον μαλλον αποκρυπτει το πληθος
and Self is Solely Defined According Her Union . And so it appears to me
και αυτην μονον αφοριζεται κατ' την ενωσιν . και δοκουσι μοι
that **Plotinus** (2nd Ennead Chapter 4) and his followers often indicate These
Πλωτινον και οι περι πολλακις ενδεικνυμενοι Ταυτα
by Producing Being from Idea and Intelligible Matter , on the one hand , by Arranging
ποιειν το ον εκ ειδους τε και νοητης υλης , μεν ταττοντες
The Idea Analogous to The One and to Hyparxis , whereas Power Analogous to Matter .
το ειδος αναλογον τω ενι και τη υπαρχει , δε την δυναμιν τη υλη .
And if they say this , they speak Correctly ; but if they refer
P138 Και ει λεγοιεν τουτο , λεγουσιν ορθως : δε ει αναπεμπουσι
a certain formless and unspecific and indefinite nature to The Intelligible Ousia ,
τινα αμορφον και ανειδεον και αοριστον φυσιν επι την νοητην ουσιαν ,
then they appear to me to miss The Mark of The Understanding of Plato .
δοκουσι μοι αμαρτανειν της διανοιας Πλατωνικης .
For The Unlimited is not the matter of The Limit , but The Power of Self ;
γαρ το απειρον εστιν Ου υλη του περατος , αλλα δυναμις :
neither is The Limit the idea of The Unlimited , but The Hyparxis of Self ;
ουδε το περας ειδος του απειρου , αλλα υπαρξις :
since Being Arises from Both , not only by Standing in The One , but by Receiving
δε το ον εξ αμφοιν , ου μονον ως σταν εν τω ενι , αλλα υποδεξαμενον
The Multitude of The Unities and Powers which are Blended into One Ousia .
πληθος εναδων και δυναμεων συγκεραννυμενων εις μιαν ουσιαν .

Chapter 10 – ι

Thus on the one hand , through These Logos That which is Primarily Being
ουν μεν δια ταυτα Το πρωτως ον
is Addressed by Plato as The Blend (**Phi** 25B) ; while on the other hand , According to
προσειρηται υπο υπο Πλατωνος μικτον : δε κατ’
The Likeness and The Genesis of Self The Blend Arises from Boundary and Infinity .
εικονα και η γενεσις αυτου μικτον εκ περατος και απειρου .
And on the one hand , Infinity in This is incomplete Power ; whereas on the other hand ,
Και μεν το απειρον εν ταυτη ατελης δυναμις , δε
The Boundary (**Meno** 75B) is The Idea and Shape of This Power .
το περας ειδος και μορφη της ταυτης δυναμεως .
By This Logos we establish that on the one hand , This Power of Matter does not possess
Διο τιθεμεθα το μεν ταυτην δυναμιν την υλην ουκ εχουσαν
Its Being According to Energy , by needing to Be Bounded by a Different Source ;
του ειναι κατ’ ενεργειαν , δεομενην οριζεσθαι του αλλαχοθεν :
and since on the other hand , we can no longer say that it is Lawful to call Matter ,
και δε ουκετι φαμεν θεμιτον αποκαλειν υλην ,
The Power of Being , since Being is Generative of Energies by Producing ***All*** The Beings
την δυναμιν του οντος , και ουσαν γεννητικην των ενεργειων παραγουσαν παντα τα οντα
from Herself and by Being Definitive of The Perfect Powers in ***All*** The Beings .
αφ’ εαυτης και υπαρχουσαν οριστικην των τελειων δυναμεων εν τοις ουσιν .
For the Power of Matter , by becoming imperfect , *Dissimilarly Imitates*
γαρ η δυναμις της υλης γενομενη ατελης ανομοιως μεμιμηται
The Perfect Power of That ; and *by Becoming Multitude in Potency* ,
Το <τελειον> εκεινης , και γενομενη το πληθος δυναμει
She Expresses a Likeness of The Labor-pains of The Multitude in That Power .
απεικασατο την ωδινα του πληθους εν εκεινη .
And certainly on the one hand , This Idea of Matter *Lastly Imitates* The Limit ,
Και μην μεν τουτο το ειδος εσχατως μιμειται το περας ,
by Self both Defining the Matter and by Terminating the Infinity of Self ;
αυτο και οριζον την υλην και περατουν το απειρον αυτης :
whereas on the other hand , by being multiplied and divided about Self
δε πληθυεται και μεριζεται περι αυτην
Self is also blended-together with *the deprivation* of Matter
και συνανακεκραται τη στερησει της υλης
and *Expresses a Likeness of The Summit Union of The Hyparxis of Being*
και απεικονισατο την ακραν ενωσιν της υπαρξεως του οντος
by Her Existence *Always* coming to Be and *Always* tending to decay (**Timaios** 28A) .
τω ειναι αει γινομενον και απολλυμενον .
For The Beings which Subsist among The First , According to Supremacy ,
γαρ Τα οντα εν τοις πρωτοις καθ’ υπεροχην ,
Exist among these that are last according to deficiency .
εστι εν ταυτα τοις εσχατοις κατα ελλειψιν .
Since on the one hand , That which is Primarily Being
Επει μεν το πρωτως ον

is The Blend of both Limit and Unlimited ,
εστιν μικτον εκ και περατος και απειρου ,
that Transcends Life and Is The Cause of Self ;
εξηρημενον ζωης και υπαρχον αιτιον αυτης :
whereas on the other hand , That which Subsists from The Last of The Ideas and
δε το υφισταμενον εκ του εσχατου(TT) των ειδων και
of The First Matter is in the nature of Self lifeless , for Self possesses life in Potency .
της πρωτης υλης εστι μεν την φυσιν αυτου αζων , γαρ εχει την ζωην κατα δυναμει .
For There , on the one hand , The Generative Causes Subsist-Prior to Those Generated
γαρ Εκει μεν τα γεννητικα προυπαρχει των απογεννωμενων
and The Perfect Causes Subsist-Prior to Those that are Imperfect ,
και τα τελεια υφεστηκεν προ των ατελων ,
while Here , on the other hand , Those in Potency are Prior to Those that are Energized
ενταυθα δε τα κατ’ δυναμει προ των ενεργειαν
and The Con-Causes are Subject to Those that Arise from Selves .
και τα συναιτια υποβεβληται τοις εξ αυτων .
Thus I think that this necessarily happens since The Gifts of The Primary Sources
δε οιμαι Τουτο αναγκη συμβαινειν διοτι αι δοσεις των πρωτων αρχων
also Pervade as far as the last , and not only generate Those that are More-Perfect
και διηκουσι μεχρι των εσχατων , και ου μονον γεννωσιν τα τελειοτερα
but also Those that are more Imperfect according to Their Subsistence (Becoming) .
αλλα και τα ατελεστερα κατα την υποστασιν .
And on the one hand , through These Logos’ The Blend is The Cause of Generation ,
Και μεν δια ταυτα το μικτον αιτιον γενεσεως
and of The Nature (Becoming) which is Blended in This Place ,
και της φυσεως μεμιγμενης ενταυθα ,
whereas on the other hand , The Limit and The Unlimited That are Prior to Being
δε το περας και και το απειρον τα προ του οντος
are not only The Causes of This Nature , but are also The Elements of This Nature ,
ου μονον ταυτης , αλλα και των στοιχειων ταυτης ,
of which The Blend is not The Cause insofar as Self Is The Blend .
ων το μικτον ην ουκ αιτιον καθ’οσον εστι μικτον .
For The Limit and The Unlimited are Twofold ,
γαρ το περας και το απειρον Διττον ,
and on the one hand , They are Exempt from Those that are Blended ,
P139 και μεν τα εξηρηται των μικτων ,
while on the other hand , They are Subsumed in The Completion of The Blended Selves .
δε τα παρειληπται εις την συμπληρωσιν αυτων .
For I think that The Unblended must Everywhere Be Prior to Those that are Blended
γαρ οιμαι τα αμικτα Δει πανταχου ειναι προ των μεμιγμενων
and The Perfect Prior to The Imperfect and The Wholes Prior to The Parts and
και τα τελεια προ των ατελων και τα ολα προ των μοριων και
Those that Are in Selves Prior to Those that are in Others ;
τα επ’ αυτων προ των εν αλλοις :
and Socrates (**Philebos** 64A) leads us to do this not only in the case of One ,
και ο Σωκρατης υφηγειται ποιειν τουτο ουκ μονον επι ενος ,

but also in the case of Beauty and Symmetry and ***All*** The Ideas .
αλλα και επι του καλλους και επι της συμμετριας και επι παντων των ειδων .

So if The 2nd and The 3rd Genera of The Being and The Ideas Subsist Prior
τοι– Ει και τα δευτερα και τα τριτα γενων του οντος και των ειδων υφεστηκε προ

to Their Participants , then how can we say that The Limit and Unlimited which pervade
των μετεχοντων , –νυν πως φησομεν το περας και απειρον διηκον

through ***All*** The Beings Subsist from The First Blending ?
δια παντων των οντων υφεσταναι την πρωτην μεμιγμενα ;

Now then , one must Hypothesize Selves as Unblended and Separate from The Being ,
τοινυν υποθετεον αυτα Αμιγη και χωριστα του οντος ,

and that The Being *At-Once* Arises from Selves *and* out of Selves ; on the one hand ,
και το ον αμα απ’ αυτων και εξ αυτων : μεν

Being Arises from Selves by Selves having A Prior-Subsistence ; on the other hand ,
απ’ αυτων ως προυπαρχοντων , δε

out of Selves by Selves Coming-to-Be According to The 2nd Procession in Self .
εξ αυτων ως γενομενων κατα δευτεραν προοδον εν αυτω .

And The Genera of The Being are Twofold ;
Και τα γενη του οντος διττα ,

on the one hand , Some are Fabricative of The Beings , while on the other hand ,
μεν τα δημιουργικα των οντων , δε

Others are Elements of The Nature of Each Being ;
τα στοιχεια της φυσεως εκαστου :

for Some Pre-subsist Selves by Themselves by Being Fabricative ,
γαρ τα μεν προυφεστηκεν αυτα καθ εαυτα ως ποιητικα ,

while Others are Generated from These to Compose Each Being Together .
τα δε απογεννωμενα εκ τουτων συν– εκαστον – ιστισιν .

Thus on the one hand , let no one still wonder how Socrates in the **Philebos** (**27**D)
ουν μεν Μηδεις ετι θαυμαζετω πως ο Σωκρατης εν τω Φιληβω

Establishes The Blend Prior to both The Limit and The Unlimited , since we
προ– το μικτον –τιθησιν τε του περατος και της απειριας , ημεις

on the other hand , on the contrary , bring-to-Light that The Limit and The Unlimited
δε εμπαλιν αποφαινομεν το περας και απειρον

are Exempt from/Transcend The Blend . For Each One is Twofold ;
εξηρημενον του μικτου . γαρ εκατερον Διττον ,

so that The One is Prior to The Being , while The Other is in The Being ;
και το μεν προ του οντος , το δε εν τω οντι ,

and The One is Productive , while The Other is The Element of The Blended .
και το μεν γεννητικον , το δε στοιχειον των μικτων .

Therefore Such as This are The Limit and The Unlimited of The Blended Life ,
δε Τοιουτον εστι και το περας και το απειρον του μικτου βιου ,

since Each One is The Element of The Whole Good-Daimon-State-of-Being .
ως εκατερον ειναι στοιχειον της ολης ευδαιμονιας .

Surely then through These Logos Each One is also *In-Need* of The Other ,
δη Διο εκατερον και ενδεες εκατερου ,

and neither is Intellect Desirable by Itself , nor ‘complete’ Pleasure (**Philebos** **20**D) ,
και ουτε νους εφετος καθ’ εαυτον ουτε τελεια ηδονη ,

since The Good must Arise from ***All*** ,
δε το αγαθον δει ειναι εκ παντων ,
of The Desirable , of The Sufficient , of The Perfect .
του εφετου , του ικανου , του τελειου .
Thus on the one hand , The Self Limit and The Self Unlimited , that are Separate ,
ουν μεν Το αυτο περας και το απειρον το χωριστον
must Subsist Prior to The Blend , According to Cause ,
προυπαρχει του μικτου κατ’ αιτιαν ,
whereas on the other hand , The Limit and The Unlimited , that are Blended ,
δε το περας και το απειρον τοο μιγματος
are more imperfect than The Blend .
εστιν ατελεστερον το μικτον .

Chapter 11 - ια

Thus on the one hand , it is clear from which of These Sources The Blend Arises from ,
ουν μεν , δηλον Εκ τινων τουτων το μικτον απο :
on the other hand , after These we must speak of The Triad which Co-Subsists with Self .
δε μετα ταυτα λεκτεον περι της τριαδος συνυπαρχουσης αυτω .
For Socrates says (**Philebos 64A**) , if ***Every*** Blend is Correctly brought to Completion ,
γαρ ο Σωκρατης φησιν , ανπερ Πασα μιξις ορθως απεργαζηται ,
Self Needs These Three ; **Beauty** , **Truth** , **Symmetry** .
δειται τουτων των τριων , καλλους , αληθειας , συμμετριας .
For neither will any baseness that is introduced Impart **Correctness** to The Blend ,
γαρ Ουτε τι αισχρον παρεμπιπτον παρεχεται ορθοτητα της μιξεως ,
by being the cause of falsehood and of inordinate extravagance/arrogance ;
ον αιτιον πλημμελειας και ατακτου της πλεονεξιας :
nor is **The Truth** ***Ever*** separated from **The Pure** that are also Governed by **The Being**
ουτε το αληθες ποτε χωριζομενον εκ καθαρων και κρατουμενων τω οντι
nor come to be apart from The Blending-Together ,
γενεσθαι αφιησι την συμμιξιν ,
whereas self will fill The Whole of an image and of non-being ;
αλλ’ αναπιμπλησι το ολον του ειδωλου και μη οντος :
nor will there be The Communion and The Elegant Friendship of The Elements
ουτε εσται κοινωνια και ευαρμοστος ομιλια των στοιχειων
apart from **The Symmetry** .
χωρις συμμετριας .
Now then on the one hand , **The Symmetry** must Exist in Relation to The Union
τοινυν μεν της συμμετριας Δει προς την ενωσιν
of Those that are Blended-Together and of Their Appropriate/Innate Communion ,
των συμμιγνυμενων και την προσηκουσαν κοινωνιαν ,
whereas on the other hand , **The Truth** must Exist in Relation to **The Purity** ,
P140 δε της αληθειας προς την καθαροτητα ,
whereas **Beauty** must Exist in Relation to **The Order** ;
δε του καλλους προς την ταξιν :
which also Makes The Whole Perfectly **Beloved** .
ο και απο– το ολον –τελει εραστον .
For That which Possesses Each of The Elements in The Blend Harmonized to Herself
γαρ Το εχειν εκαστον τα στοιχεια εν τη μιξει συναρμοττουσαν εαυτω
Reveals both The Elements and The Arrangement Arising from Selves **Beautiful** .
αποφαινει τε τα στοιχεια και το τεταγμενον εξ αυτων καλον .
Now then , Here in This Place , in The First Blend , These Three are Revealed ;
τοινυν ενταυθα χωραν εν τω πρωτω μικτω ταυτα τα τρια πεφενε ,
The Symmetry , The Truth , The Beauty .
το συμμετρον , το αληθες , το καλον .
On the one hand , The Symmetry Causes The One and The Being to Be in The Blend ,
μεν το συμμετρον αιτιον του εν Και το ον ειναι τω μικτω ,
on the other hand , The Truth Causes The Truly Real to Be ,
δε το αληθες του οντως ειναι ,

while The Beauty Causes The Intelligible to Be .
δε το καλον του νοητον ειναι .
Accordingly then , The Intelligible is also Truly Real Being
αρα Νοητον εστι και οντως ον
and That which is Primarily Being is More-The-Idea-of-The-One ;
και το πρωτως ον ενοειδεστερον :
and on the one hand , Intellect is Conjoined to Self
και μεν ο νους συνηπται προς αυτο
According to The Innate-Kinship of Self to The Beautiful ,
κατα την οικειωσιν προς το καλον ,
whereas on the other hand , Each One Participates of The Being
δε εκαστα μετεχει του ειναι
by The Logos that Being Is That which Is Truly Real ,
διοτι ον εστιν του οντος ,
furthermore , That is The Highest-Summit among The Beings
δε εκεινο εστιν ακροτατον εν τοις ουσιν
by The Logos that Self is Unified-Together to The Good .
διοτι συνηνωται τω αγαθω .
Surely then , by These Logos it appears to me that by the Divine Iamblichos
δη Ταυτα δοκει μοι εν ο θειος Ιαμβλιχος
Looking-over These Three also Defines The Three Intelligible Causes of Being ;
κατιδων τουτοις τρισι και αφοριζειν τας τρεις το νοητον αιτιας του οντος ,
Symmetry and Truth and Beauty ,
συμμετρια και αληθεια και καλλει ,
and through These he reveals The Intelligible Gods in The Platonic Theology .
και δια τουτων εκφαινειν τους νοητους θεους εν τη πλατωνικη θεολογια .
And on the one hand , in what way The Intelligible Breadth Arises from These ,
Και μεν οπως το νοητον πλατος εστι εκ τουτων ,
will be most clear as we proceed ; whereas on the other hand , at this time
εσται εναργεστατον προιουσαν , δε νυνι
from The Logos spoken it is perfectly clear by The Logos that Socrates (**Philebos** 64C)
εκ των ειρημενων εκεινο παντως σαφες διοτι ο Σωκρατης
says , that This Triad Is found in “The Vestibules of The Good” . For
φησιν , ταυτην την τριαδα ειναι ανευρων εν προθυροις του αγαθου . γαρ
That which Is Primarily Being Participates of This Triad by Being-Unified to The Good ,
Το πρωτως ον μετεσχε ταυτης της τριαδος κατα την ενωσιν προς το αγαθον ,
by the Logos that on the one hand , That Good is The Measure of ***All*** The Beings ,
διοτι μεν εκεινο εστι μετρον παντων των οντων ,
and thus Self Comes-to-Be Symmetrical , by The Logos that The Good is Prior to Being ,
και δε αυτο γενομενον συμμετρον , διοτι εκεινο προ του οντος ,
by Truly Subsisting , furthermore by The Logos that That is Truly Good and Desirable ,
ως οντως υποσταν , δε διοτι εκεινο αγαθον και εφετον ,
by Coming-into-Light Self-Beautiful .
αναφανεν αυτοκαλον .
Now then , In This Place The First is also Beauty ,
τοινυν Ενταυθα το πρωτον και καλλος ,

and through this , not only is The One The Cause of ***All*** The Good
και διατουτο ου μονον το εν αιτιον των αγαθων
but also of ***All*** The Beautiful ,
αλλα και των καλων ,
as Plato says in his **Letters** (**2nd 312**E) .
ως Πλατων φησι εν Επιστολαις .
Thus Beauty Subsists Occultly In This Place ,
Αλλα το καλλος κρυφιως ενταυθα ,
since This Order also Comprehends All In-One-Ideal-Way ,
επει ουτος ο διακοσμος και περιεχει παντα ενοειδως ,
by Subsisting from The First of The Sources .
υποστας απο πρωτος των αρχων .
But where and in what way Beauty Arises-into-Light ,
δε Που και οπως εκφαινεται ,
we shall explain in a little while .
εξηγησομεθα μικρον υστερον .

Chapter 12 – ιβ

Thus on the one hand , Such is The Very First Triad of The Intelligibles
ουν μεν Τοιαυτη η πρωτιστη τριας των νοητων
According to Socrates in the **Philebos** ; of The Limit , Unlimited and The Blend .
κατα τον Σωκρατην εν Φιληβω ; περας , απειρον , <μικτον> .
Of which on the one hand , The Limit is God Proceeding to The Intelligible Summit
Ων μεν το περας εστι θεος προελθων επ’ τω νοητω ακρω
from The Imparticipable and Very First God , who Measures and Defines ***All***
απο του αμεθεκτου και πρωτιστου θεου , μετρων και αφοριζων παντα
and Subsists ***Every*** Paternal and Connective and Faultless Genus of The Gods ;
και υφιστας παν το πατρικον και συνεκτικον και αχραντον γενος των θεων :
while on the other hand , The Unlimited is The Never-Failing Power of This God ,
δε το απειρον ανεκλειπτος δυναμις τουτου του θεου ,
who Unfolds-into-Light ***All*** The Generative Orders and ***All*** The Unlimited ;
εκφαινουσα πασας τας γεννητικας διακοσμησεις και πασαν την απειριαν ,
both That which is Prior to Ousia and That which is In-The-Way-of-Ousia
τε την προουσιον και την ουσιωδη
even as far as the last of Matter ;
και μεχρι της εσχατης υλης :
whereas The Blend is The Very First The Most-Lofty Order of The Gods
δε το μικτον ο πρωτιστος και υψηλοτατος διακοσμος των θεων
by also Comprehending ***All*** Occultly/In-A-Hidden-Way ,
και συνειληφως τα παντα κρυφιως ,
on the one hand , by Being-Filled According to The Intelligible Connective Triad ,
μεν συμπληρουμενος κατα νοητην συνεκτικην τριαδα ,
while on the other hand , by Comprehending The Cause of The Whole of Being
δε περιεχων την αιτιαν του παντος οντος
In-A-Unific-Way and by Establishing The Loftiest Summit
ενιαιως και ιδρυσαμενος ακροτητα
among The Very First Intelligibles Exempt from The Wholes .
P141 εν τοις πρωτιστοις νοητοις εξηρημενην των ολων .
Then after This First Triad that Subsists from The One and Is Conjoined with The One ,
δε Μετα ταυτην πρωτην τριαδα τη υποστασαν απο του ενος και συνηνωμενην τω ενι ,
we shall Celebrate The Second Triad that Proceeds from This One
υμνησωμεν δευτεραν προιουσαν απο ταυτης
and which is Filled through Those that are Analogous to the Triad Prior to Self .
και συμπληρουμενην δια των αναλογων τη προ αυτης .
For on the one hand , it is also Necessary for This Triad to Participate The Being
γαρ μεν ειναι καν Αναγκη ταυτη μετεχον το ον
and Participate The One , and that This Triad be Generative
και μετεχομενον το εν , και τουτο ειναι γεννητικον
of The Secondary One of The Secondary Being , for Everywhere
το δευτερως εν του δευτερως οντος , γαρ πανταχου
The Participated Divinity Subsists about Herself That which Participates ;
η μετεχομενη θεοτης υφιστησι περι αυτην το μετεχον :

so also do The Whole Souls Subsist-Together with The Causes of Themselves
ουτω και αι ολαι ψυχαι συνυφιστασι τοις αιτιοις εαυτων
and the partial souls in conjunction with the Gods Generate the non-rational bodies ;
και αι μερικαι συναπο– τοις θεοις –γεννωσι τας αλογους τα σωματα :
surely then , by a much greater Priority do The Gods Produce ***All***
δη ουν πολλω μειζονως οι θεοι συμ– τα παντα
in Conjunction with The One .
–παραγουσιν τω ενι .
Therefore just as The Very First of The Unities Produces The Summit of Being ,
ουν Ωσπερ η πρωτιστη των εναδων απογεννα την ακροτητα του οντος ,
surely then so also The Middle of The Unities Give-Subsistence to The Middle of Being .
δη ουτω και η μεση υφιστησι το μεσον .
Whereas on the other hand , ***All*** that Beget and ***All*** that Make or Produce possess
δε Παν το γεννων και παν το ποιουν η παραγον εχει
The Productive Power of Those Created , according to which ***All*** Produce
οιστικην δυναμιν των παραγομενων , καθ' ην προαγει
and Empower and Connect The Offspring from Self .
και δυναμοι και συνεχει τα απ' αυτης .
Accordingly then in turn , The Second Triad will be Unfolded into Light
αρα Παλιν δευτερα τριας εσται εκφανσιν
having an Allotment Analogous to The First ;
την λαχουσα αναλογον τη πρωτη :
and on the one hand , One is The Summit of Self ,
και μεν εστιν το ακρον αυτης ,
which surely then we call One and Divinity and Hyparxis ,
ο δη καλουμεν εν και θεοτητα και υπαρξιν ,
on the other hand , The Middle of Self , we Address as Power ,
δε το μεσον , προσαγορευομεν δυναμιν ,
then The Extremity of Self , which surely then we say is Being *in a Secondary Way* ;
δε το εσχατον , ο δη φαμεν ειναι το ον δευτερως ,
since This is The Intelligible Life ; for ***All*** Exist in The Intelligible ,
δε τουτο εστιν η νοητη ζωη : γαρ παντα εστιν εν τω νοητω ,
just as it was indicated before (**P35**.8-24) I mean , ***All*** that Exist , Live and Think .
καθαπερ δεδεικται προτερον , το ειναι , το ζην , το νοειν .
And on the one hand , One Is ***All*** According to Cause and as we often say , Occultly ,
Και μεν το εστι παντα κατ' αιτιαν και ως πολλακις ειπομεν κρυφιως ,
on the other hand , Another Brings-to-Light The Multitude and Advances
δε το προφαινει το πληθος και προεισιν
from The Union of The Being into Manifestation/Revelation ,
απο της ενωσεως του οντος εις εκφανσιν ,
then Another , is Immediately ***All*** The Intelligible Multitude
δε το εστι ηδη παν το νοητον πληθος
and The Order of The Intelligible Ideas .
και ο διακοσμος των νοητων ειδων .
For The Ideas possess Their Subsistence in The Intelligible Extremity ;
γαρ τα ειδη εχει την υποστασιν Επ' τω νοητω εσχατω :

for The Ideas must both be Revealed and Be in The Intellect of The First .
γαρ τα ειδη δει και φαινεσθαι και ειναι εν νω την πρωτην .
Now then if The Being Remains Exemptly in The Primary Blend ,
τοινυν Ει το ον μενει εξηρημενως εν τη πρωτη μιξει ,
then Immediately Advances from The Monad and is Produced *In A Dyadic Way* ,
δε ηδη προεισι απο της μοναδος και απογενναται δυαδικως ,
Motion will be about Self ; by Being Necessary for Intelligible Motion and Life to Be .
κινησις αν ειη περι αυτο : ουσης αναγκη νοητον κινησεως και ζωην ειναι .
For Motion is Everywhere A Certain Life , and so in one place indeed
γαρ κινησις εστιν Πανταχου η τις ζωη , και οπου γε
Life is called a certain Mobility of the material bodies of selves .
την ζωην απεκαλεσε τις κινησιν των ενυλων σωματων αυτων .
Thus on the one hand , let The First of This Second Triad be called The Limit ,
ουν μεν καλ– Το πρωτον της ταυτης δευτερας τριαδος –εισθω περας ,
and on the other hand , let The Second be called The Unlimited ,
δε το δευτερον απειρον ,
then let The Third be called The Life .
δε το τριτον ζωη .
For The Second Triad Is Also God ,
γαρ η δευτερα τριας εστι και Θεος ,
and by Possessing The Productive Power
και εχων γονιμον δυναμιν
The Being Secondarily Comes to Light from Itself and about Itself .
το ον δευτερως εκφαινων αφ’ εαυτου και περι εαυτον .

Chapter 13 – ιγ

Thus on the one hand , in This Place also This Triad is Analogous to The First Triad ,
Αλλ' μεν κανταυθα τριας εστι αναλογος τη πρωτη ,
whereas in turn , The Characteristic of Self must be Collected/Inferred by The Logos .
δε αυ την ιδιοτητα αυτης δει συλλαβειν λογισμω .
For on the one hand , just as by The First Triad Being ***All*** ,
γαρ μεν τρωτης τριαδος ουσης παντα ,
while on the other hand , Being ***All*** Intelligibly and Unifically and
αλλα νοητως και ενιαιως και
(as I may say Platonically) In-The-Way-of-The-Idea-of-Limit ,
(ως αν ειποιμι πλατωνικως) περατοειδως ,
so also on the one hand , The Second Triad is ***All*** ,
μεν η δευτερα εστιν παντα ,
while on the other hand , is ***All*** In-A-Vivific-Way and
αλλα ζωτιως και
(as I may say following The Philosopher) In-The-Way-of-The-Idea-of-Unlimited ,
(ως αν ειποιμι συνεπομενος τω φιλοσοφω) απειριειδως ,
just as The Third Triad Proceeds by The Characteristic of The Blend .
ωσπερ η τριτη προεληλυθεν κατα την ιδιοτητα του μικτου .
For just as The Third Dimension Proceeds according to Breadth
P142 γαρ Ως τριτον προοδω κατα πλατος
so also does The Blend Come to Light in The Third Triad ,
το μικτον ανεφανη εν τη ,
so also does The Procession of The Third Order of The Intelligibles Subsist
ουτως καν η τριτη ταχιν των νοητων υφεσει
According to The Depth that The Blend has in Relation to The Upper Triads .
κατα τη βαθος του μικτου εχει προς τας ανωτερω τριαδας .
Thus on the one hand , The Middle Triad is ***All*** ,
δ' ουν μεν μεση τριας εστιν παντα ,
but on the other hand , Self Is Characterized by The Intelligible Unlimited .
αλλα χαρακτηριζεται κατα την νοητον απειριαν .
For The Three Sources after The First
γαρ Αι τρεις αρχαι μετα το πρωτον
Distribute-in-an-Orderly-Way The Intelligible Genus of The Gods for us ,
διεκοσμησαν το νοητον γενος των θεων ημιν ,
for on the on the one hand , The Limit Unfolds into Light The First Triad ,
[γαρ] μεν το περας εκφηναν την πρωτην τριαδα ,
while on then other hand , The Unlimited Unfolds The Second Triad ;
δε το απειρον την δευτεραν ,
while The Blend Unfolds The Third Triad .
δε το μικτον την τριτην .
Therefore it is The Second Triad According to which
ουν εστι η δευτερα καθ' ην
Self is Characterized According to Unlimited Power ;
χαρακτηριζεται Απειρος δυναμις ;

For by Being The Middle Self Subsists According to The Middle of The First Triad .
γαρ ουσα μεση υφεστηκε κατα το μεσον της πρωτης .
And on the one hand , Self is All from All , for Limit , Unlimited and Blend
<Και> μεν παντα εκ παντων : γαρ περας , απειρον , μικτον
Exist in Each Triad ; whereas on the other hand , for by The Characteristic
εστι εν εκαστη : αλλ' η ιδιοτης
of The Monads being Different in Their Respective-Way
των μοναδων αλλη κατ' αλλην προβεβλημενη
They Evolve/Unfold The Intelligible Orders of The Gods .
εξελιττει τον νοητον διακοσμων των θεων .
Therefore by The Middle Triad Subsisting in this way – thus I mean by in this way –
δ' ουν η μεση τριας Υποστασα ουτως – δε λεγω ουτως –
that on the one hand , Self Arises from All Those which The Triad Prior to Self Arises ,
οτι μεν εκ παντων ων η προ αυτης ,
while on the other hand , Self Continuously-Conjoins The Middleness
αλλα συνεχει την μεσοτητα
of The Intelligible Orders According Her Unlimited Power ,
των νοητων κατα την απειρον δυναμιν ,
and on the one hand , She is Filled from The More-Lofty Union ,
και μεν πληρουται απο της υψηλοτερας ενωσεως ,
while on the other hand , She Fills The Union After Self with Intelligible Powers ;
δε πληροι την μετ' αυτην νοητων δυναμεων :
and on the one hand , She is Measured by That Source In-A-Singular-Ideal-Way ,
και μεν μετρειται εκειθεν μονοειδως ,
while on the other hand , She Measures The Third Triad by The Power of Herself ;
δε μετρει την τριτην τη δυναμει εαυτης :
and on the one hand , She Abides in The First Triad In-A-Stable-Way ,
και μεν μενει εν τη πρωτη σταθερως ,
while on the other hand , She Establishes in Herself The Triad Next in Order .
δε εδραζει εν εαυτη την εφεξης .
And as to Reveal Her At-Once , She Binds The Intelligible Center to Herself
Και ως φαναι συνελοντι ανεδησατον το νοητον κεντρον εις εαυτην
and Establishes One Intelligible Continual-Self-Maintenance , that on the one hand ,
και ιδρυσατο μιαν νοητην συνοχην , μεν
Brings-forth The Hidden of The First Triad and The-Idea-of-The-One into-Light ,
αποφαι– το κρυφιον της πρωτης και ενοειδες –νουσα ,
while on the other hand , She Gathers-together The Intelligible Multitude of The Third ,
δε συναγουσα το νοητον το πηθος της τριτης ,
and Surrounds/Contains/Comprehends/Embraces Self *On All Sides* .
και περιεχουσα πανταχοθεν .
Certainly then on the one hand , The Being That Perfects/Completes This Triad
μην Αλλα μεν το ον συμπληρουν ταυτην την τριαδα
is The Blend , just as The Being Prior to Self , also receives The Characteristic of Life
εστιν το μικτον , ωσπερ το προ αυτου , και προσλαβον την ιδιοτητα της ζωης
(for The Unlimited in This Triad also Produces Life) ,
(γαρ η απειρια εν τουτω και εγεννησε την ζωην) ,

and since This Triad must necessarily also Participate of The Three :
και τουτο αναγκη και μετεχειν των τριων ,
Symmetry , Truth , Beauty (**Philebos 64**A) ;
συμμετριας , αληθειας , καλλους :
thus on the one hand , That which is Primarily Being Exceptionally Subsists
αλλα μεν το πρωτως ον διαφεροντως υφεστηκεν
According to The Symmetry , by Uniting and Conjoining Self to The Good ,
κατα την συμμετριαν , ενιζουσαν και αυναπτουσαν αυτο τω αγαθω ,
while on the other hand , The Second Exceptionally Subsists According to The Truth
δε η δευτερα κατα την αληθειαν
(by The Logos that since Self Participates of That which is Primarily Being ,
(διοτι γαρ μετεχει του πρωτως οντος ,
Self is both Being and Truly Being) ,
εστι και ον και οντως ον) ,
whereas The Third Triad Exceptionally Subsists According to The Beautiful ;
δε η τριτη κατα το καλον ,
For *There* The Intelligible Multitude and Order and Beauty Primarily Unfold-into-Light ,
γαρ εκει το νοητον πληθος και η ταξις και η καλλονη πρωτως εκφαινεται ,
and by which Logos That Being Is The Most Beautiful of All The Intelligible Monads .
και διο εκεινο το ον καλλιστον απαντων των νοουμενων .
Whereas this will be discussed hereafter (**Chapter 15 P52-54**) .
Αλλα τουτο μεν εις υστερον .
Therefore , by The Symmetry Being in Each Blend , on the one hand ,
δ' ουν το συμμετρια ουσης εν εκαστω μικτω , μεν
Exceptionally Continually-Connects/Contains/Maintains The First Triad ,
μαλιστα συνεχει το πρωτον Τριαδος ,
on the other hand , The Truth Exceptionally Connects/Contains/Maintains The Second ,
δε αληθεια το δευτερον
while The Beauty Exceptionally Connects/Contains/Maintains The Third .
δε καλλος το τριτον .
Which surely then also persuaded/convinced the Divine Iamblichus to say
Ο δη και ανεπεισεν τον θειον Ιαμβλιχον λεγειν
that in These Three Monads , Plato Accordingly Defines
ως εν τουτοις τρισι ο Πλατων αρα αφοριζει
The Whole Intelligible Order ;
το παν νοητον
and since All Exist In Each
και γαρ παντα εν εκαστω
and since One Exceptionally Subsists in Another of The Intelligible Monads .
και αλλο διαφεροντως υφεστηκε εν αλλω των νοητων .

Chapter 14 – ιδ

And certainly after this The Third Triad is Unfolded-into-Light .
Και μην μετα ταυτην η τριτη εκφαινεται .
For The Last Triad of Being must also be Deified
P143 γαρ το εσχατον του οντος Δει και εκθεουσθαι
and must Participate of The Intelligible Unity ;
και μετασχειν νοητης ενα δος :
for as **Parmenides** (142D-143A) says , The Beings are not more than The Unities ,
γαρ ως ο Παρμενιδης φησιν , τα οντα ουτε πλειω των εναδων ,
nor are The Unities more than The Beings ;
ουτε αι εναδες πλειους των οντων ,
since Each Procession of Being Participates of The One .
αλλ’ εκαστη προοδος του οντος μετεχει του ενος .
If then This All is also Governed by Soul and Intellect According to Each Part of Itself ,
Επει τοδε το παν και κυβερναται υπο ψυχης και νου καθ’ εκαστην μοιραν εαυτου ,
Accordingly by a much greater priority must The Intelligible in The First and Middle
αρα πολλω προτερον το νοητον εν ταις πρωταις και μεσαις
and Last Underlying-Realities of Self Participate of The Intelligible Gods .
και τελευταιαις υποστασεσι αυτου μεθεξει των νοητων θεων .
Therefore just as The Very First Unity after The Transcendent Cause
ουν Ωσπερ η πρωτιστη ενας μετα την εξηρημενην αιτιαν
Unfolds into Light The Intelligible Being
εξεφηνεν το νοητον το ον
and just as The Second Unity Unfolds into Light The Intelligible Life ,
και η δευτερα την νοητην ζωην ,
so also does The Third Unity Subsist about Herself The Intelligible Intellect and Fills
ουτως η τριτη υφιστησι περι εαυτην τον νοητον νουν και πληροι
Self of Divine Union , Subsisting as The Middle Power between Herself and Being ,
αυτον θειας ενωσεως , υποστησαμενη την μεσην δυναμιν εαυτης τε και του οντος ,
through which She Fills and Turns-About This Being to Herself .
δι’ ης αποπληροι και επιστρεφει τουτο το ον προς εαυτην .
Now then Every Intelligible Multitude also Unfolds into Light in This Unity ;
τοινυν παν το νοητον πληθος και εκφαινεται Εν ταυτη :
for The Whole of This Being is Intellect and Life and Ousia *In An Intelligible Way* ,
γαρ το παν τουτο το ον εστι νους και ζωη και ουσια νοητως ,
and not according to Cause , just as That which Is Primarily Being ,
και ουτε κατ’ αιτιαν , ωσπερ το πρωτως ον ,
nor by Bringing-forth All into-Light , just as The Second Being ,
ουτε προ– τα παντα –φαινον , καθαπερ το δευτερον ,
but just as if Self was All According to Energy and by Shining-forth .
αλλ’ οιον τα παντα κατ’ ενεργειαν και εκφανως .
Surely then by which Logos Self is also The Limit of All The Intelligibles .
δη Διο εστιν και περας απαντων των νοητων .
For on the one hand , The Procession of The Beings is brought-to-Completion
γαρ μεν της προοδου των οντων αποτελουμενης

through *Likeness* from The One , The First Being Is *Most-Like-The-Idea-of-The-One* ,
Καθ’ ομοιοτητα απο του ενος το ην ενοειδεστατον ,
on the other hand , The Second Labors with The Multitude and Originates Separation ;
δε το ωδινον το πληθος και αρχομενον διακρισεως ,
while The Third , *Is Already* , All-Perfect ,
δε το ηδη παντελες ,
and in turn , Unfolds into Light The Intelligible Multitude and The Idea in Itself .
και εκφαινον νοητον πληθος και ειδος εν εαυτω .
Furthermore on the one hand , The First Triad Abides In-A-Hidden-Way in The Limit
Ετι τοινυν μεν της πρωτης τριαδος μενουσης κρυφιως εν τω περατι
and Fixes in Herself All That is Stable among The Intelligibles ,
και πηξαμενης εν εαυτη παν το μονιμον των νοητων ,
while on the other hand , The Second Abides and Proceeds *At-Once* ;
δε της δευτερας μενουσης και προιουσης αμα ,
while The Third *After Proceeding* , Turns-About The Intelligible Limit to The Source
η τριτη μετα την προοδον επιστρεφει το νοητον περας εις την αρχην
and Convolves The Kosmic-Order to Itself ; for Everywhere it is the Province
και συνελισσει τον διακοσμον προς εαυτον : γαρ πανταχου το
of Intellect to Turn-about and Converge to The Intelligible .
νου επιστρεφειν και συννευειν εις το νοητον .
And All These are The-Idea-of-The-One and Intelligible ;
Και παντα ταυτα εστιν ενοειδη και νοητα ,
That which Abides , That which Proceeds , That which Turns-About ;
το μενειν , το προιεναι , το επιστρεφειν :
for Each of These is not spoken of in a *Similar Way* among The Intelligibles
γαρ εκαστον τουτων ου λεγεται ωσαυτως επι των νοητων
and among Those After The Intelligible .
και των μετα το <νοητον> .
For The Genus of The Intelligible Gods is Unific and Simple and Hidden ,
γαρ Το γενος των νοητων θεων εστι ενιαιον και απλουν και κρυφιον ,
by Conjoining Itself to **The One Self** that ‘Is’ Prior to The Beings
συνενωσαν εαυτο τω ενι αυτω τω προ των οντων
and by Unfolding into Light nothing else than The Superiority of The One .
και <εκφαινον> ουδεν αλλο η την υπεροχην του ενος .
And since The Three Self Triads Mystically Announce
Και γαρ αι τρεις αυται τριαδες μυστικως απαγγελλουσι
The Unknowable Cause of The First and All-Perfectly Imparticipable God ;
την αγνωστον αιτιαν του πρωτου και παντελως αμεθεκτου θεου :
on the one hand , The First Announcing The Ineffable Union of Self ; on the other hand ,
μεν η την αρρητον ενωσιν αυτης , δε
The Second , Announcing Her Superiority-Over All Powers ;
η την υπεροχην πασων δυναμεων ,
then The Third , Announcing Her All-Perfect Production of The Beings .
δε η την παντελη απογεννησιν των οντων .
For just as Selves are Able to Grasp The Source which Steps-Beyond both Her Union
γαρ Ως δεδυνηνται χωρησαι την αρχην εκβεβηκυιαν και της ενωσεως

and The Powers of All The Beings , so also do Selves Unfold into Light
και των δυναμεων παντων των οντων , ουτως εκφαινουσι
to Those that are Secondary The Wonderful Insight of That Source ,
τοις δευτεροις την θαυμαστον υπερβολην εκεινης ,
on the one hand , by *Separately Receiving* The Unific Strength of The First ,
μεν διηρημενως παραδεξαμεναι το ενιαιον κρατος του πρωτου ,
and on the other hand , by *Intelligibly* Unfolding into Light
δε νοητως εκφαινουσαι
The Cause that Is Prior to The Intelligible Beings .
την αιτιαν προ των νοητων .
And since The Intelligible Gods are Allotted Their Simplicity Exempt from
P144 Και γαρ οι <νοητοι> θεοι λαχοντες απλοτητα εχηρημενην
All The Divine Orders *At-Once* , Selves *fall short* of The Union of The Father .
παντων των θειων διακοσμον ομου απολειπονται της ενωσεως του πατρος .
Therefore of This Triad that Turns-about All The Intelligibles to The First
δ’ ουν ταυτης τριαδος επιστρεφουσης πατα τα νοητα προς την πρωτην
and The Intelligible Multitude , that Comes to Light in Self ,
και το νοητον το πληθος , εκφανεν εν αυτη ,
Being-Convolved-Together in The Stable Union of The Wholes ,
συνελιττουσης εις την μονιμον ενωσιν των ολων ,
on the one hand , The One Is Limit and Unity and Hyparxis ,
μεν το εστι περας και ενας και υπαρξις ,
on the other hand , The Other Is Unlimited and Power ‘
δε το απειρια και δυναμις ,
then Another is Blend and Ousia and Life and Intelligible Intellect .
δε το μικτον και ουσια και ζωη και νοητος νους .
Whereas The Whole Triad Subsists According to Being and Is of The First Intellect ;
δε η Συμπασα τριας υφεστηκε κατα το ον και εστι της πρωτης νους :
since on the one hand , That First Triad Is Primarily The Intelligible God ,
γαρ μεν εκεινη εστι πρωτως νοητος θεος ,
on the other hand , The Triad after Self Is The Intelligible-*and*-Intellectual God ,
δε η μετ’ αυτην νοητος και νοερος θεος ,
while The Third after Self Is The Intellectual God .
δε η τριτη νοερος θεος .
And These Three Divinities and Triadic Monads Fulfill The Intelligible Genera .
Και αυται τρεις θεοτητες και τριαδικαι μοναδες συμπληρουσι τα νοητα γενη .
For on the one hand , Selves are Monads According to The Divinities of Themselves ,
γαρ μεν τας εισι Μοναδες κατα τας θεοτητας εαυτων ,
since All Others Depend-upon , both The Powers and The Beings , of The Gods ;
επει παντα ταλλα εξηρτηται , και αι δυναμεις και τα οντα , των θεων ;
while on the other hand , Selves are Triads According to Their Separate Division .
δε τριαδες κατα την διηρημενην διαιρεσιν .
And since The Limit and The Unlimited and The Blend Subsist *In-A-Tree-fold-Way* ;
Και γαρ το περας και η απεριια και το μικτιν τριχως :
so that in one Place , All Subsist According to The Limit ,
αλλ’ μεν ου παντα κατα το περας ,

in another Place , All Subsist According to The Unlimited ,
δε ου παντα κατα το απειρον ,
and in another Place , All Subsist According to The Blend ;
δε ου παντα κατα το μικτον :
and in one Place , The Blend is Ousia ,
και μεν ου το μικτον ουσια ,
in another Place , The Blend is Intelligible Life ,
δε ου νοητη ζωη ,
and in another Place , The Blend Is Intelligible Intellect .
δε ου νοητος νους .
Now then in This Last Blend , The Ideas Primarily Subsist .
τοινυν Εν Τουτω τα ειδη πρωτως .
For The Separation of The Intelligibles Unfolds The Order of The Ideas into Light ;
γαρ Η διακρισις των νοητων εκ– την ταξιν των ειδων –φαινει ,
by The Logos that The Idea Is a Certain Being , but not Simply Being .
διοτι το ειδος εστιν τι ον , αλλ’ ουχ απλως ον .
Thus on the one hand , That which Is Primarily Being Is Self-Being and Just Being ,
ουν μεν Το πρωτως ον αυτοον και οπερ ον ,
on the other hand , The Second Being Is Power Proceeding from The First Being and
δε το δευτερον δυναμις προιουσα απο του πρωτως οντος και
on the one hand , Being *as it were* The Dyad Generative of The Multitude of The Beings ,
μεν ουσα οιον δυας γεννητικη του πληθους των οντων ,
while on the other hand , not yet Being The Multitude ,
δε ουπω ουσα το πληθους ,
whereas The Third Self Is The Multitude of The Beings ;
δε το τριτον αυτο το πληθος των οντων ,
The Being Subsisting There Separate-from-One-Another . For Being Is
του οντος εκει διακριθεντος . γαρ ον εστιν
The Exempt Cause of Those , which The Ideas Give-Subsistence In-A-Divisible-Way ,
το εξηρημενον αιτιον τουτων Ων τα ειδη υποστατικα μεμερισμενως ,
and of Those which The Being Is Collectively Productive , The Ideas Are The Causes
και ων το ον αθροως παρακτικον , τα ειδη εστιν αιτια
of These In-A-Separative-Way , by The Logos that , on the one hand ,
τουτων διακεκριμενως , διοτι μεν
The Ideas are called Paradigms of The Beings (**Parmenides** 132D) , on the other hand ,
τα ειδη καλειται παραδειγματα των οντων , δε
The Being is The Cause of ***All*** Those that are after Self ,
το ον αιτιον παντων των μετ’ αυτο ,
whereas Being is not The Paradigm of Selves , for The Paradigms are The Causes
αλλ’ ου παραδειγμα , γαρ τα παραδειγματα αιτια
of Those Separated According to Existence and Possess Different Characters of Ousia .
των διηρημενων κατα το ειναι και εχοντων διαφορους τους χαρακτηρας της ουσιας .
Now then after The One that ‘Is’ Prior to The Beings
τοινυν Μετα το εν το προ των οντων
The One-Many and The United Subsist In-A-Hidden-Way ,
το εν πολλα και το ηνωμενον κριφιως ,

and after This , Is That which is Separated and Emerges
και μετα τουτο το διακρινομενον και προκυπτον
from The-Idea-of-The-One into The Brilliant-Light-of-Being ,
απο του ενοειδους εις το φανον ,
whereas The Last of The Intelligibles
δε εσχατον των νοητων
is That which is Separative and Comprehensive of The Intelligible Multitude .
το διακεκριμενον και περιληπτικον του νοητου πληθους .

Chapter 15 – ιε

Thus on the one hand , Such are The Origins of The Theory
ουν μεν τοιαυτας αφορμας της θεωριας
of The Intelligible Triads that Socrates Imparts to us in the **Philebos** ;
των νοητων τριαδων Ο Σωκρατης ενδιδωσι ημιν εν τω Φιληβω :
whereas on the other hand , we must not only stay with these conceptions ,
δε δει ουκ μονον στηναι επι τουτων των εννοιων ,
since The Theology of Plato about Selves must also be bound-fast from His
P145 αλλα την θεολογιαν του Πλατωνος περι αυτων και καταδησασθαι εκ των
other dialogues and point-out from Selves One Truth Belonging to The Realities .
αλλων διαλογων και επιδειξαι εξ αυτων μιαν αληθειαν προσηκουσαν τοις πραγμασι .
Now then we shall take-up The Logos written in the **Timaios** (**28**-**29**)
τοινυν Λαβωμεθα των γεγραμμενων εν Τιμαιω
and follow-along-with our leader **Syrianos** who Unfolded into Light
και συνακολουθησωμεν καθηγεμονι τω εκφαινοντι
The Secret Mysteries about Selves for us ,
την απορρητον μυσταγωγιαν περι αυτων ημιν ,
and thus conjoin The End of Those Logos’ to The Beginning of The Following Logos’ .
και συναψωμεν τω τελει των ειρημενων την αρχην των επομενων λογων .
Surely then in the **Timaios** , Plato investigates *what in the world is* The Paradigm
δη Εν τω Τιμαιω ο Πλατων επιζητων ο τι ποτε εστιν το παραδειγμα
of The Whole Kosmos , and discovers that Self is Comprehensive of ***All***
του παντος κοσμου , ευρεν οτι εστι περιληπτικον παντων
The Intelligible Living-Beings , and that Self is All-Perfect , and that Self is
των νοητων ζωων , και οτι παντελες , και οτι
The Most Beautiful of The Intelligibles , and that Self is The Only-Begotten ,
καλλιστον των νοουμενων , και οτι μονογενες ,
and that Self is The Intelligible of The Demiurgos/Fabricative God ;
και οτι νοητον του δημιουργου :
and surely then Timaios also addresses Self as The Self-Living-Being of The All ,
και δη και προσηγορευσεν αυτο ως αυτοζωον του παντος ,
by happening to Be, The Intelligible Paradigm , of The Perceptible Living-Being of Self,
τυγχανοντος νοητον παραδειμα , αισθητου ζωου αυτου ,
Now then it is Necessary that The Self-Living-Being be This , by The Logos that
τοινυν αναγκη το αυτοζωον Τουτο , διοτι
on the one hand , Self Is All-Perfect and The Most Beautiful of The Intelligibles ,
μεν παντελες και καλλιστον των νοουμενων ,
by Being Established among The Intelligible Orders .
ιδρυσθαι εν τοις νοητοις διακοσμοις .
For surely then if The Intelligible Living-Being is also ***in*** The Demiurgos ,
γαρ δη Ει νοητον ζωον εστιν και εν τω δημιουργω ,
then Self is ***More*** Intellectual than Intelligible
αλλα εστι μαλλον νοερον η νοητον
and thus Self is ***not*** The Most Beautiful of All The Intellectuals ,
και ου καλλιστον παντων των νοουμενων ,

since Self is Second to both Beauty and Power of The Intelligibles
αλλα δευτερον και καλλει και δυναμει των νοητων
(for The Primary Beauty Exists among The Intelligible Gods)
(γαρ το πρωτως καλλος εστι εν τοις νοητοις θεοις)
and not only are The Four Ideas of The Realities Contained in The Kosmos ,
και ου μονον τετταρα ειδη των παργματων περιεχον εν τω κοσμω ,
but also ***All*** The Multitude of The Ideas
αλλα παν το πληθος των ειδων
(for The Paradigms of Individual Ideas Pre-subsist in That , since The Self-Living-Being
(γαρ τα παραδειγματα των ατομων ειδων προυφεστηκε εν εκεινω , δε το αυτοζωον
Wholly Gives-Subsistence to ***All*** of The Living-Beings in The Intelligible Tetrad) ,
ολικως εστι υποστατικον παντων των ζωων τη νοητη τετραδι) ,
and just as The Only-Begotten Self-Living-Being does not Lead among The Beings ,
και ωσπερ το μονογενες αυτοζωον ου παρηγμενον εν τοις ουσι ,
but Sub-sists along with The Vivific Cause ,
αλλα μετα της ζωογονικως αιτιας ,
with which Self also Gives-Subsistence to Those that are Secondary ,
μεθ’ ης και υφιστησι τα δευτερα ,
by Blending in The Mixing-Bowl The Generation into Being of The Genera of Souls ;
μιγνυς εν τω κρατηρι την απογεννησιν εις του οντος τα γενη των ψυχων :
for Those of which The Intelligible Living-Being is Fabricative *And At-Once* Generative
γαρ ων το νοητον ζωον ην ποιητικον και αμα γεννητικον
In-A-Singular-Ideal-Way , The Demiurgos is Allotted The Cause of These
μονοειδως , ο δημιουργος εκληρωσατο την αιτιαν τουτων
In-A-Divided-Way , along with The Mixing-Bowl .
διηρημενως μετα του κρατηρος .
Thus on the one hand , just as I said , through These Logos The Self-Living-Being
ουν μεν , ωσπερ εφην , Δια ταυτα το αυτοζωον
is also Exempt from The Demiurgos , just as **Timaios** (**48**E)
εστι και εξηρημενον του δημιουργου , ωσπερ ο Τιμαιος
Everywhere Addresses Self as Intelligible ; for which Logos certainly indeed
πανταχου προσειρηκε αυτο νοητον : διοτι μην γε
The Ideas are First Separated in Self and by The Logos that Self Is All-Perfect ,
τα ειδη πρωτον διακεκριται εν αυτω και διοτι εστιν παντελες ,
Self Subsists in The Third Order of The Intelligibles .
υφεστηκεν εν τη τριτη ταχει των νοητων .
For neither That which Is Primarily nor That which Secondarily Exists is All-Perfect ;
γαρ Ουτε το ον πρωτως ουτε το δευτερως παντελκες :
for on the one hand , The Former is Beyond ***All*** Separation ; while on the other hand ,
γαρ μεν το επεκεινα πασης διακρισεως , δε
The Latter on the one hand , Generates and is In-Labor-Pains with The Intelligibles ,
το μεν γεννα και ωδινει τα νοητα ,
while on the other hand , They are not yet The Multitude of The Beings .
δε εστιν ουπω πληθος των οντων .
Now then if neither is Multitude , how can either be All-Perfect Multitude ?
τοινυν Ει μηδετερον εστι πληθος , πως αν ειη παντελες πληθος ;

If then All-Perfect Multitude Shines forth in The Third Triad of The Intelligibles , as
Ει δε εξεφανη κατα την τριτην τριαδα των νοητων , ως
shown before (**P51**.20–**P52**.7) , since The Self-Living-Being is The Very-First Paradigm
δεδεικται μικρω προτερον , δε το αυτοζωον εστι πρωτιστον παραδειγμα
(for Self is Comprehensive of All The Intelligible Living-Beings and by Being
(γαρ εστι περιληπτικον παντων των νοητων ζωων και
The Only-Begotten Paradigm and by not being conjoined to another Source) , then
μονογενες παραδειγμα και ασυνδυαστον προς αλλην αρχην) , δη–
without a doubt The Self-Living-Being must be Established According to This Order .
–που το αυτοζωον αναγκη ιδρυσθαι κατα ταυτην την ταξιν .
For either The Intelligible Paradigm will not exist
P146 γαρ Η νοητον παραδειγμα ουκ εσται
(How then will the Perceptibles be the Images of The Intelligibles
(πως και τα αισθητα εικονες των νοητων
or how then will The Intelligible Gods Be The Parents of The Wholes?)
η πως οι νοητοι θεοι πατερες των ολων;)
or else if The Intelligible Paradigm Is , then Self is The Third Among The Intelligibles .
η ει εστι , εστιν τριτον εν τοις νοητοις .
For on the one hand , Those that are Prior among The Intelligibles of The Triad
γαρ μεν Τα προ εν τοις νοητοις της τριαδος
are not All-Perfect (for Selves are Exempt from The Division into Multitude) ,
ου παντελη (γαρ εξηρηται της διαιρεσεως εις πληθος) ,
since on the other hand , Those that Arise after Self are not Only-Begotten
δε τα μετ’ αυτην ουτε μονογενη
(for Those after Self Proceed together with Others , on the one hand ,
(γαρ προεισιν μετ’ αλλων , μεν
as Male *along with* Female , and on the other hand ,
τα αρρενωπα και μετα των θηλων , δε
The Demiurgic *along with* The Generative) ,
τα δημιουργικα μετα των γεννητικων)
nor are Selves The Most Beautiful of Those that are Intellectual
ουτε καλλιστα των νοουμενων
(for Beauty Subsists Among The Intelligible) ,
(γαρ το καλλος εν τω νοητω) ,
since The Self-Living-Being Is All-Perfect *And At-Once* The Only-Begotten .
δε το αυτοζωον εστιν παντελες και αμα μονογενες .
Accordingly then , The Very-First Paradigm of The Beings
αρα το πρωτιστον παραδειγμα των οντων
is Arranged in The Third Triad of The Intelligibles .
τετακται Εν τη τριτη τριαδι των νοητων .

Chapter 16 – ις

Then certainly The Self-Living-Being is **Eternal** , as Self **Timaios** (**37**D) says ,
Αλλα μην το αυτοζωον εστιν αιωνιον , ως αυτος ο Τιμαιος φησιν ,
“On the one hand , it so happens that The Nature of The Living-Being Is Eternal ;”
μεν ετυγχανεν Η φυσις ζωου ουσα αιωνιος :
and again , in another place He states that (**38**C) ,
και παλιν εν αλλοις οτι ,
“The Whole Eternal Paradigm/Idea is Being .”
τον παντα αιωνα το παραδειγμα εστιν ον .
Now then if Self is Eternal , Self Participates of The Eternity ;
τοινυν Ει εστι αιωνιον , μετεχει του αιωνος :
but if in every case That which Participates is Secondary to That which is Participated ,
δε ει πανταχου το μετεχον δευτερον του μετεχομενου ,
and thus The Self-Living-Being is Secondary to The Eternity .
και το αυτοζωον δευτερον του αιωνος .
And if The Whole Eternal Paradigm/Idea is Being ,
Και ει τον παντα αιωνα εστιν ον ,
then Self is Filled with The Whole Power of Eternity ;
πεπληρωται της ολης δυναμεως του αιωνος :
but if this is the case , then Self Subsists Immediately after Eternity ; for
δε ει τουτο , εστι προσεχως μετα τον αιωνα : γαρ
That which Benefits of The Wholes of The Causes is Immediately Arranged after These .
το απολαυειν των ολων των αιτιων εστι προσεχως τεταγμενων μετα ταυτα .
And certainly if Eternity also Possesses The Same Logos/Proportion/Analogy
Και μην ει ο αιων και εχει τον ταυτον λογον
in relation to The Intelligible Living-Being , just as **Time** Possesses to The Perceptible ,
προς το νοητον ζωον ονπερ ο χρονος προς το αισθητον ,
then The All Immediately Participates of **Time**
δε το παν προσεχως μετεχει του χρονου
(for **Time** [The-Moving-Image-of-Eternity] Came-to-Be At-Once with Heaven) ,
(γαρ γεγονεν αμα ουρανω) ,
then without a doubt The Self-Living-Being Must also Primarily Benefit of Eternity .
δηπου το αυτοζωον αναγκη και πρωτως απολαυειν του αιωνος .
Therefore , Eternity Is Beyond The First Paradigm/Idea ;
ουν ο αιων εστι Επεκεινα του πρωτου παραδειγματος :
and since on the one hand , Eternity Measures The Being of The Self-Living-Being ;
και γαρ μεν ο αιων μετρει το ειναι του αυτοζωου ,
on the other hand , This is Measured and Filled with Her Eternity from Self .
δε τουτο μετρειται και πληρουται της αιδιοτητος απ’ αυτου .
Surely then in relation to These Logos’ we say that Eternity is The Cause of Immortality
δη Προς τουτοις φαμεν τον αιωνα ειναι αιτιον της αθανασιας
to ***All*** ; so that accordingly Eternity is That which Is Primarily Immortal .
τοις πασι : αρα ο αιων εστιν το πρωτως αθανατον .
For *just as* The Self which Is Primarily Being *Is* The Cause of Existence for ***All*** ,
γαρ Ως το αυτο πρωτως ον εστι αιτιον του ειναι πασιν ,

since The Ideal Idea-Making Self Is Prior to The Other Ideas ,
δε το ειδος ειδοποιιας αυτο εστιν προ των αλλων ,
so also is The Self Cause of **The Eternity** and Immortality Primarily Immortal .
ουτω εστιν το αυτο αιτιον της αιδιοτητος και αθανασιας πρωτως αθανατον .
Even the Divinely-Inspired Aristotle also Correctly calls Eternity Immortal and Divine ,
Και ο δαιμονιος Αριστοτελης και ορθως καλων αιωνα αθανατον και θειον ,
and since the Existence and the Life of ***All*** Depend-upon This Source .
και το ειναι και το ζην πασι εξηρτηται τουτο οθεν .
If then That which Is Primarily Immortal and does not exist according to Participation ,
Ει δ' το εστι πρωτως αθανατον και ου κατα μεθεξιν ,
but Is The Cause of Immortality and Eternity , then Self will Be Life
αλλ' αιτιον αθανασιας και αιδιοτητος , αν ειη ζωη
by Possessing from Herself The Always , and then
P147 εχουσα παρ' εαυτης το αει και
She-Exuberantly-Scatters Her Power of The Eternity and Extends-forth to Others
υπερβλυζουσα την δυναμιν της αιδιοτητος και επορεγουσα τοις αλλοις
insofar as Each One of These Others Is Naturally-Adapted-to-Receive of Self .
καθ' οσον εκαστον πεφυκε αυτην .
For The Immortal in Life also Subsists together-with Life ; and for which Logos
γαρ Το αθανατον εν ζωη και υφεστηκε μετα ζωης : και διο
Socrates somewhere says in the **Phaedo** (**106**D) , after unfolding the Many
ο Σωκρατης που φησι εν τω Φαιδωνι μετα τας πολλας
and Beautiful Demonstrations concerning The Immortality of The Soul ;
και καλας αποδειξεις αθανασιας της ψυχικης :
"Surely O Dear Cebes , The God and The Self Idea of Life are *much more* Immortal."
δη δε ω φιλε Κεβης , Ο θεος και το ειδος αυτο της ζωης εστιν πολλω μαλλον αθανατα .
Now then The Intelligible Life and The God who is Connective of This Life
τοινυν Η νοητη η ζωη και ο θεος ο συνεκτικος ταυτης της ζωης
Primarily Possesses The Immortal and are The Fountain of The Whole of Eternity ;
πρωτως εξει το αθανατον και εστι πηγη της ολης αιδιοτητος :
since This Is Eternity . Accordingly then , Eternity Possesses Her Subsistence in Life
δε τουτο εστιν ο αιων . αρα ο αιων εξει την υποστασιν Εν ζωη
and will Be Established According to The Middle of The Intelligible Order .
και εσται ιδρυμενος κατα την μεσοτητα την νοητην .
Now then it is still necessary to say that The Intelligible Eternity Is
τοινυν Ετι αναγκη λεγειν τον νοητον αιωνα
a Certain One of The Three ; by Subsisting either According to Being , or Life ,
τι εν των τριων , υφεσταναι η κατα το ον η την ζην
or The Intelligible Intellect . Thus on the one hand ,
η τον νοητον τον νουν . Αλλ' μεν ,
as the Elean Guest says (**Sophist** **250**C) , that According to The Nature of Itself ,
ως ο Ελεατης ξενος φησιν , κατα την φυσιν εαυτου ,
Being neither stands still nor moved ; for if Being is in All and if Ousia is also Like This ,
το ον ουτε εστηκεν ουτε κινειται : γαρ ει το ον εν πασιν και η ουσια και τοιουτον ,
then this is much more so with The Intelligible Ousia and That which Is Primarily Being ,
και τοιουτον πολλω μαλλον η νοητη ουσια και το πρωτως ον .

For Selves Are nothing else than **Solely Ousia** .
γαρ εστιν Ουδε αλλο η μονον ουσια :
Whereas on the other hand , Being Unfolds-into-Light Motion and Rest and
δε εκφαινει κινησιν και στασιν και
The Rest of The Genera of The Beings in The 2nd and 3rd Processions of Itself .
τα λοιπα τα γενη των οντων εν ταις δευτεραις και τριταις προοδοις εαυτου .
Thus on the one hand , just as we have said , The Very-First Being
ουν μεν ωσπερ ειρηται , Το πρωτιστον το ον
Is Exempt At-Once from Motion and Rest ,
εξηρηται ομου κινησεως και στασεως ,
whereas on the other hand , According to **Timaios** (**37**D) Eternity Abides in One ,
δε κατα τον Τιμαιον ο αιων μενει εν ενι ,
and for which Logos **Time** *Imitates* (by Its Circular Motion in One Place)
και διο ο χρονος μιμουμενος , εν κινησει
The Intelligible Rest of Eternity .
την νοητην στασιν του αιωνος .
Accordingly then , Eternity does not subsist according to That which Is Primarily Being ,
αρα ο αιων Ουκ κατα το πρωτως ον .
nor according to The Intelligible Intellect ,
*** ουτε κατα τον νουν τον νοητον (Thomas Taylor)
for neither is The Soul **Time** which is Moved through The Whole of **Time** .
γαρ ουδε εστιν η ψυχη χρονος η κινουμενη κατα τον παντα χρονον .
And in Every case among The Divine Beings That which is Being Participated
Και πανταχου εν τοις θειοις ουσι το μετεχομενον
is Wholly Established-Above That which Participates ;
ολως υπεριδρυται του μετεχοντος :
while That which is **Eternal** Participates of **Eternity** ,
δε το αιωνιον μετεχει του αιωνος ,
just as That which is **Temporal** Participates of **Time** .
ωσπερ το εγχρονον του χρονου .
So then Eternity is Prior to Intellect and After Being ;
τοινυν ο αιων Προ του νου και μετα το ον ,
so that Self is Established According to The Middle of The Intelligible Breadth .
ωστε ιδρυται κατα το μεσον του νοητου πλατους .
And ***just as*** The Self-Living-Being ***Is*** Eternal ,
Και ωσπερ το αυτοζωον αιωνιον ,
so also is Eternity That which Is Always Being ;
ουτω και ο αιων το εστι αει ον :
for ***just as*** The Living-Being Participates of Eternity ,
γαρ ως το ζωον μετεχει του αιωνος ,
so also does Eternity Participates of The Being ,
ουτως ο αιων του οντος ,
and Self Is The Cause of Existence and of Everlasting Life and of Intellection ,
και εστιν αιτιος του ειναι και του αει ζην και του νοειν ,
and since Self Measures The Ousias and The Powers and The Energies of ***All*** .
και μετρει τε τας ουσιας και τας δυναμεις και τας ενεργειας παντων . 26 June 2023

Chapter 17 - ιζ

Seeing that Eternity Exists According to The Middle Center of The Intelligibles
Επειδη ο αιων εστι κατα το μεσον κεντρον των νοητων
and that The Self-Living-Being Exists According to The Last of The Intelligibles
και το αυτοζωον κατα το εσχατον
and Is The Most-Brilliant of The Intelligible Order ,
και το φανοτατον του νοητου ,
then what is The First of The Intelligibles
δε τι εστι το πρωτον
and in what Way is Self Named by **Timaios** (37D) ?
και πως προσονομαζεται υπο του τιμαιου ;
Now then He says that since **Eternity** Abides in One
τοινυν Λεγει οτι του αιωνος μενοντος εν ενι
Time Proceeds According to Number ;
ο χρονος προεισιν κατ’ αριθμον
and on the one hand , by **Its** Motion expresses a Likeness of The Rest of **That** ,
και μεν τη κινησει απεικονισατο την στασιν εκεινου ,
on the other hand , by **Its** Number expresses a Likeness of The Stable Union of **That** .
δε τω αριθμω την μονιμον ενωσιν .
What then , is That One , in which Timaios says **Eternity** Abides ?
Τι ουν εστιν εκεινο το εν ου ο Τιμαιος φησιν τον αιωνα μενειν ;
For it is necessary to say that The One of Self is either
γαρ Αναγκη λεγειν το εν αυτου η
That of Eternity
του αιωνος
or **That** which **Steps-Beyond** All The Intelligibles
η το εκβεβηκος απαντων των νοητων
or **The One** of The First Triad .
η το εν της πρωτης τριαδος .
But if on the one hand , we were to say that This is **The Imparticipable One** ,
P148 Αλλ’ ει μεν λεγοιμεν τουτο ειναι το αμεθεκτον εν ,
then how is it possible for anything to Abide in That which is Exempt from All ;
πως δυνατον τι μενειν εν εκεινω τω εξηρημενω παντων ,
that also neither admits/allows the Condition/State/Habit
και μητε επιδεχομενω σχεσιν
nor the Mutuality/Community of The Secondary in Relation to Itself ?
μητε κοινωνιαν των δευτερων προς εαυτο ;
For *Everything* that Abides in Anything is in a certain way Comprehended on all sides
γαρ Παν το μενον εν τινι πως περιεχεται πανταχοθεν
by That in which we say *Self* Abides ;
υπ’ εκεινου εν ω φαμεν αυτο μενειν :
whereas on the other hand , it is All-perfectly Impossible that The Very-First One
δε παντελως αδυνατον το πρωτιστον εν
either Comprehend/Contain *Any* of The Beings or be Co-Ordinated with Selves .
η περιεχειν τι των οντων η συντακτεσθαι προς αυτα .

Then if someone were to Hypothesize that Self is The One of Eternity
δε Ει τις υποθοιτο αυτου το εν του αιωνος
in which **Timaios** (**37**D) says Eternity Abides , then Eternity will Be in Itself .
εν η ο Τιναιος φησιν τον αιωνα μενειν , ο αιων εσται εν εαυτω .
Whereas That which has to be in That which is Prior to Self
Αλλα τω εχειν εν τω προ αυτου
must Remain in The Underlying-Reality of Itself ;
δει μενειν εν την υποστασιν εαυτω :
for to Abide in That which is Prior than Self is Better than
γαρ το μενειν εν τω προ αυτου κρειττον
that of The Realities Established in Themselves ,
της των πραγματων ιδρυσεως εν εαυτοις ,
just as it is also more Perfect than the seat of the Better among the inferior/needy .
ωσπερ και τελειοτερον της εδρας των βελτιονω ν εν τοις καταδεεστεροις .
If then Eternity Abides in Itself ,
Ει ουν ο αιων εν εαυτω ,
then to what shall we Primarily assign The Oneness/Singularity/Onlyness
τινι πρωτως αποδωσομεν την μονον
in That which is Prior than Self ?
εν τω προ αυτου ;
For it is Necessary that This Be More-Divine
γαρ αναγκη Τουτο ον θειοτερον
by Possessing Her Generation Prior to That which is Subordinate .
εχειν την γενεσιν προ του καταδεεστερου .
If then Eternity can neither Abide in Itself
Ει τοινυν ο αιων δυναται μητε μενειν εν εαυτω
nor in The Most Primary One ,
μητε εν τω πρωτιστω ενι ,
then it is *Clear* that ‘Abiding in One’ According to Timaios
δηλον οτι μενων εν ενι κατα τον Τιμαιον
is Being-Established in The One of The First Triad ,
ιδρυται εν τω ενι της πρωτης τριαδος ,
but more Correctly in The Whole Triad .
δε μαλλον εν τη παση τριαδι .
And since , we have said before (**P32**.23-28 , **P50**.4-10) ,
Και γαρ , ωσπερ ελεγομεν προτερον ,
The Self/First Triad Is The Cause of The Stability/Rest/Abiding for ***All*** The Beings ,
η αυτη τριας αιτια του μονιμου πασιν τοις ουσιν ,
just as The Middle Triad is The Cause of Their Proceeding
ωσπερ η μεση της προοδου
and as The Third Triad is The Cause of Their Turning-About .
και η τριτη της επιστροφης .

Chapter 18 – ιη

Thus in turn Three Orders of The Intelligibles have come to Light According to
ουν παλιν Τρεις ταξεις των νοητων πεφηνασι κατα
the instruction of **Timaios** ; of The Self-Living-Being , Eternity and The One .
την διδασκαλιαν του Τιμαιου , το αυτοζωον , ο αιων , το εν .
And on the one hand , through This One and The Firm Establishment in Self
Και μεν δια τουτο το εν και την σταθεραν ιδρυσιν εν αυτω
The Eternity of The Intelligible Kingdom has been Firmly-Fixed ;
ο αιων την νοητην βασιλειαν επηξατο :
while on the other hand , through The Eternity , The Self-Living-Being so also
δε δια τον αιωνα το αυτοζωον ωσαυτως
Forever Defines The Limit of The Intelligible Gods According to The Selves .
αει αφοριζει το περας των νοητων θεων κατα τα αυτα .
And on the one hand , by The Self-Living-Being having Proceeded Tetradically
Και μεν το αυτοζωον προεληλυθος τετραδικως
Self is Suspended from The Dyad in The Eternity
εξηρτηται της δυαδος εν τω αιωνι
(For The Eternity is The Forever/Always Along-with The Being) ;
(γαρ ο αιων το αει μετα του οντος) :
on the other hand , The Dyad in The Eternity Participates of The Intelligible Monad ,
δε η δυας εν τω αιωνι μετεχει της νοητης της μοναδος ,
and which by This Logos **Timaios** (37D) Addresses as One ,
και ην δια τουτο ο Τιμαιος προσηγορευσεν εν ,
by Being The Monad and The Source of All The Intelligible Breadth .
ως μοναδα και αρχην παντος του νοητου πλατους .
Since on the one hand , He also Reasonably otherwise calls The First Triad One ,
Επει μεν και εικοτως αλλως προσειρηκεν την πρωτην τριαδα εν ,
by being Especially Characterized According to Limit , naming Self from The Limit ;
διαφεροντως χαρακτηριζομενην κατα το περας , επονομαζων αυτην απο του περατος :
on the other hand , He calls The Eternity of Middle Triad Dyadically ,
δε αιωνα την μεσην δυαδικως ,
by Weaving-together Their Names ; by The Logos that The Self Triad is Defined
συμπλεκων τα ονοματα , διοτι η αυτη τριας αφωρισται
According to The Intelligible Power ; then He calls The Third Triad Self-Living-Being
κατα την νοητην την δυναμιν : δε την τριτην αυτοζωον
by Transferring The Name from The Last Triad to The Whole of Self .
μεταφερων της προσηγοριαν απο του εσχατου τριαδος επι την ολην την .
Thus on the one hand , The First Triad Is The Union of All of The Intelligibles ,
P149 ουν μεν Η πρωτη Τριας εστι ενωσις παντων των νοητων
by being Co-ordinated in A-Certain-Way with Selves
συντεταγμενη πως αυτοις
(for The Union is Different by being Exempt and Imparticipable by The Intelligibles)
(γαρ ενωσις αλλη εξηρημενη και αμεθεκτος των νοητων)
and Self is The Provider of Stable Power .
και εστι χορηγος μονιμου δυναμεως .

For ***All*** are Established Through Self ,
γαρ τα παντα εδραζεται Δι’ αυτην ,
whereas Eternity has also Been-Established as That which is Primarily Being ;
δε ο αιων και εδραζομενον το πρωτως ον :
so that on the one hand , we say that The First Triad Is ***That Through which***
ωστε μεν φησομεν την πρωτιστην τριαδα το δι’ ο
The Stability of The Wholes is Brought-into-Being ;
της μονης των ολων ,
and on the other hand , that The Second Triad is ***That By which*** .
δε την δευτεραν το υφ’ ου .
For on the one hand , The Firm Establishment of The Beings Arises ***According*** to This ,
γαρ μεν , η σταθερα ιδρυσις των οντων Κατα ταυτην ,
whereas The Firm Establishment of The Being Arises ***Through*** That .
αλλα δι’ εκεινην .
Then indeed The Second Triad is The Immediate Measure of ***All*** The Beings
δε γε Η δευτερα τριας εστι προσεχες μετρον απαντν των οντων
and is Co-ordinated with Those that are Measured .
και συντεταγμενον τοις μετρουμενοις .
And The Limit and The Unlimited Exist At-Once in Self ;
Και περας και απειρον εστιν αμα εν αυτη ,
on the one hand , The Limit , by Measuring The Intelligibles ;
μεν το περας μετρουση τα νοητα ,
on the other hand , The Unlimited , by Being The Cause of The Eternity and Forever .
δε το απειρον ως αιτια του αιδιοτητος και αει .
For According to **The Chaldean Oracle** (**49**.4) Eternity Is The Cause
γαρ κατα το λογιον ο αιων <αιτιος>
of The Never-Failing Life and The Never-Tiring Power and The Never-Failing Energy .
Της ανεκλειπτου ζωης και της ατρυτου δυναμεως και της αοκνου ενεργειας .
Certainly then The Eternity is Characterized more According to The Unlimited ;
μην ο αιων χαρακτηριζεται Μαλλον κατα το απειρον :
for Self also Comprehends in Itself The Infinity of Time .
γαρ και περιεχει εν εαυτω τον απειρον χρονον .
And on the one hand , Time contains Limit and Unlimited in a divided way ;
Και μεν ο χρονος εχει το περας και το απειρον διηρημενως :
for on the one hand , Self is Infinite According to The Everlasting-Continuity ;
γαρ μεν εστι απειρος κατα την συνεχειαν ,
on the other hand , Self is Limited According to The Now , since The Now is Complete .
δε πεπερασται κατα το νυν , δε το νυν περας .
Whereas on the other hand , The Eternity Establishes The Limit and The Unlimited
δε Ο αιων ιδρυσατο το περας και την απειριαν
in Th’Self/Same , for Self is Unity and Power ,
εν ταυτω : γαρ εστι ενας και δυναμις ,
and on the one hand , Self is Limit According to The One,
και μεν περας κατα το εν ,
and on the other hand , Self is Unlimited According to Her Power ;
δε απειρος κατα την δυναμιν .

Which Time also Indicates as if from Their Images
Ο (χρονος TT) και δεικνυσιν ως απο των εικονων
because The Middle Triad Possesses The Limit and The Unlimited and The Blend .
οτι η μεση τριας εχει και περας και απειρον και μικτον .
For from what Other Source does The Limit of Time Arise except The Eternal Limit ?
γαρ εκ Ποθεν αλλοθεν το περας του χρονου η του αιωνιου περατος ;
Since The Temporal Limit is also Impartible ,
Επει το χρονικον περας και αμερες ,
just as The Limit of Eternity is Unity ;
ως το περας του αιωνος ενας (Feminine) :
for The Impartible is The Image of The One .
γαρ το αμερες εικων του ενος (Masculine) .
From which Source then does The Infinity of The Continuity of Time
εκ Ποθεν δε το απειρον της συνεχειας
Arise except The Power of The Unlimited ?
η της δυναμεως απειρου ;
For The One is The Unlimited At-Rest , while The Other is Infinity In-Motion ;
γαρ Η μεν εστιν απειρια εστωσα , η δε κινουμενη :
and just as That One Is At-Rest According to The One ,
και ωσπερ εκεινη εστηκεν κατα το εν ,
so also is This Self In-Motion According to Number .
ουτως αυτη κινειται κατ’ αριθμον .
Since from what Other Source does The Kinship of Time in Relation to
Επει εκ ποθεν η συγγενεια του χρονου προς
Lives Arise except from The Primary Life ?
τας ζωας η της πρωτης ζωης ;
Since Time Proceeds through The Whole of Temporal Life .
δε Ο χρονος προεισι δια της πασης χρονικης ζωης .
Now then in turn from These Logos it is also Clear that Eternity Subsists
τοινυν Παλιν εκ τουτων και δηλον οτι ο αιων υφισταμενης
According to The Middle of The Intelligible Gods ; for in this Place Subsists
κατα το μεσον των νοητων θεων : γαρ ενταυθα
The Unlimited Life and The Cause of ***All*** Life , including The Life of Intellect
η απειρος ζωη και η αιτια πασης ζωης , τε της νοερας
and The Life of Soul and The Life of Bodies that Subsists in a Partible Way ;
και της ψυχικης και της τοις σωμασι εν μεριστως :
since Eternity is The Father and Provider of The Unlimited Life ,
δε ο αιων εστι πατηρ και χορηγος της απειρου ζωης ,
if indeed Eternity is also The Cause of ***All*** Immortality and Everlastingness .
ειπερ ο αιων και αιτιος πασης αθανασιας και αιδιοτητος .
And **Plotinos (3rd Ennead 7.45)** Unfolds The Characteristic of Eternity in-A-Most-Divinely-Inspired-Way through to The Theology of Plato by Defining Eternity *At-Once*
Και ο Πλοτινος εμφανιζων την ιδιοτητα του αιωνος ενθεαστικωτατα κατα την θεολογιαν του Πλατωνος αφοριζεται ο αιωνα ομου
as Unlimited Life by Bringing to Light The Whole of Herself and The Being of Herself .
απειρον ζωην προφαινουσαν το πασαν εαυτην και το ον εαυτης .

For He Establishes The Life of Self in The Intelligible Center
P150 γαρ ιδρυσαμενος την ζωην αυτου Εν τω νοητω κεντρω
on the one hand , by both Measuring Self Through The One
μεν και μετρων αυτον δια το εν
and by Establishing Self in That which is Prior to Self ,
και εδραζων εν τω προ αυτου ,
and on the other hand , by Making Self Unlimited Through Her Power ,
δε ποιων απειρον δια την δυναμιν ,
on the one hand , by Unfolding into Light The Superiority of Idea-of-The One
μεν εκφαινει την υπεροχην ενοειδη
of The First Triad ,
της πρωτης τριαδος ,
and on the other hand , Self Defines The Termination of The Intelligibles ,
δε οριζει την αποπερατωσιν των <νοητων>
since Self Extends from The Middle *To All Sides* and *To All* The Intelligible Breadth .
δε τεινει εκ του μεσου πανταχοσε και επι παν το νοητον πλατος .
Then on the one hand The Third Triad is certainly also Filled with Intelligible Life
Αλλα μεν η τριτη τριας μην και πεπληρωται νοητης ζωης
and through this Self is Intelligible and The Very First Living-Being .
και δια τουτο εστι νοητον και πρωτιστον ζωον .
For Self Participates Primarily of The Whole Nature ;
γαρ αυτο μετεχει Πρωτως της ολης φυσεως ,
then Unfolds into Light in Itself The Very First of The Ideas , in Relation to which
δε εκφαινει εν εαυτω τα πρωτιστα των ειδων , προς α
The Demiurgic Intellect also Extends Subsistence to The Whole Kosmos (**Timaios** 39E) ;
ο δημιουργικος νους και ανατεινομενος υφιστησι τον ολον κοσμον :
and Self Is The Intelligible All , just as The Sensible Kosmos is Perceptible ,
και αυτο εστιν το νοητον παν , ως ο φαινομενος κοσμος το αισθητον ,
by which Logos Plato also names The Self-Living-Being All-Perfect .
διο ο Πλατων και επονομαζει το αυτοζωον παντελες .
Whereas on the other hand , if you wish , we will instead speak in this way ;
δε ει δοκει , Μαλλον λεγωνεν ουτως :
The Limit and The Unlimited and The Blend Exist in This Third Triad ,
και περας και απειρον και μικτον εστι εν ταυτη τριτη τη τριαδι ,
which surely then we have called The Intelligible Intellect .
ο δη κεκληκαμεν νοητον νουν .
Is it not the case then , that The Whole Triad is Addressed as Only-Begotten
Ουκουν μεν η συμπασα τριας προσαγορευεται μονογενης
from The Father that Is in Self ; for The Cause of The Limit Imparts
απο του πατρος εν αυτη ; γαρ η αιτια του περατος παρεχεται
That which is Un-coordinated with The Others and The Exempt Superiority .
το ασυντακτον προς τα αλλα και την εξηρημενην υπεροχην .
For **Timaios** (31B) says that , That which Embraces ***All*** The Intelligible Living-Beings
γαρ ο Τιμαιος φησιν , Το περιεχον παντα οσα νοητα ζωα
will not be second to another ; since another Living-Being would need to be about That .
αν ουκ ειη δευτερον μεθ ετερου : γαρ παλιν ετερον ζωον αν δεοι ειναι περι το εκεινω .

So then That which Embraces All The Intelligibles in One Is The Whole ; whereas
τοινυν Το περιληπτικον απαντων των νοητων εν ενι εστι το ολον ; μεντοι
The Whole Everywhere Exists in Relation to The Limit ,
το ολον πανταχου εστι προς του περατος ,
while The Parts Exist in Relation to The Unlimited ; so that by This Logos
δε τα μερη προς της απειριας : ωστ’ δια τουτο
if The Self-Living-Being Is The Only-Begotten ,
ει το αυτοζωον εστι μονογενες ,
then Self will Possess This Characteristic According to The Limit .
αν εχοι ταυτην ιδιοτητα κατα το περας .
Then in turn Self Is Addressed as Eternal According to The Power of Self ,
δε αυ προαγορευεται Αιωνιος κατα την δυναμιν την αυτης ,
for This Power Is Especially Appropriate in regards to The Eternal ; and since
<γαρ> ταυτην μαλιστα προσηκει κατα τω αιωνιω : και γαρ
Eternity Is Unlimited Power Abiding in One and Proceeding in a Stable Way .
ο αιων ην απειτος δυναμις μενουσα εν ενι και προιουσα σταθερως .
Whereas The Self-Living-Being Is All-Perfect According to Intellect ;
δε Παντελης κατα τον νουν :
for That which Unfolds in Itself All The Intelligible Separation of Being
γαρ ο εκφηνας εν εαυτω πασαν την νοητην διακρισιν του οντος
Is The Intelligible Intellect , and according to the discernment of Plato ,
εστιν ο νοητος νους , και κατα την γνωμην του Πλατωνος
This Intellect will be The All-Perfect , which Embraces All of The Intelligibles
ουτος νους αν ειη ο παντελειος , ο περιληπτικος παντων νοητων
and Defines The Limit of The Intelligible Order . Accordingly then ,
και αφοριζων το περας της νοητης διακοσμησεως . αρα
The Only-Begotten and The Eternal and The All-Perfect Limit and Unlimited
Το μονογενες και το αιωνιον και το παντελες περας και απειρον
and The Blend Bring-to-Light The Nature of The Intelligible Living-Being .
και [το] μικτον απεφηνε την φυσιν του νοητου ζωου .
For which Logos **Timaios** (**31**A) also Reminds us in these three conclusions
Διο ο Τιμαιος και απομνημονευει εν τουτοις συμπερασμασι
of The Paradigm , which indicate that The All is in The Only-Begotten
του παραδειγματος , δεικνυντι το παν εν τω μονογενες
and again in The Generation of Time , and again in The All-Perfect Comprehension
και παλιν τη γενεσει του χρονου και τη παντελει περιοχη
of All The Living-Beings .
παντων των ζωων .
Then in turn **Timaios** (**30**D) says that it is no wonder if The Self-Living-Being Is
δε αυ ο Τιμαιος φησι αν ειη τουτο ουδεν θαυμαστον Ει το αυτοζωον ειναι
The Most Beautiful of All Intelligibles , and that These are Allotted The Third Order
καλλιστον απαντων των νοουμενων , και ταυτα <λαχον> την τριτην ταξιν
among The Intelligibles . For on the one hand , it has also been stated by us before ,
εν τοις νοητοις . γαρ μεν και Ειρηται παρ’ ημων προτερον
that Everywhere The Cause of The Best Blend is The Triad
οτι πανταχου η αιτια της αριστης μιξεως τριας

of The Symmetry , The Truth and The Beauty , whereas in turn
το συμμετρον , το αληθες , το καλον , αυ
on the other hand , Beauty Is Pre-eminently Unfolded-into-Light in The Third Procession
P151 δε το καλλος διαφεροντως εκφαινεται εν τη τριτη προοδω
of Being and Shines-Forth The Nature of Itself Along-with The Intelligible Ideas ,
του οντος και εκλαμπει την φυσιν εαυτου μετα των νοητων ειδων ,
just as The Truth does in The Second and The Symmetry in The First .
ωσπερ η αληθεια κατα την δευτεραν και το συμμετρον κατα την πρωτην .
Therefore if Truth Is The First , while Beauty Is The Second , then Symmetry The Third ,
δε μεν Ει αληθεια η πρωτη , δε το καλλος δευτερον , δε συμμετρια η τριτη ,
then it is no wonder that According to Their Order , Truth and Beauty must be Prior
δε ουδεν θαυμαστον μεν κατα την ταξιν την αληθειαν και το καλλος ειναι προ
to Symmetry , since This is also Unfolded-into-Light in The First Triad more than Those
της συμμετριας , δε ταυτης και εκφαινομενης εν τη πρωτη τριαδι μαλλον εκεινων
as being Third , for Those in The Second are Revealed In-A-Hidden-Way in The First ,
ως ουσης τριτης , εκεινας εν ταις δευτεραις <ουσας> εκφαινεσθαι κρυφιως εν τη πρωτη ,
and on the one hand , The Truth Is in The Second Triad by Being Intelligible Gnosis ,
και μεν την αληθειαν εστι εν τη δευτερα καθ' οσον νοητη γνωσις ,
on the other hand , Beauty Is in The Third Triad by Being The Ideal-Shape of The Ideas .
δε το καλλος εστιν εν τη τριτη καθ οσον ειδος ειδων .
Since that This Triad was indeed There First , is Clear from this , that on the one hand ,
Επει οτι η τριας γε εκει πρωτον , δηλον εκ του μεν
The Truth Is Primarily Prior to Gnosis , in That which is Exceptionally Being ,
την αληθειαν ειναι πρωτως προ της γνωσεως εν τω μαλιστα οντι ,
while on the other hand , The Beauty Pervading even as far as the last beings
δε το καλλος φοιτων και μεχρι των εσχατων οντων
Is Necessarily in The First Being , and from which Arise the last of the beings ,
ειναι αναγκαιον εν τω πρωτω οντι , και παρ' ου τα εσχατα των οντων ,
whereas The First Symmetry Is in The First Blend ; for *Every* Blend
δε την πρωτην συμμετριαν ειναι εν τω πρωτω μικτω : γαρ πασα μιξις
Needs Symmetry , in order that *Anything* that Arises from Self be One .
δειται συμμετριας , ινα τι εξ αυτης ειη εν .
But if These Three Pre-subsist There , then we assume and it is agreed by All ,
Αλλ'ει τα τρια προυφεστηκεν εκει, ουν ημεις λαβοντες και ομολογουμενον υπο παντων ,
that on the one hand , if The Symmetry Is There , <then The Truth is There> , then
μεν την συμμετριαν ειναι εκει , <δε την αληθειαν ειναι> , δε
The Self-Living-Being ; The Most Beautiful of The Intelligible Living-Beings is There ,
το αυτοζωον καλλιστον των νοουμενων ζωων ειναι ,
as **Timaios** (**30**D) says , and at this time we shall conclude The Logos about These ,
ως ο Τιμαιος φησιν , εν τω παροντι διεπεραναμεθα τον λογον περι αυτων ,
having previously discussed Selves elsewhere and having especially tried
προηγουμενως διαλεχθεντες αυτων αλλαχου και μαλιστα
to determine-precisely what we conceive Plato thinks about The Order of Selves .
πιεσαντες οσα ωμεθα τω Πλατωνι δικειν περιτης ταξεως αυτων .
For we have spoken about These in one chapter of those in one Book (**Phaedrus** **248**D) ,
γαρ Ειρηται περι τουτων εν ενι των μονοβιβλων ,

where we have also shown that The Truth is Co-ordinate to The Philosopher ,
οπου και δεδειχαμεν μεν την αληθειαν συστοιχον τω φιλοσοφω ,
while Beauty is Co-ordinate to the Lover and Symmetry to the Musician , and just as
δε το καλλος τω ερωτικω και την συμμετριαν μουσυικω , και ως
Their Lives Possess Order , so also do They Possess These in Relation to Each-other .
οι βιοι εχουσι ταξεως , ουτως και εχοντα ταυτα προς αλληλα .
Thus on the one hand ,The Self-Living-Being will Most-Justly be called Most Beautiful,
ουν μεν το αυτοζωον αν δικαιοτατα καλοιτο Καλλιστον ,
insofar as Self is Eminently Held-Closely-Together in The Intelligible Beauty .
καθ’οσον διαφεροντως συνεχεται τω νοητω καλλει .
For Beauty Loves to be Carried upon The Ideas , and Is as it were
γαρ Το καλλος φιλει εποχεισθαι τοις ειδεσι και εστιν οιον
The Idea of Ideas , by Bringing-to-Light The Hidden of The Good and
ειδος ειδων , εκφηναν το κρυφιον του αγαθου και
by Shining-forth That which is Loveable of Self and by Attracting the Longing
προλαμψαν το εραστον αυτου και ελκυσαν τον ελκυσαν
that is Hidden about That to The Brilliance of Itself .
κρυπτομενον περι εκεινο εις το φανον εαυτου .
For on the one hand , ***All*** Possess The Silent and Unspeakable Desire of The Good ;
<γαρ> μεν παντα εχει την σιγωμενην και απορρητον εφεσιν Του αγαθου ,
since we are Aroused/Awoken by The Beautiful with Distress and Emotion .
δε εγειρομεθα προς το καλον μετ’ εκπληξεως και κινησεως .
For The Illumination and Efficacy of Self Acutely Pervade throughout ***Every*** Soul and
γαρ Το εκλαμπον και δραστηριον αυτου οξεως χωρει δια πασης της ψυχης και
by Being Most Like of ***All*** to The Good , Self Turns-about ***All*** that Contemplate Beauty ;
ως ομοιοτατον παντων τω αγαθω επιστρεφει πασαν θεωμενην το καλον :
and by Beholding That which is Secret , Shining-Forth *as it were* , She Rejoices
και ιδουσα το απορρητον εκφανεν οιον χαιρει
and Falls-in-Love with The Revelation and is Very-Distressed by Self .
και αγαται το φανεν και επτοηται περι αυτο .
And just as during The Most Holy Mystic Rites those that are being Initiated
Και ωσπερ εν ταις αγιωταταις τελεταις των μυουμενων
are seized with Distress Prior to The Mystic Spectacles , surely then so also
εκπληξις προ των μυστικων , δη ουτω καν
The Beauty Shining-Forth from The Intelligibles Prior to The Communion of The Good
το καλλος προφαινομενον τοις νοητοις προ της μετουσιας του αγαθου
Distresses Those that Behold and Turns-about The Soul
εκπληττει τους ορωντας και επιστρεφει την ψυχην
and Once Being Established in The Vestibules/Doorways (**Symposium 175**A-B)
και οιον ιδρυμενον εν τοις προθυροις
then , Self Reveals That which Is in The Most-Inner-Sanctuaries
αρα το εστιν εν τοις αδυτοις
and The Hidden Good .
και το κρυφιον αγαθον .

1 July 2023

Chapter 19

Thus on the one hand , through These Logos it is Clear from what Source
P152 Αλλ’ μεν δια τουτων εστω φανερον οθεν
Beauty Originates and in what Way Self Primarily Shines-forth , and
το καλλος αρχεται και οπως πρωτως εκφαινεται , και
by which Logos The Self-Living-Being Is The Most Beautiful of All The Intelligibles .
διοτι το αυτοζωον εστι καλλιστον παντων των νοουμενων .
Since then **Timaios** (**30**D) says that The Primary and Intelligible **Paradigms** Possess
Επει δε Τιμαιος φησιν τα πρωτουργια και νοητα παραδειγματα εχειν
Their Subsistence in The Intelligible Living-Being and that All **These** are **Four**
την υποστασιν εν τω νοητω ζωω και παντα τα ειναι τετταρα
are Made According to The All-Perfect **Tetrad** from The First Unfolding-into-Light ,
ποιησαμενα κατα την παντελη τετραδα την πρωτην εκφανσιν ,
thus on the one hand , in the first place **This** is worth being seen Synoptically ,
μεν πρωτον εκεινο αξιον συνοραν ,
that since The Ideas Shine in The Intelligible , then by a much greater priority
οτι των ειδων φανεντων εν τω νοητω πολλω προτερον
The Genera of The Beings must necessarily also Pre-subsist in The Intelligibles .
τα γενη των οντων αναγκη και προυπαρχειν εν τοις νοητοις .
For on the one hand , it will not be possible for **Ideas** to be placed in **The Intelligibles** ,
γαρ μεν αν Ου δυνατον ειδη τιθεσθαι τα νοητα ,
while on the other hand , **Genera** only exist in **The Intellectual** ; since on the one hand ,
δε γενη μονον τα νοερα : αλλ’ μεν
just as **The Ideas** Exist **Intelligibly** in The First Subsistence of Themselves , while
ωσπερ τα ειδη εστι νοητως κατα την πρωτην υποσταιν εαυτων ,
on the other hand , The Fullness of **Selves** Shines forth in **The Intellectual Gods** ,
δε το πληρωμα αυτων εξεφηνε εξ εν τοις νοεροις θεοις ,
and on the one hand , Divides That which is Whole into more partial descents ,
και μεν διειλε το ολικον εις μερικωτερας υποβασεις ,
and on the other hand , Produces The Idea-of-One in Multitude , and furthermore
δε προηγαγε ενοειδες εις πληθος , δε
Unfolds That which is Exempt into Coordinate Causes , surely then on the one hand ,
ανηπλωσεν το εξηρημενον εις τας συντεταγμενας αιτιας , δη μεν
so also The Genera of Being Exist In-A-Hidden and Indivisible-Way in The Intelligibles ,
ουτω και τα γενη του οντος εστιν κριφιως και αδιαιρετως εν τοις νοητοις ,
while on the other hand , In-A-Separate-Way in The Intellectuals .
δε διακεκριμενως εν τοις νοεροις .
And through This on the one hand , The First Triad Possesses The Blend of The Ousia ,
Και δια τουτο μεν η πρωτη τριας ειχε το μικτον την ουσιαν ,
while on the other hand , The Second Triad Possesses The Life ,
δε η δευτερα την ζωην ,
where there Exists The Rest and Motion , of The Abiding and Proceeding Life ;
οπου ην στασις και κινησις , της μενουσης και προιουσης ζωης ,
while Th’Same and Th’Different Exist in The Third ;
δε ταυτον και θατερον τη τριτη :

for on the one hand , The All-Perfect Multitude Arises by The Intelligible Difference ,
γαρ μεν το παντελες πληθος δια την νοητην ετεροτητα ,
on the other hand , The United and The Common that Are Comprehensive of The Parts
δε το ηνωμενον και το κοινον περιληπτικον των μοριων
According to Genera and According to One Arise through The Intelligible Sameness .
κατα γενη και καθ’ εν δια το ταυτον .
And ***All*** These Exist In-An-Intelligible-Way and In-The-Way-of-Ousia
Και παντα ταυτα εστιν νοητως και ουσιωδης
and By-The-Idea-of-The-Monad in These Triads .
και μονοειδως εν ταυταις ταις τριασι .
Thus in the first place This Self deserves to be Inferred by Those who Love to Behold
ουν Πρωτον μεν τουτ’ αυτο αξιον συλλογιζεσθαι τους φιλοθεαμονας
The Nature of The Realities and to Assign Co-ordinate Genera to The Intelligible Ideas .
της φυσεως των πραγματων και αποδιδοναι τα συστοιχα γενη τοις νοητοις τοις ειδεσι .
For it neither was nor will it be Lawful for The Genera to-be-Unfolded-into-Light
γαρ ουτε ην ουτε εσται Θεμις τα γενη εκφαινεσθαι
Second after The Nature of The Ideas ; thus it must be hypothesized by a much
δευτερα μετα την φυσιν των ειδων : ουν υποθετεον πολλω
greater Necessity that The Genera Subsist in The Intelligible in The Way just expressed .
μειζονως τα γενη τιθεμενοις εν τω νοητω τον τροπον ειρημενον .
Thereafter we must Contemplate in what Way **This Tetrad** of The Ideas Subsists
Επειτα θεατεον οπως ταυτην την τετραδα των ειδων υπεστη
and in What Way The Primary Sources are Analogously Unfolded-into-Light
και πως ταις αρχαις αναλογον προφαινεται
in The Intelligible Intellect . For on the one hand , Self is Divided into
εν τω νοητω νω . γαρ μεν Διαιρειται εις
The Monad and **The Triad** ;
μοναδα και τριαδα :

(Just as **One** is Analogous to the Monad , so also are
The One , The Ousia and The Whole Self Analogous to The Triad.jfb)

for insofar as **The Idea** of The Heavenly Gods is Arranged-Prior to The Other Ideas ,
γαρ καθ’ οσον η ιδεα των ουρανιων θεων προτετακται των αλλων ,
Self is Defined According to The Divine Cause .
αφωρισται κατα την θειαν αιτιαν .
Thus it appears to me that The Intelligible Intellect Turning-about in Relation to
δ’ Δοκει εμοιγε ο νοητος νους επιστρεφομενος προς
The Sources of The Wholes According to The Turning-About of Itself comes-to-Be
τας αρχας των ολων κατα την επιστροφην την εαυτου γενεσθαι
The Fullness of The Ideas and Is ***All At-Once*** both Intellectually and Intelligibly
P153 πληρωμα των ειδων και παντα αμα και νοερως και νοητως
by Comprehending In Itself The Causes of The Beings ; and on the one hand ,
χωρησαι εις εαυτον τα αιτια των οντων : και μεν
by Being Full of The Ineffable and Exempt Cause of ***All***
πληρωθεις της αρρητου και εξηρημενης αιτιας των παντων

by Subsisting/Underlying **The Monad** of The Gods
υποστησαι την μοναδα των θεων
(from which Source I think Plato (**Timaios 40**A) also calls Self The Idea of The Gods) ,
(οθεν οιμαι ο Πλατων και αποκαλει αυτην ιδεαν θεων) ,
while on the other hand , by Receiving The Intellectual Causes of **The Three Sources**
δε υποδεξαμενος τας νοερας αιτιας των τριων αρχων
Arising after **The One** , Self Brings-to-Light **The Three Ideas** after This ,
μετα το εν αναφηναι τας τρεις ιδεας μετα ταυτην ,
on the one hand , **The Cause** of **Air**-Borne and Winged Gods Proceeds Analogous
μεν την αιτιαν αεροπορων και πτηνων προελθουσαν αναλογον
to **The Limit** ; and by which Logos **Self** Subsists Those Gods that are Ideas-of-The-One ,
τω περατι , και διο υφιστησιν θεους ενοειδεις ,
Anagogic , Immaculate , United to The Heavenly Gods and are Allotted Second
αναγωγους , αχραντους , ηνωμενους τοις ουρανιοις θεοις και λαχοντας δευτερα
Measures to Those and **This Cause** Exists in Relation to Those Gods
μετρα εκεινων και τουτο οντας προς τους
that Govern Generation In-A-Coordinate-Way , just as Those Heavenly Gods
κυβερνωντας την γενεσιν συντεταγμενως οπερ τουτους
have in Relation to These According to Their Exempt Superiority ;
προς εκεινοι κατα την εχηρημενην υπεροχην :
and the other hand , Self Brings-to-Light **The Cause** of **Water**-Borne Gods , that are
δε την ενυδρων θεων ,
Co-ordinate with The Generative and **The Unlimited** Power which also Produces Gods
συστοιχον τη γεννητικη και τω απειρω δυναμει και παραγουσαν θεους
that Provide Motion and Her Prolific Abundance and are Inspective-Guardians of Life ;
χορηγους κινησεως και της γονιμου περιουσιας και εφορους ζωης ,
since **This Manifest Water** is also placed under The Dominion
επει τουτο το φαινιμενον υδωρ και κεκρατηται
of Flow and Infinite Motion and Indefiniteness ; by which Logos
χυσει και απειρω φορα και αοριστα , διο
Self is also referred to Vivific Powers ;
αυτο και ανειται ταις ζωογονοις δυναμεσι :
then Self Brings-to-Light The Pre-Subsisting Cause of **Earthly**
δε την προσηγουμενην χθονιων
and **Land**-Borne Gods , in a way Adapted to The Nature of **The Blend**
και πεζων θεων προσηκουσαν τη φυσει του μικτου
and Generates The Gods that Contain The End of The Wholes in a Stable Way
και απογεννωσαν τους θεους συνεχοντας το τελος των ολων μονιμως
and Prevail-over the formlessness of the matter through the last Ideas , and
και κρατουντας την αμορφιαν της υλης τοις εσχατοις ειδεσι , και
Firmly-set The Hestia/Seat of The Kosmic-Beings in The One Center of The All ,
συνερειδοντας την `εστιαν των εγκοσμιων εις το εν κεντρον του παντος ,
for by Subsisting as if from The First Seat of The Beings
γαρ υποσταντες οιον απο της πρωτιστης εστιας των οντων
Selves also Stably Define This Seat .
αυτοι και μονιμως αφοριζουσαν τηνδε την εστιαν

Thus on the one hand , in this way The Very-First Unfolding-into-Light of The Ideas
ουν μεν Ουτω η πρωτιστη εκφανσις των ειδων
comes-to-Light in The Intelligible Intellect , by Possessing
δεικνυται εν τω νοητω νω εχουσα
Their Procession and Their Order According to The Most-Primary Sources .
την προοδον τε και την ταχιν κατα της πρωτιστας αρχας .
Then in turn in the third place , in Relation to These Logos
δε αυ εκ τριτων προς τουτοις
one must also infer This by following the **Timaios** (**30C**) ; that
Δει και συναγειν τουτο επομενους τω Τιμαιω οτι
The Multitude of The Intelligible Parts Shine-forth According to This Triad
το πληθος των νοητων των μερων εξελαμψε κατα ταυτην την τριαδα
and that The Whole is Divided into The All-Perfect Order of The Parts .
και το ολον το μεμερισμενον εις τον παντελη δισκοσμον των μοριων .
For He says , This Whole Is The Very-First and Most-Beautiful Paradigm of The All ;
γαρ φησιν τουτο εστι το πρωτιστον και καλλιστον παραδειμα του παντος ,
of which Whole , The Other Intelligible Living-Beings are Parts
Ου τα αλλα νοητα ζωα εστι μορια
According to One and According to Genera .
καθ’ εν και κατα γενη .
If then The Other Intelligible Living-Beings are Parts of This Whole ,
Ει δε τα αλλα μορια τουδε ,
then it is clear that Self is The Whole Comprehending in Itself
δηλον ως αυτο εστι ολον συνειληφος εν εαυτω
The Multitude of The Intelligible Parts
το πληθος των νοητων μοριων
and that Self Is Connective of ***All*** The Intelligible Parts .
και συνεκτικον παντων των νοητων μοριων .
Now then it must further be inferred that This Triad
τοινυν Ετι το ταυτην τριαδα
is The First Cause of Production and Fabrication .
ειναι την πρωτιστην αιτιαν της ποιησεως και της δημιουργιας .
For if The Primary Paradigms are Contained in Self , then it is clear that
γαρ Ει τα πρωτουργια παραδειγματα εν αυτη , δηλον ως
The Orderly-Distribution of Those that are Second Originates from Self ;
η διακοσμησις των δευτερων αρχεται απ’ αυτης :
and if Self Is The Substantive Living-Being of ***All*** Living-Beings ;
και ει εστιν υποστατικον ζωον απαντων ζωων ,
then on the one hand , The Whole Breadth/Scope of The Soul , and on the other hand ,
μεν το παν πλατος ψυχικον , δε
The Whole Scope of Bodies Possess Their Procession in/from That Source ,
το παν σωματικον εχει την προοδον εντευθεν ,
and Self will Contain The Intelligible Causes
και περιεχει τας νοητας αιτιας
of All The Vivific and The Demiurgic Kosmic-Orders .
παντων των ζωογονικων και των δημιουργικων διακοσμων . 5 July 2023

Chapter 20 – κ

Thus on the one hand , Such Insights must be assumed from that which is written
P154 ουν μεν τοιαυτας επιβολας ληπρεον των γεγραμμενων
in the **Timaios** concerning The Three Intelligible Triads ,
εν Τιμαιω περι των τριων νοητων τριαδων ,
and by Contemplating in a Symphonic Way what is written in the **Philebos**
θεωρουντας συμφωνως εν Φιληβω
about Those in Each The Limited and Unlimited and about That which is from Both .
τοις εν εκαστη περας και απειρον και το εξ αμφοιν .
On the other hand , if You wish , we will also Point-out by starting from what
δε Ει βουλει και επιδειξωμεν ορμηθεντες απο των
is Distinguished in the **Sophist** , that **Plato** had The Self/Same Understanding
διηρημενων εν Σοφιστη τον Πλατωνα εχοντα την αυτην διανοησιν
concerning The Primary Sources .
περι των τρωτιστον αρχων .
Now then in Those Discussions (**Sophist 245**B) , The Elean Guest questions
τοινυν εν εκεινοις Ο Ελεατης ξενος απορων
The Logos spoken in Relation to **The Poem** of **Parmenides** (**Fragment 2**-8.43-45) ;
τον λογον λεγοντα προς τον Παρμενιδου **P70**.6–10)
that The All is One and Unfolds-into-Light The Intelligible Multitude and
το παν εν και εκφαινων το νοητον πληθος και
indicates in what way The Intelligible Multitude is Suspended from The One ,
δεικνυς οπως εξηρτηται του ενος ,
on the one hand , starting from The One Being he first argues , and suggests
μεν απο του ενος οντος το πρωτον επιχειρει , και υπομνησας
that This Is The One that Experiences (**146**B) and Participates (**146**E) of **The One** ,
οτι τουτο εστι το εν πεπονθος και μετεχει του ενος ,
but is not **One-Self** , nor **The *Primarily* One** ,
αλλ’ εστιν ουκ αυτοεν ουδε το πρωτως εν ,
on the other hand , after this , he produces the Insight arising from the Distinction
μετα τουτο ποιειται την επιβολην της διακρισεως
between **The *Imparticipable* One** and The Being .
του αμεθεκτου του ενος τε και του οντος .
For if The One Being is also Whole , as Parmenides Testifies , then in that case
γαρ Ει το εν ον και ολον , ως Παρμενιδης μαρτυρει , δε
That which is Whole possesses Parts , but That which has Parts is not **One-Self** ,
το ολον εχει μερη , δε το εχον μερη εστιν ουκ αυτοεν ,
therefore The One Being will not be Th’Same as **The One** .
το εν ον αν ουκ ειη ταυτον τω ενι .
Now then in the third place he argues by starting from The All-Perfect ; for that which is
τοινυν Τριτον επιχειρει εκ του παντελους : γαρ το
entirely divided and connective of very-many parts can never have
παντη μεμερισμενον και συνεκτικον παμπολλων μοριων αν ουκ ποτε σχοιη
The Self/Same Subsistence as **The *All-Perfectly* One** .
την αυτην υποστασιν τω παντελως ενι .

And having proceeded as far as These he shows that ***That which*** has no Multitude
Και προηλθε μεχρι τουτων δεικνυς οτι το απληθυντον
According to ***The Nature of Itself*** is ***Exempt*** from The One Being ,
κατα την φυσιν εαυτου εξηρηται του ενος οντος ,
by passing through Three arguments ,
οδευσας δια τριων επιχειρησεων ,
and so at one time , he begins from The One Being ,
και μεν τοτε ορμηθεις απο του ενος οντος ,
then at another time , from The Whole ,
δε τοτε απο του ολου ,
but at another time , from The All .
δε ποτε απο του παντος .
But it is even Better to hear The Self Logos' of Plato .
δε και Βελτιον επακουσαι των αυτων ρηματων του Πλατωνος .
Thus on the one hand , that **The One** is not Th'Same as The One Being ,
ουν μεν Οτι το εν εστι ουκ ταυτον τω ενι οντι ,
he Provides/Maintains/Prepares through These Logos (**Sophist** 244B) ;
κατασκευαζει δια τουτων των λεξεων :

Guest: **32** What then ? Must we not enquire , to the best of our ability , from those who say
Τι δε ; αρ' ου πευστεον εις δυναμιν παρα των λεγοντων
that The All **Is One** , what in the world they mean by **That** which **Is** / **The Being** ?
το παν εν τι ποτε λεργουσι το ον ;
Thea: How could we not ?
Πως γαρ ου ;
Guest: Now then they may answer in the following way : "Do you say that there **Is** only **One** ?
τοινυν αποκρινεσθων Τοδε , που φατε ειναι μονον εν ;
They will say ; "For we say so ." will they not ?
φησουσιν , γαρ φαμεν , η γαρ ;
Thea: Yes .
Ναι .
Guest: What then ? Will you call **Being *A Certain One*** ?
Τι δε ; καλειτε ον τι ;
Thea: Yes .
Ναι .
Guest: Will you call **Being One** , when you use/apply two names to **The *Self*/Same** , or how ?
244C Ποτερον εν , οπερ προσχρωμενοι δυοιν ονομασιν επι τω αυτω , η πως ;
Thea: What then , will selves answer after this , O Guest ?
Τις ουν , αυτοις η αποκρισις μετα τουτ' , ω ξενε ;

Surely then by These Logos , Plato Divides The One and The Being from Each-other
δη Δια τουτων ο Πλατων διαιρουμενος το εν και το ον απ' αλληλων
and shows that the Concept of The One as One , while That of Being is Another ,
και δεικνυς μεν εννοια του ενος ως αλλη , δε του οντος αλλη ,
and that These Two Differ from Each-other , Brings-to-Light that
και ως ταυτα διαφερει αλληλων , αποφαινει
The Most-Masterful and ***Primarily*** **One** Transcends The One Being .
το κυριωτατα και πρωτως εν εχηρημενον του ενος οντος .

For on the one hand , The One Being does not Purely Abide upon
P155 γαρ μεν Το εν ον ου καθαρως μενει επι
The Hyparxis Without-Multitude and The-Idea-of-The-One ,
της υπαρξεως απληθυντου και ενοειδους ,
since on the other hand , **The One *Steps-Beyond*** Every Addition ; for whatever
δε το εν εκβεβηκεν πασης προσθεσεως : γαρ ο τι
one may add to **Self** , will diminish The Apex and The Ineffable Union of **Self** .
αν προσθης αυτω , ελαττοις την ακραν και αρρητον ενωσιν αυτου .
Now then on the one hand , one Must Arrange **The One** Prior to The One Being ,
τοινυν μεν Δει προ– το εν –ταττειν του ενος οντος
and on the other hand , Fasten The One Being from **The *Simply* One** .
δε εξ– το εν ον –απτειν του μονως ενος .
For if **The One** and The One Being were Th'Same
γαρ Ει το εν τε και το εν ον ειη ταυτον
and if it made no Difference to say One and Being
και μηδεν διαφεροι λεγειν εν και ον
–for if They were Different , then The One of The One Being Is Changed–
–γαρ ει διοισει , παλιν το εν του ενος οντος εξηλλακται–
surely then if The One Differs in no way from The One Being ,
γουν ει το εν διαφερει μηδεν του ενος οντος ,
then All will be One and Multitude will not Exist in The Beings ,
παντα εσται εν και το πληθος ουκ εσται εν τοις ουσιν ,
nor will it be possible to Name The Realities , in order that Two
ουδ' δυνατον ονομαζειν τα πραγματα , ινα δυο
do not Arise-into-Being , such as The Reality and The Name .
μη γενηται , το πραγμα και το ονομα .
For by ***Transcending*** All Multitude and All Division/Distinction ,
γαρ εξηρημενου Παντος πληθους και πασης διαιρεσεως
there will not Be any Name nor Logos ,
ουτ' εσται τινος ονομα ουτε λογος ,
since the Name will come to Light to be The Same as The Reality
αλλα το ονομα αναφανησεται ταυτον τω πραγματι
and neither can The Name of Any Reality Be The Name of A Certain Reality
και ουτε εσ– το ονομα πραγματος –ται ονομα * * *
since The Name will be The Name of Any Name , if indeed
αλλα το ονομα ονομα ονοματος , ειπερ
The Reality is Th'Same as The Name and The Name is Th'Same as The Reality ,
το πραγμα ταυτον τω ονοματι και το ονομα τω πραγματι ,
and The Reality of The Reality . For ***All*** belong about The Reality just as
και το πραγμα πραγματος . γαρ Παντα υπαρξει περι το πραγμα απερ
The Selves belong about Their Name by The Union of The Reality and The Name .
τα αυτα περι το ονομα δια την ενωσιν του πραγματος τε και του ονοματος .
If then these particulars are out-of-place and The One Exists and The Being and
Ει ουν ταυτα ατοπα και το εν εστι και το ον και
The Being Participates of The One , then **The One** and The One Being are not Th'Same .
το ον μετεχει του ενος , αρα το εν και το εν ον εστι ουκ ταυτον .

But then if indeed The Whole also Exists , Self will not Be Th'Same as The One ,
δε Οτι ειπερ το ολον και εστιν , αν ουκ ειη ταυτον τω ενι ,
are demonstrated in the next place , beginning in this way (**Sophist 244**D.14-**245**B.3) .
αποδεικνυσιν εξης , αρχομενος εντευθεν .

Guest: What then ? Will they say that **The Whole Is Other**/**Different** than **The One Being** ,
Τι δε ; φησουσι το ολον ετερον
or **The Same** with **This One Being** (**Parmenides** 2nd Hypothesis , **142**D & **146**B) ?
η ταυτον τουτω ;

Theaitetos : For how will they not say and affirm it .
244E γαρ Πως ου φησουσι τε και φασιν ;

Guest: Now then , if **The Whole Is** , just as **Parmenides** (**Poem** Frag 8) also says ,
τοινυν Ει ολον εστιν , ωσπερ Παρμενιδης και λεγει ,

***Like** the mass of a Well-Rounded Sphere ,*
εναλιγκιον ογκω ευκυκλου σφαιρης
From The Center , Being Equally Balanced in All-Quarters , in Every Direction ;
μεσσοθεν ισοπαλης παντοθεν παντη :
for It is necessary that That which Is neither be greater nor less in this way or that ,
γαρ χρεον το πελεναι ουτε εστι μειζον ουτε βαιοτερον τι τη η τη

Then indeed in this way , **That** which **Is** *must have* a Center and Extremities , then by having
γε τοιουτον , το ον εχει μεσον τε και εσχατα , δε εχον
these , **Being** must in every way have **Parts** (**Parmenides 142**D &**146**B) , or what should we say ?
ταυτα ον αναγκη πασα εχειν μερη : η πως ;

Thea: It is so . (Ουτως .)

Guest: Then certainly , on the one hand , nothing indeed hinders **That which has Parts** from
245A Αλλα μην μεν ουδεν γε αποκωλυει το μεμερισμενον
having **The Experience** of **Unity**/**Oneness** in **All Its Parts** , and surely then ***in this way***
εχειν του παθος ενος επι πασιν τοις μερεσι , και δη ταυτη
Be both **All** and **One Whole Being** .
ειναι τε παν και εν ολον ον .

Thea: Why could it not be so : (Τι δ' ου ;) .

Guest: But on the other hand , is it not impossible for **That which undergoes these Experiences**
δε αρ' ουκ αδυνατον Το πεπονθος ταυτα
"To Be" The One Self by Self (**Parmenides 137**C 1st Hypothesis) ?
ειναι το εν αυτο γε αυτο

Thea: How so ? (Πως ;)

Guest: Without a doubt , according to **Right** /**Correct Logos** , **The *Truly* One** ,
δηπου κατα τον ορθον λογον το αληθως εν
must necessarily be affirmed to be **Absolutely/All-Perfectly Partless** .
δει ειρησθαι παντελως Αμερες .

Thea: For it must be so . (γαρ Δει ουν .)

Guest: But **Such A Being** that is composed of Many **Parts** will indeed ***not*** be in **Tune**
245B δε Το τοιουτον ον εκ πολλων μερων γε ου συμφωνησει
with **This Logos .**
τω λογω .

Thea: I Learn/Understand/See . (Μανθανω.)

Surely then through these Logos the Elean Guest argues from The Wholeness
δη Δια τουτων ο Ελεατης ξενος επιχειρων απο της ολοτητος

after The One Being and from The Division of The Parts of Wholeness
μετα το εν ον και του μερισμου των μοριων της ολοτητος
accordingly demonstrates that The All is not One .
αρα δεικνυσιν ως το παν εστι ουχ εν .
For if The Whole Exists among The Beings , as **Parmenides** testifies in His **Poem** ,
γαρ Ει το ολον εστι εν τοις ουσιν , ως Παρμενιδης μαρτυρει εν τοις επεσιν ,
then All will not be One .
τα παντα αν ουκ ειη εν .
For on the one hand , The One is Impartible ;
γαρ μεν Το <εν> αμερες ,
while on the other hand , The Whole Possess Parts ,
δε το ολον εχει μερη :
accordingly then The Whole is not **One-Self** .
αρα το ολον εστιν ουκ αυτοεν .
For **That** Steps-Beyond All Parts and The Wholeness ;
γαρ Εκεινο εκβεβηκε παντων μερων και της ολοτητος :
since on the one hand , The Whole Experiences **The One** ,
P156 αλλα μεν το ολον πεπονθος το εν ,
and by which Logos Self is also Named Whole ; for The Whole is not **One-Self** .
και διο εστι και προσονομαζεται ολον , γαρ το ολον ουκ αυτοεν .
Accordingly then All The Beings are not **One *Un***-Differentiated and ***Without***-Multitude .
αρα παντα τα οντα εστιν Ουκ εν αδιακριτον και απληθυντον .
And certainly The All is also Comprehensive of Many Parts .
Και μην το παν εστι και περιληπτικον πλειονων μερων .
For on the one hand , The Primary Whole Arises from Two Parts ,
γαρ μεν την πρωτην Το ολον εστι εκ δυειν μερων ,
whereas on the other hand , The All Possess The Multitude of Parts/pieces ,
δε το παν εχει πληθος μερων ,
and by Participating of Wholeness Self is Also All At-Once
και μετεχον ολοτητος και παν αμα
by Being Distributed In-An-All-Perfect-Way .
ως μεμερισμενον παντελως .
Therefore surely then This is not One-Self , but Experiences The One ;
ουν δη Τουτο εστιν ουκ αυτοεν , αλλα πεπονθος το εν :
for The One-Self is Partless ; but Self is Partless in such a Way
γαρ το αυτοεν αμερες , δε αμερες ουτω
that Transcends All Parts .
ως εξηρημενον απαντων των μερων .
Thus on the one hand , we have Distinguished The Whole from The All ;
ουν μεν Ημεις διειλομεν το ολον τε και το παν ,
on the other hand , Plato (**Sophist 245A**) Weaves-Selves-Together in this way by saying ;
δε ο Πλατων συνεπλεξε ουτωσι λεγων :

Guest: Then certainly , on the one hand , nothing indeed hinders **That which has Parts** from
245A Αλλα μην μεν ουδεν γε αποκωλυει το μεμερισμενον
having **The Experience** of **Unity**/**Oneness** in **All Its Parts** , and surely then ***in this way***
εχειν του παθος ενος επι πασιν τοις μερεσι , και δη ταυτη

Be both **All** and **One Whole Being** .
ειναι τε παν και εν ολον ον .

While on the other hand , These are *at the same time* Divided in the way just given .
δε ταυτα ομως Διηρηται τον τροπον ειρημενον .
Is it not the case then , that through these three arguments the Elean Guest separates
Ουκουν εκ τουτων τριων επιχειρησεων ο Ελεατης ξενος διεκρινε
The One from Those that Participate of The One and is puzzled with those who say
το εν απο των μετεχοντων του ενος και διηπορησε προς τους λεγοντας
that All are One ; The One Being ; The Whole , The All .
τα παντα εν , το εν ον , το ολον , το παν .
Of which , on the one hand , The All Participates of The Whole
Ων μεν το παν μετεχει του ολου
and is The Whole-Care of The Many Parts Arising from The Multitude ;
και εστι ολομελες πλειονων μερων εκ πληθος ;
while on the other hand , The Whole Participates of The Being ,
δε το ολον του οντος ,
for Being is also The Whole , as the **Parmenides** (**Poem Fragment 8**.42-49) Testifies .
γαρ ον εστι και το ολον , ως Παρμενιδης μαρτυρει .
Now then by Such Being The Order of These how is it not Necessary that
τοινυν τοιαυτην εχοντων ταξιν Τουτων πως ουκ αναγκη
The Logos of Plato came to Be Accessible According to The Three Intelligible Triads ?
τω Πλατωνι γεγονεναι εφοδους κατα τας τρεις τας νοητας τιαδας ;
And since The One Being is Defined by Parmenides among The Intelligibles ,
Και γαρ το εν ον αφοριζοντος του Παρμενιδου τοις νοητοις ,
Plato must have made from This Source the demonstrations of the **Difference** between
τον Πλατωνα εδει πεποιησθαι εκειθεν τας αποδειξεις της διακρισεως
The One Prior to The Intelligibles and **The One** among The Intelligibles .
του ενος προ των νοητων και του ενος εν τοις νοητοις .
For the Puzzles in Relation to Parmenides demonstrate in many places that
γαρ Αι απορiαι προς τον Παρμενιδην δεικνυμεναι πολλαχου
The One that is Participated Is Firmly-Established in The Imparticipable Union .
το εν μετεχομενον αναπτουσιν εις την αμεθεκτον ενωσιν .
Accordingly then , **The One and Partless Self *is not*** in These Triads , and since
αρα το αυτο– και αμερες –εν εστιν Ουκ εν τουτοις και αλλα
The One Being and The Whole and The All ***Come-to-Light*** in The Intelligible Triads .
το εν ον και το ολον και το παν εκφαινει τας νοητας τριαδας .
Surely then it is clear that on the one hand , The All is The Limit of The Intelligibles .
δη δηλον οτι μεν Το παν τω περατι των νοητων
(for That which is Perfect According to All and The Whole Intelligible Multitude
(γαρ το τελειον κατα παντα και το συμπαν νοητον πληθος
Possess Their Subsistence/Underlying-Realty There) , whereas on the other hand ,
εσχε την υποστασιν εκει) ; δε
The Whole is Adapted to The Middle Center and Binds-together The Intelligible Breadth
το ολον αρμοζει τω μεσω κεντρω και συνδεσμω του νοητου πλατους
(for The Whole is Prior to The All , if indeed on the one hand , The All is Whole ,
(γαρ το ολον προ του παντος , ειπερ μεν το παν εστι ολον ,

and then , The Whole is not Immediately All ; for The All Is Divided Multitude ,
και δε το ολον εστι ουκ ηδη παν : γαρ το παν εστι διηρημενον πληθος ,
whereas The Whole Holds-Together The Multitude in Itself
δε το ολον συνεχον το πληθος εν εαυτω
and is ***not yet*** Being-Separated/Distinguished/Divided ;
και ουπω διακεκριμενον ;
and since This Especially Belongs to Eternity , for Eternity Is The Measure of All
και τουτο μαλιστα προσηκει τω αιωνι , γαρ ο αιων εστιν μετρον παντος
The Intelligible Multitude , just as The Whole Binds and Unifies The All) ;
του νοητου πληθους , ωσπερ τον ολον συνοχη και ενωσις του παντος) ;
since The One Being , Abides in The First Triad
δε το εν ον , τη πρωτη
(and since The One is especially The Characteristic of This Triad , as **Timaios** (**37**D)
(και γαρ το εν εστι μαλιστα ιδιον εκεινης της τριαδος , ως ο Τιμαιος
has also demonstrated , and The Being which is Primarily Unfolded-into-Light There ,
και ενεδειξατο , και το ον πρωτως εκφαινεται εκει ,
The Being which is Primarily Unfolded-into-Light In-An-Hidden and Intelligible Way
P157 το ον κριφιως και νοητως
which is also The Cause of The Ousia in All The Other Beings) .
και αιτιον της ουσια πασι τοις αλλοις) .
Again The Three Triads are thus Brought-to-Light for us by following the Elean Guest ;
Παλιν αι τρεις τριαδες ουν πεφηναι ημιν επομενοις τω Ελεατη ξενω ,
on the one hand , The **1st** Triad ; According to The One Being ;
μεν η πρωτη κατα το εν ον ,
on the other hand , The **2nd** Triad , According to The Whole ,
δε η δευτερα κατα το ολον ,
then The **3rd** Triad , According to The All .
δε η τριτη κατα το παν .
In Relation to which , The Demiurgos of The All also Gazing-***At*** ,
Προς ην ο δημιουργος του παντος και ***απο***–βλετων
then Adorns The Perceptible All ,
διακοσμει το αισθητον παν ,
by Defining The Visible in Relation to That Intelligible All ;
αφοριζων το ορατον εν τω εκεινω νοητω παντι ,
then by Defining Time in Relation to The Intelligible Wholeness ;
δε τον χρονον προς την νοητην την ολοτητα :
and by which Logos , Time is Constantly-Held-Together ,
και διο ο χρονος συνεχης ,
and just as That Intelligible Whole is Comprehensive of Two Parts ;
και ωσπερ εκεινο το ολον περιεκτικον δυειν μερων ,
while Holding-together The Parts in One Limit , *in the same way*
δε συνεχει τα μερη ενι περατι , τον αυτον τροπον
is Time also Limited by The Now , while The Twofold Parts are Unlimited .
εστι ο χρονος και πεπερασται μεν τω νυν , δε τοις διττοις μερεσιν υπαρχοι απειρος .

10 July 2023

Chapter 21 – κα

Thus on the one hand , we shall also more fully Discuss These Logos a little later ,
ουν μεν και επι πλειον διαρθρωσομεν Ταυτα μικρον υστερον ,
when we speak about the Parmenides ; for the Conceptions of the Elean
οταν λεγωμεν περι του Παρμενιδου : γαρ τα νοηματα του Ελεατου
are the Preliminary-Ceremonies of The Mysteries of Parmenides .
εστι προτελεια των μυστηριων Παρμενιδου .
On the other hand , before we turn to the Parmenides , come along if You wish
δε Πριν τραπωμεθα επι τον Παρμενιδην , φερε ει δοκει
that we discuss The Three Triads from the beginning , by Gathering-together
διελθωμεν των τριων τριαδων εξ αρχης , αθροιζοντες
The Mind of Plato from His Insights that have been Sown in many places .
την διανοιαν του Πλατωνος εκ των διεσπαρμενων πολλαχου .
Thus on the one hand , as we have often said , There are The Three Triads ,
ουν μεν , ως πολλακις ειρηκαμεν , εισιν Τρεις
and Selves are Divided in this way ; into Limit and Unlimited and Blend ;
και διηρηνται τον τουτον τροπον , εις περας και απειρον και μικτον ,
so that on the one hand , there are The Triple Intelligible Limits ,
ωστε μεν ειναι τα τριττα νοητα περατα ,
and on the other hand , The Triple Intelligible Unlimiteds ,
δε τας τρισσας απειριας ,
then The Triple Intelligible Blends .
δε τα τριττα μικτα .
On the other hand in turn , in the case of Each Intelligible Triad
δε αυ Πασης νοητης τριαδος
on the one hand , The Limit in Each Triad is Named The Father ;
μεν το περας εν εκαστη επονομαζεται πατηρ ,
while on the other hand , The Unlimited is Named The Power (Mother) ;
δε το απειρον δυναμις (Feminine) ,
while The Blend is Named The Intellect (The Son of Both) .
δε το μικτον νους (**Chaldean Oracles Frag 3** - 4).
And let no one assume from me that These Names are foreign from
Και μηδεις υπολαβη μοι τα ονοματα ειναι αλλοτρια
The Philosophy of Plato ; for it will come to Light that Self Uses These Names
της φιλοσοφιας Πλατωνος : γαρ φανησεται αυτος χρωμενος ταυταις ταις επωνυμιας
even more than all in The just mentioned Triads . For on the one hand , Self
και μαλλον παντος κατα των προειρημενων τριαδων . γαρ μεν αυτος
Names The First God Father and Lord in The Letters (**6 323**D) ; thus on the other hand ,
προσαγορευει Τον πρωτον θεον πατερα και κυριον εν Επιστολαις : δε
it is clear that The First God Surpasses The Paternal Order
εστι δηλον οτι του πρωτου υπεραιροντος την πατρικην ταχιν
including The Primary Paternal Order in The Intelligible Gods .
και το πρωτως πατρικον εν τοις νοητοις θεοις .
For These are Those that are Most-Exceptionally Akin to The One and that
γαρ Ουτοι οι εισιν διαφεροντως συγγενεστατοι τω ενι και

Unfold-into-Light The Ineffable and Unknown Union of Self in an Intelligible Way .
εκφαινοντες την αρρητον και αγνωστον ενωσιν αυτου νοητως .
Now then if That First God is Named both One and Father
τοινυν Ει εκεινος επονομαζεται και εν και πατηρ
by Those that Immediately Proceed from Self ,
απο των προσεχως προελθοντων απ’ αυτου ,
just as The Unities are Primarily The Intelligible Gods , and are Primarily Fathers ;
καθαπερ εναδες εισιν πρωτως οι νοητοι θεοι , και εισι πρωτως πατερες :
for Plato gives Names to The Ineffable/Un-Nameable in a Twofold Way ,
γαρ ο Πλατων τιθησιν τα ονοματα τω αρρητω διχως ,
either from The Summits or from All The Beings ,
η απο των ακροτητων η απο παντων των οντων ,
for The Pre-Eminence/Transcendency of The One is Known/Recognized through These .
γαρ η υπεροχη του ενος γνωριζεται δια τουτων .
And certainly the Elean Guest (**Sophist** **247**D) calls The Being Being-Able and Power .
Και μην ο Ελεατης ξενος αποκαλει το ον δυναμενον και δυναμιν .
So then **The** **First** **Power** Subsists-Prior to The Being and Is United to The Father , since
P158 τοινυν η πρωτη δυναμις Προυπαρχει του οντος και ηνωται τω πατρι , δε
Self Exceptionally Corresponds with The Being and since The Being is Filled from **Self** .
διαφεροντως συμφερεται τω οντι και το ον πληροι εξ αυτης .
And by which Logos , on the one hand , by Participating of Power
και Διο μεν ως μετεχον της δυναμεως
Being is Addressed as Being-Able ;
το ον προσαγορευεται δυναμενον ,
on the other hand , by Being United to **Self**
δε ως συνηνωμενον αυτη
and by Producing All Beings According to **Self** ,
και παραγον παντα τα οντα κατ’ αυτην ,
Being is Addressed as Power .
δυναμις .
If then both Self Plato and the Most-Genuine Followers of Plato
Ει δε τε αυτος ο Πλατων και οι γνησιωτατοι εταιροι του Πλατωνος
often call All The Beings **Intellect**
πολλακις αποκαλουσιν παντα τα οντα νουν
(and by which Logos in many places Selves make The Three Sources ,
(και διο πολλαχου ποιουσι τας τρεις αρχας ,
Good , Intellect , Soul , by Addressing All The Being as **Intellect**)
αγαθον , νουν , ψυχην , προσαγορευοντες παν το ον νουν) ,
and you will have The Third among **Those** as **The Intellect** (The Son) .
και αν εχοις το τριτον εν εκεινοις τον νουν .
But one must not fail to notice the **Difference** ,
δε Δει μη λανθανειν την διαφοραν ,
since One Intellect Exists as The Intellect in Relation to The Hyparxis .
οτι μεν νους εστιν ως ο νους προς την υπαρξιν .

For when we Name The Unity in Each Triad Intelligible by being Desirable to Being
γαρ Οταν αποκαλωμεν την εναδα εν εκαστη την νοητον ως εφετον τω οντι
and by Filling Being , at that time we Name The Third Member of The Triad Intellect ;
και ως πληρουν το ον , τοτε επονομαζομεν <το> τριτον της τριαδος νουν :
for **Self** is also Intelligible just as Ousia , and Intellect , but not as The Intellect of Ousia ,
γαρ εστιν και νοητον ως ουσια , και νους , αλλ’ ουκ νους ουσιας ,
but of The Father and of The Divinity ; since Every Participated Deity is Intelligible
αλλα του πατρος και της θεοτητος : γαρ πασα μετεχομενη η θεοτης εστιν νοητον
by Being The Fullness of The One that Participates .
ως πληρωμα του μετεχοντος .
Whereas Another Intellect is The Intellect of Ousia ;
δε νους εστι Ο νους ουσιας ,
According to which surely then we say that The Being of The Third Triad
καθ’ ο δη φαμεν το ον της τριτης τριαδος
Is The Intellect of That which Is Primarily Being .
ειναι το νουν του πρωτως οντος .
For This Intellect Is In-The-Way-of-Ousia ,
γαρ ουτος Νους εστιν ουσιωδης ,
by Self Being Allotted The Ousia of Itself in order to Energize ;
αυτο λαχων ουσιαν εαυτου το ενεργειν
for All Exist In-The-Way-of-Ousia in Self ,
γαρ παντα εστιν ουσιωδως εν αυτω ,
including The Most Simple Genera and The Primary Paradigms ;
και τα απλουστερα γενη και τα πρωτουργα παραδειγματα ,
for Self Is The Intelligible Intellect .
γαρ εστι νοητος νους .
Then The Third Intellect Is The Intellectual Intellect ,
δε Τριτος εστιν ο νοερος νους ,
which surely then also Subsists Analogous to The Intelligible Intellect
ος δη και υφεστηκε αναλογον τω νοητω
and Is Conjoined in Relation to Self and Is Filled from Self ,
και συνηπται προς αυτον και πληρουται παρ’ αυτου ,
by Possessing In-An-Intellectual-Way
εχων νοερως
Those which Exist in That In-An-Intelligible-Way .
α ην εν εκεινω νοητως .
And it is Everywhere Wholly Necessary that The First of Each Series
Και πανταχου ολως αναγκη τα πρωτα καθ’ εκαστην σειραν
Possess the Shape-Form-Figure of Those that are Prior to Selves ; for which Logos
εχειν μορφην των προ αυτων : διο
Selves are also called First and Possess A Certain Superiority of The Ousia
και λεγεται πρωτα και εχει τινα υπεροχην της ουσιας
in Relation to Those that are Co-ordinate .
προς τα συστοιχα .
Therefore , since That which is Prior to The Intelligibles is God ,
ουν Επει το προ των νοητων θεος ,

The First Intelligibles are Gods and Unities ;
τα πρωτα νοητα θεοι και εναδες :
and since The Intelligible Subsists In-The-Way-of-Ousia ,
και επει το νοητον ουσιωδες ,
The First Intellects are Ousias ;
οι πρωτοι νοες ουσιαι :
and since Intellect Everywhere Subsists According to The Intellectual Nature of Itself ,
και επει ο νους πανταχου κατα την νοερος φυσιν εαυτου ,
The First Souls are Intellectual ;
αι πρωται ψυχαι νοεραι :
and According to This Logos Souls are The Fullnesses of Life ,
και διοτι αι ψυχαι πληρωματα ζωης ,
while The First of Bodies are The Most-Vivific ;
τα πρωτα των σωματων ζωτικωτατα :
and since The Everlasting Bodies are Borne in A Circle ,
και επει τα αιδια των σωματων φερεται κυκλω ,
The Summits of The Material Bodies are Borne-Together-with The Everlasting Ones .
τα ακρα των ενυλων σωματων συμφερεται τοις αιδιοις .
Thus on the one hand , I also say that This is the Cause why The Unities are often called
ουν μεν και ειρησθω Τουτο αιτιον του τας εναδας πολλαλις καλεισθαι
Intelligibles and that The Beings are often called Intelligible Intellects .
νοητα και τα οντα νοητους νοας .
On the other hand , that Plato knew of This Triad (**P73**.20–21) , I mean of
δε Οτι ο Πλατων οιδεν την ταυτην τριαδα , λεγω
Father and Power and Intellect ,
πατερα και δυναμιν και νουν ,
we shall learn by Gazing At/Contemplating The Demiurgic Order ;
αν μαθοιμεν αποβλεποντες εις την δημιουργικην ταξιν :
for in This Order The Triad Exceptionally Comes-to-Light ;
γαρ εν ταυτη η τρις διαφεροντως αναφαινεται :
for which Logos This Triad is Filled According to The Union with The Intelligible
P159 διο της ταυτης τριαδος πεπληρωται κατα την ενωσιν προς το νοητον
and Possesses These in a More Divided Way
και εχει ταυτα μαλλον διηρημενα
than The Self-Living-Being or The Intelligible Eternity does .
ηπερ το αυτοζωον η ο νοητος ο αιων .
Is it not the case then , that on the one hand , in the **Timaios** (41A) Immediately
Ουκουν μεν εν Τιμαιω ευθυς
in The Beginning of The Fabrication The Demiurgos Calls Himself Father ;
εν αρχη της δημηγοριας ο δημιουργος αποκαλει εαυτον πατερα :
"Of which Works I Am The Demiurgos and **Father** ."
Ων εργων εγω δημιουργος τε πατηρ .
Then a little later He Unfolds-into-Light The Power of Himself ;
δε Μικρον υστερον εφφαινει την δυναμιν την εαυτου :
"Imitating The Power of Myself Concerned with The Generation of Thyselves ."
Μιμουμενοι την δυναμιν εμην περι την γενεσιν υμετεραν .

Surely then it is wonderful that He has Given to us His Most Theological Insight about
δη θαυμαστον οτι Ο αποδεδωκε ημιν την θεολογικωτατην εννοιαν περι
Her Power ; in the first place , by Calling Self The Power of The Father
της δυναμεως , μεν πρωτον αποκαλεσας αυτην δυναμιν πατρος
(For The Self Father says ; “Of which Works I Am The Demiurgos and Father ,”
(γαρ αυτος πατην φησιν , ων εργων εγω δημιουργος τε πατηρ ;
then that The Power Belongs to Self ; “Imitating The Power of Myself ;”
δε η δυναμις αυτου : μιμουμενοι την δυναμιν εμην :
so that According to Plato The Power Originates from The Father) ; by Seeing that
ωστε κατα Πλατωνα η δυναμις του πατρος) : επειτα
He Assigns to Self The Characteristic that is Generative of The Wholes ,
προσαπτων αυτη την ιδιοτητα γεννητικην των ολων ,
for this is clear from The Logos ;
γαρ τουτο το
“Concerned with The Generation of Thyselves .”
περι την γενεσιν υμετεραν :
Therefore Her Power is The Cause of The Generation and Procession of The Beings .
ουν δη η δυναμις αιτια της γεννησεως και προοδου των οντων .
Then He Imparts for All The Intellectual Characteristic of The Demiurgos ;
δε παραδιδωσι Εφ’ απασι το νοερον ιδιωμα του δημιουργου :
“Having spoken These Logos , He in turn Poured The Remainder of That Former Blend
ειπε Ταυτα , και παλιν κατεχειτο τα υπολοιπα των προσθεν μισγων
into The Mixing-Bowl in which He had Blended The Soul of The All .”
επι τον κρατερα εν ω εκεραννυ την ψυχην του παντος .
And since by saying The Blending and The Blend and even The Being Productive
Και γαρ ειπειν και το μιγνυναι και η μιξις και το παρακτικον
of The Soul Properly-Belong to Intellect .
της ψυχης προσηκει το νω .
And why must These Logos’ be spoken ?
Και τι δει ταυτα λεγειν ;
And since Prior to These Logos’ He calls (**Timaios** **39**E , **P**77.2) Self **Intellect** ;
και αλλα προ τουτων αποκαλει αυτος νουν :
“Therefore As Many Ideas Intellect Intellected which Existed in The Living-Being ,
ουν Ηιπερ οιαι ιδεας νους ενουσας ο εστι εν τω ζωον ,
So-Many and Such-Like did Self See in His Mind that This All also needed to Possess .”
τοσαυτας και τοιαυτας καθορα ενεισι διενοηθη τοδε το παν και <δειν> σχειν .
And therefore The Demiurgos is Father and Power and Intellect , and Possesses
Και ουν ο δημιουργος εστιν πατηρ και δυναμις και νους , και εχει
These According to The Union that Subsists in Relation to The Intelligibles ;
ταυτα κατα την ενωσιν την προς τα νοητα :
and since Self is God through These and The Begetter of The Wholes
και γαρ εστι θεος δι’ εκεινα και γεννητης των ολων
and Recognizes/Knows The Beings In-An-Intellectual-Way through These ,
και γινωσκει τα οντα νοωρως δι’ εκεινα ,
for The Intelligible Intuitive-Knowledge Primarily Subsists in These .
γαρ η νοητη γνωσις πρωτως εν εκεινοις .

Accordingly then , by much more are Father and Power and Intellect in The Intelligibles ;
αρα Πολλω μαλλον εστι πατηρ και δυναμις και νους εν τοις νοητοις ,
from which The Demiurgos is also Filled by Participating of This Triad .
αφ’ ων ο δημιουργος και πληρουμενος μετειληχε της ταυτης τριαδος .
And since Plato also undertakes Each of These *In-An-Analogous-Way* ; for *just as*
Και γαρ ο Πλατων και παρειληφεν εκαστα αναλογον : γαρ ως
The Paternal Triad Subsists The Intelligible Eternity in The Intelligibles , *so also does*
η πατρικη τριας υφιστησι τον νοητον τον αιωνα εν τοις νοητοις , ουτως
The Demiurgos Produce Those Works Indissoluble (**41A**) , of which Self is The Father .
ο δημιουργος ποιει ταυτα εργων αλυτα , ων εστιν πατηρ .
And just as The Eternity Proceeding According to The Whole Power in Those
Και ως ο αιων προελθων κατα την ολην δυναμιν εν εκεινοις
Generate The Intelligible Self-Living-Being ,
απογεννα το νοητον αυτοζωον ,
so also The Demiurgic Power Subsist The Eternal and Divine Kosmic Living-beings and
ουτως η δημιουργικη δυναμις υπεστησε τα αιδια και τα θεια εγκοσμια ζωα και
Imparts to The Young Gods (**39**A) Another Power Generative of mortal living-beings .
ενδιδωσι τοις νεοις θεοις αλλην δυναμιν γεννητικην των θνητων ζωων .
Thus on the one hand , it is clear that anyone may grasp These Names from Plato ,
P160 Αλλ’ μεν οτι τις αν λαβοι ταυτα τα ονοματα παρα του Πλατωνος ,
through These Recollections of mine .
δια τουτων υπεμνησθω .
Whereas on the other hand , **The Being** Possesses **Her** Under-lying-Reality
δε του οντος εχοντος την υποστασιν
In-A-Triple-Way in The Intelligibles ;
Τριχως εν τοις νοητοις ,
on the one hand , One Is Primarily Being and Pre-Eternal ;
μεν το εστι πρωτως ον και προαιωνιον ,
on the other hand , Another is Being Secondarily and The Very-First Eternity ;
δε το ον δευτερως και ο πρωτιστος αιων ,
then Another is Being In-The-Last-Way , and is The Intelligible and Eternal Intellect .
δε το ον εσχατως και ο νοητος και αιωνιος νους .
And of which The One is Being , The Other is Eternity , and The Other is Intellect ;
Και ου το μεν ον , ου δε ο αιων , ου δε ο νους :
and since on the one hand , Eternity is More-Comprehensive than Intellect ;
και μεν ο αιων περιληπτικωτερον νου ,
while on the other hand , Being is More-Comprehensive than Eternity .
δε το ον του αιωνος .
Since on the one hand , ***Every*** Intellect is Eternal ,
γαρ μεν Πας νους αιωνιος ,
while on the other hand , not All That Is Eternal is Intellect ;
μεντοι ου παν το αιωνιον νους :
and since The Soul is Eternal According to The Ousia of Herself .
και γαρ η ψυχη αιωνιος κατα την ουσιαν την εαυτης .
And on the one hand , by a much greater priority
Και μεν πολλω προτερον

All that Participates of Eternity also Participates of Being
παν το μετειληφος αιωνιος και μετεχει του οντος
(For To-Be Co-Subsists in That which Is In-An-Eternal-Way
(γαρ ειναι συνυπαρχει εν τω αιδιως
and Is Wholly That which Is) ,
και παντως το ειναι) ,
whereas on the other hand , That which Participates of Existence
δε το μετεχον του ειναι
is not Wholly and Eternally Being ,
εστιν ου παντως και αιωνιως ον ,
and since Bodies also Participate in a certain way of The Nature of Existence ,
και επει τα σωματα και μετεχει πως της φυσεως του ειναι ,
but Bodies are not Eternal .
δε εστι ουκ αιωνια .
Thus on the one hand , Intellect Subsists of Solely The Intellectual Ousia insofar as
ουν μεν Νους υφιστησιν μονην την νοεραν ουσιαν η
Self Is Intellect (since inasmuch as This is also Life and Being , Self Subsists All) ,
νους (επει καθ'οσον ουτος εστι και ζωη και ον , υποστατης των παντων) ;
while on the other hand , Eternity Subsists of both The Intellectual and Psychic Ousia
δε αιων και την νοεραν και ψυχικην την
(for The Blend was The Self Intelligible Life [**P46**.13-22 , **P51**.18-19]) ;
(γαρ το μικτον ην αυτη νοητη ζωη) ;
whereas The Being Subsists The Intellectual and The Psychic and the Corporeal Life .
δε το ον και την νοεραν και την ψυχικην και σωματτικην την .
And since on the one hand , Matter is One ,
Και γαρ μεν η υλη εστιν εν ,
whereas on the other hand , Self is formless and non-being
δε ανειδεον και μη ον
by falling off from The Participation/Communion of The Being .
αποπεπτωκε της μετουσιας του οντος .
If then some one says that Self is Being , and Possesses This Power from Being ;
Ει δε τις λεγοι αυτην ειναι ον , και εχει ταυτην την δυναμιν εκ του οντος :
since The Potential-Power is also The Forerunning Participation of The Energy .
γαρ η δυναμις εστι και προδρομος μεθεξις της ενερεγειας .

Chapter 22 – κβ

Thus on the one hand , so much concerning These Intelligible Triads .
ουν μεν Ταυτα περι τουτων .
Whereas on the other hand , what Sufficient Sign-post of Division does Socrates
δε Τι ικανον τεκμηριον της διαιρεσεως ο Σωκρατης
offer to us in the **Phaedrus** (**246**D) , concerning These Intelligible Triads ,
παρεξεται ημιν εν τω Φαιδρω περι τουτων των νοητων τριαδων ,
and from The Logos Set-in-Order by Self , how may we Turn-back to The Inception
και εκ των διατεταγμενων παρ’ αυτω πως αν αναδραμοιμεν εις την εννοιαν
of The Underlying-Reality of The Most Original Gods ?
της υποστασεως των αρχηγικωτατων θεων ;
Now then since Socrates becomes Possessed-by-the-Nymphs in Those Places ,
τοινυν ο Σωκρατης γενομενος νυμφοληπτος εν εκεινοις
Self Celebrates All that is Divine as **Beautiful** , **Wise** and **Good** ,
ανυμνει Παν το θειον καλον σοφον αγαθον ,
and says that The Soul is Nourished by These (**Phaedrus** **247**D).
και φησι την ψυχην τρεφεσθαι τουτοις .
Surely then if All that is Divine is Such as This ,
δη Ει παν το θειον τοιουτον ,
then by a much greater priority is this also the case for The Intelligible
πολλω προτερον το νοητον :
and on the one hand , All These are Everywhere (**P101**.1-3) ,
και μεν παντα ην πανταχου ,
whereas on the other hand , **The Good** Exceptionally Subsists in The **First** Triad ,
δε το αγαθον διαφεροντως μεν εν τη πρωτη τριαδι ,
whereas **The Wise** Subsists in The **Second** Triad ,
δε το σοφον εν τη δευτερα ,
while **The Beautiful** Subsists in The **Third** Triad (**Timaios** **30**D) .
δε το καλον εν τη τριτη .
For on the one hand , The Most-Beautiful of The Intelligibles Subsists in This **3rd** Triad ,
γαρ μεν το καλλιστον των νοουμενων Εν ταυτη ,
whereas The Truth and The Primary Intelligence Subsists in The **2nd** Triad ,
δε η αληθεια και η πρωτιστη νοησις εν τη δευτερα ,
while The Symmetry Subsists in The **1st** Triad (**Philebos** **65**A) ,
δε το συμμετρον εν τη πρωτη ,
which surely then we say is Th’Same as The Good (**P43**.20-21 , **P48**.22-24, **P62**.19-20) .
ο δη ελεγομεν ταυτον τω αγαθω .
Then Socrates says in the **Philebos** (**20**D) that The Elements of The Good are
Αλλα ο Σωκρατης φησιν εν τω Φιληβω στοιχεια του αγαθου
The Desirable , The Sufficient , The Perfect .
το εφετον , το ικανον , το τελειον .
On the one hand is it not so that The Desirable Properly-Belongs to The Limit ; for
μεν Ουκουν το εφετον προσηκει τω περατι , γαρ
Self is The Union and Goodness of All The Triad and The Triad Converges about Self ;
εστι ενωσις και αγαθοτης πασης της τριαδος και η τριας συννενευκεν περι αυτο :

whereas on the other hand , The Sufficient Properly-Belongs to The Unlimited ,
δε το ικανον τη απειρια ,
for Sufficiency is The Power that Is Able to Pervade to All
P161 γαρ ικανοτης η δυναμις δυναμενη διικνεισθαι επι παντα
and to Be Present with All In-An-Un-Hindered-Way (**Symposium** **211**A) ;
και παρειναι πασιν ακωλυτως :
while The Perfect Properly-Belongs to The Blend , for This is That which is
δε το τελειον τω μικτω , γαρ τουτο εστι το
Primarily Triadic ; Seeing that Every Blend has Its Co-Alliance from The Triad .
πρωτως τριαδικον , επειδη πασα μιξις εχει την συνελευσιν εκ τριαδος .
Thus on the one hand , The **1st** Triad Unfolds-into-Light for us
ουν μεν την πρωτην τριαδα εκφαινει ημιν
The Elements of The Good
Τα στοιχεια του αγαθου
while on the other hand , The **2nd** Triad Unfolds-into-Light for us
δε την δευτεραν
The Elements of The Intelligible Wisdom (**Sym** **204**A , **Rep** **490**B) .
τα στοιχεια της νοητης σοφιας .
Since All that Is Wise is Full of The Being and is Generative of The Truth
δε παν Το σοφον εστι πληρες του οντος και γεννητικον της αληθειας
and is Restorative of Those that are Im-Perfect to The Perfection of Itself .
και επιστρεπτικον των ατελων εις την τελειοτητα εαυτου .
Thus on the one hand , That which Is Full Properly-Belongs to The Second Limit ;
ουν μεν Το πληρες προσηκει τω δευτερω τω περατι :
for This is Filled of The Participation In-The-Way-of-The-Idea-of-The-One
γαρ τουτο πεπληρωται της μεθεξεως ενοειδως
by Participating of Those Prior than Self ;
μετεχον των προ αυτου :
and since That which is Full is Everywhere Akin to The Limit ,
και γαρ το πληρες πανταχου οικειον τω περατι ,
just as That which cannot be Filled is surely then Akin to The Unlimited .
καθαπερ το απληρωτον δη τω απειρω .
Then That which Is Prolific Properly-Belongs to The Second Power and The Unlimited ;
δε Το γονιμον τη δευτερα δυναμει και τη απειρια :
for That which does not Abide in The Fullness of Itself , but is also Productive and
γαρ το μη μενον επι της πληρωσεως εαυτου , αλλα και οιστικον και
Generative of Others is Especially Indicative of The Divine Unlimited .
γεννητικον αλλων μαλιστα γνωρισμα της θειας απειριας .
Whereas That which Is Restorative Properly-Belongs to The Blend ;
δε Το επιστρεπτικον τω μικτω :
for by This Being-Allotted The End of The Triad
γαρ ως τουτο κληρωσαμενον το τελος της τριαδος
Self Turns-about All that is Imperfect to That which is Full ,
επιστρεφει παν το ατελες εις το πληρες ,
and Unities Itself to The Limit of The Whole Triad Prior to The Others .
και ενιζει εαυτο τω περατι της ολης τριαδος προ των αλλων .

Then certainly The Elements of Beauty are The Characteristics
Αλλα μην και τα στοιχεια του καλλους εστιν ιδιωματα
of The Third Triad of The Intelligibles ;
της τριτης τριαδος των νοητων :
since These are , as we have said before (**Book 1** , Chapter 24) ,
δε ταυτα εστιν , ωσπερ και ειπομεν προτερον ,
The Beloved , The Graceful (**Symposium 204**C) , The Brilliance (**Phaedrus 250**B).
το εραστον , το αβρον , το λαμπρον .
On the one hand since The Beloved Is Arranged Analogous to The Desirable
μεν ουν Το εραστον τεταγμενον αναλογον τω εφετω
Self Is The Unity of The Limit ;
εστι της εναδος του περατος :
on the other hand , since The Graceful Is Co-Ordinate to The Sufficient
δε το αβρον συστοιχον τω ικανω
Self Is The Unlimited Power Abiding in The Beauty ;
ον της απειρου της δυναμεως της εν τω καλω :
while The Brilliance , Properly-Abides in The Intellectual Characteristic .
δε το λαμπρον , της νοερας ιδιοτητος .
For This Brilliance of The Beauty both Illuminates and Astonishes
γαρ Τουτο το φανον του καλλους και καταλαμτον και εκπληττον
All Those who are Able to Behold (**Symposium 210**E) ; *and just as* Visible Beauty
παντα τους δυναμενους θεασασθαι : και ωσπερ φαινομενον καλλος
that Shines-forth Most-Clearly becomes-Visible through The Clearest of The Senses
το στιλβον εναργεστατα φανταζεται δια της εναργεστατης των αισθησεων
(for according to Aristotle (Metaphysics A 1.980) those that are perceptible by this sense
(γαρ κατα Αριστοτελην τα αισθητα ταυτης
have many differences , and self pervades even much more than the other senses)
εχει πολλας διαφορας , και αυτη διηκει επι πλεον μαλλον των αλλων) ,
surely then so also Is The Brilliant Intelligible Beauty Unfolded-into-Light
δη ουτω και το λαμπρον νοητον καλλος εκφαινεται
to The Intellect of The Soul In-An-Intelligible-Way ; for Self is One Intelligible Idea ,
τω νω της ψυχης νοητως . γαρ εστι νοητον Ειδος ,
and The Brilliance of Beauty is Clearly-Seen by The Intellect through This Idea .
και το λαμπρον του καλλους καταφανες τω νω δια τουτο .
Now then just as Socrates says (**Phaedrus 250**D) , that The Brilliance of Beauty
τοινυν ως ο Σωκρατης φησιν , το λαμπρον καλλος
Shines-forth at The Last Intelligible ; since This is The Most-Brilliant
προφαινεται Επ’ τω εσχατω νοητω : γαρ τουτο εστι το φανοτατον
of The Intelligibles ; The Intelligible Intellect , and Is That which Shines-Forth
των νοητων , ο νοητος ο νους , και το αποστιλβον
The Intelligible Light , which Brilliance also Astonished The Intellectual Gods
το νοητον το φως , ο φανεν και εκπληττει τους νοερους θεους
and Made Selves Admire The Father , just as **Orpheus** says (**Fragment 86**) .
και ποιει θαυμαζειν τον πατερα , καθαπερ Ορφευς φησιν .
Surely then on the one hand , Such is The Preparation for The Knowledge
P162 δη μεν τοιαυτην παρασκευεν εις την επιστημην

of The Intelligible Gods which one should grasp from These Logos .
των νοητων θεων τις αν λαβοι τουτων .
And now on the one hand , it will come-to-Light In-What-Way
Και νυν μεν αναπεφηνεν οπως
Beauty Abides In-A-Hidden-Way at The End of **The 1st** Intelligible Triad ,
ο καλλος εστιν κρυφιως εν τω τελει της πρωτης νοητης τριαδος ,
and on the other hand , Subsists while Proceeding In-A-Bright-Shining-Way in **The 3rd**
δε υπεστη προελωον εκφανως εν τη τριτη
(for on the one hand , Self Subsists The Former In-One-Ideal-Way ,
(γαρ μεν εστιν εκει μονοειδως ,
while on the other hand , Self Subsists in The Latter In-A-Triadic-Way) ,
δε εν ταυτη τριαδικως) ,
and in what Way Each One of The Triads *Is At-Once* Monad and Triad .
και οπως εκαστη των τριαδων εστιν αμα μονας και τριας .
And since **The 1st** Triad Is Characterized According to The Good
τε γαρ Η πρωτη χαρακτηριζομενη κατα το αγαθον
Self is Filled-Full from The Three Elements of The Good ;
συμπεπληρωται τοις τρισι στοιχειοις του αγαθου :
and since **The 2nd** Is Characterized According to The Wise
και η δευτερα κατα το σοφον
Self is Being-Held-Together in The Triad of Wisdom ;
συνεχεται τη τριαδι της σοφιας :
and since **The 3rd** Subsists According to The Beautiful
και η τριτη υποστασα κατα το καλον
Self Is All-Perfect According to The Triad of Beauty .
εστι Παντελες τη τριαδι του καλλους .
If Beauty Abides In-A-Hidden-Way in **The 1st** Triad
Ει το καλον εστιν κρυφιως εν τη πρωτη τριαδι
and is Unfolded-into-Light In-A-Triadic-Way in **The 3rd** Triad ,
και εκφαινεται τριαδικως εν τη τριτη ,
then it is clear that The Intelligible Intellect also **Loves** **The 1st** Triad
δε δηλον ως ο νοητος ο νους και ερα της πρωτης τριαδος
and Possesses **Love** Conjoined-Together with The Beauty of Itself ;
και εχει ερωτα συνημμενον τω καλλει εαυτου :
and since This Is ***In-Love-With/Attracted-to*** The Intelligible of The Very-First Beauty .
και ο ουτος εστιν ερως ο νοητος της πρωτιστης καλλονης .
Surely then , as we have also said before (**Book 1** Chapter 25) , from This **Love**
δη , ως και ειπομεν προτερον , Εκ τουτου
Proceeds The Intellectual along-with Trustworthiness and Truth (**Ch**. **Or**. **Frag**. **46**) ,
προεισιν ο νοερος μετα πιστεως και αληθειας ,
since The Intelligible Monads ; The Good and Wise and Beauty ,
γαρ αι νοηται μοναδες το αγαθον και σοφον και καλον ,
Subsist The Three Powers that Lead-Upwards ***All*** The Others/Remaining-Ones
υπεστησαν τρεις δυναμεις αναγωγους απαντων των αλλων
and also Subsist Prior to The Other Intellectual Gods .
τε και προ των αλλων των νοερων θεων . 17 July 2023

Chapter 23 – κγ

Thus on the one hand , we shall discuss These Gods later on (**Book 4** Chapter 9) ;
Αλλα μεν περι τουτων υστερον ες :
but now in turn on the other hand , I wish to Turn to The Theory of Self
ηδη παλιν δε βουλομαι τρεπομενος επ’ την θεωριαν αυτην
of the **Parmenides** by reminding the readers that which we indicated before (**P82**.22) .
του Παρμενιδου υπομνησαι τους ακουοντας ων επεδειξαμεν προτερον .
Now then it was indicated that **The 2nd Hypothesis** must be Divided
τοινυν Δεδεικται οτι την δευτεραν υποθεσιν χρη διελειν
into The Whole Processions of The One Being
εις τας ολας προοδους του ενος οντος
and that **The Self Hypothesis** is nothing else than The Generation and Procession
και ως η αυτη υποθεσις εστιν ουδεν αλλο η γενεσις και προοδος
of The Gods Proceeding from On-High from The Summit of Union
θεων προιουσα ανωθεν απο της ακρας ενωσεως
of The Intelligibles as far as The Deified Ousia .
των νοητων μεχρι της εκθεουμενης ουσιας .
For The Logos in **The 1st** Hypothesis , is not , as some say , about God and The Gods ;
γαρ ο λογος εν τη πρωτη Ου , ωσπερ τινες λεγουσι , περι θεου και θεων :
for it was not Lawful for Self Parmenides
γαρ ην ουδε θεμις αυτω
to conjoin The Multitude to The One and The One to The Multitude ;
συντασσειν το πληθος τω ενι και τον ενα τω πληθει :
since The Very-First God is Wholly Exempt from The Wholes .
γαρ ο πρωτιστος θεος παντη εξηρηται των ολων .
Thus in **The 1st** both The Ousia and even The One are taken away from The First ;
Αλλα εν τη πρωτη και την ουσιαν και αυτο το εν αφαιρειται του πρωτου :
but that These Negations are not adapted to The Other Gods , is Clear to All .
δε οτι ταυτα μη προσηκει τοις αλλοις θεοις , καταφανες παντι .
Certainly then neither does Parmenides in **The 1st** Hypothesis ,
Ου μην ουδ’ ο Παρμενιδης εν τη πρωτη
make The Logos about The Intelligible Gods , as selves claim ;
ποιειται τον λογον περι των νοητων θεων , ως αυτοι λεγουσι
by claiming that The Negations are about Those Gods because They are Conjoined
λεγοντες τας αποφασεις ειναι εκεινων διοτι εισιν συνηνωνται
to The One and Precede All The Divine Genera in Simplicity and Union .
τω ενι και προεχοντες απαντων των θειων γενων απλοτητι και ενωσει .
For how can The Like and The Unlike or Contact and Separation and All The Rest
γαρ Πως το ομοιον και το ανομοιον η το απτεσθαι και χωρις και παντα τα αλλα
that are Negated/Denied of The One belong to The Intelligible Gods ?!
τα αποφασκομενα του ενος υπαρξει τοις νοητοις θεοις ;
But on the one hand , they appear to me to claim Correctly that
Αλλ’ μεν δοκουσι μοι λεγειν ορθως οτι
Those that are taken away are The Characteristics of The Gods ;
τα αφαιρουμενα εισιν ιδιοτητες θεων ,

whereas on the other hand , they do not speak Correctly when they say
δε ουκ ορθως
that All are The Characteristics of The Intelligible Gods ,
οτι παντα των νοητων ,
in relation to which it must again be said that According to This Logos is about
προς τω αναγκαιον παλιν <ειναι> κατα τον τουτον λογον ειναι περι
The Reality of The Intelligible Gods in **The 2nd** Hypothesis ;
την πραγματειαν των νοητων θεων εν τη δευτερα :
for Those which are Denied in **That 1st** , Those are Affirmed in **This 2nd** .
γαρ α απεφησεν εν εκεινη , ταυτα κατεφησεν εν ταυτη .
Therefore as I have said (**Book 1** Chapter 11) , this has also been demonstrated ;
P163 ουν ωσπερ εφην , Τουτο τε και δεδεικται ,
that the (14) Conclusions Possess The Order of both Causes -that are Prior-
οτι τα συμπερασματα εχει την ταξιν και αιτιων των προτερων
and of Those that are Caused -that are Later- in Relation to Each Other .
και αιτιατων υστερων προς αλληλα .
Now then on the one hand , Beginning from On-High
τοινυν μεν αρχομενους ανωθεν
we must Harmonize The First Conclusions to The First Orders ,
ημας Δει εφαρμοζειν τα πρωτα συμπερασματα ταις πρωταις ταξεσι ,
and on the other hand , The Middle Conclusions to The Middle Orders ,
δε τα μεσα ταις μεσαις ,
then finally , The Last Conclusions to The Last Orders ,
δε τα τελευταια ταις εσχαταις ,
and demonstrate that there are as many Logos' that are asked
και δειξαι τοσουτους λογους ηρωτημενους
as there are Processions of The Divine Orders .
οποσαι αι προοδοι των θειων διακοσμων .
And thus we must first Impart The Doctrine/Teaching of **Parmenides**
Και πρωτον αποδωμεν την διδασκαλιαν του Παρμενιδου
about The Intelligible Gods , of whom we have also proposed to speak , by Seeing that
περι των νοητων , υπερ ων και προυθεμεθα λεγειν , επειδη
Plato Discourses about These in many places ; on the one hand , by Indicating ,
ο Πλατων και διειλεκται περι τουτων πολλαχου , μεν ενδεικνυμενος ,
and on the other hand , by Clearly Expressing what He is Saying .
και δε διαρρηδην τα λεγων .
However , we must Collect/Gather-together into One
δε ημας Δει συναγειν εις εν
The Elegant-Reality-Based and Synoptic Theory about Each Order ,
την πραγματειωδη και συνοπτικην θεωριαν περι εκαστης ταξεως ,
by Seeing that at this time it would not be proper to repeat again in turn
επειδη νυν αν ουκ εχοι υπομνημασι και ανακυκλειν
The Same Logos that we have made
τα αυτα λογον και την ποιησαμενους
in Those **Commentaries on That Dialogue** .
εν τοις των λεξεων εφοδον λογον

Therefore in this way I shall make , Each One of The Conclusions Self by Self
Αλλ’ ουτωσι ποιησω , εκαστον των συμπερασματων αυτο καθ’ αυτο
by Taking Self into Account The Self Innate/Proper Order of The Gods ,
αναπεμπειν εις παραλαβων τον αυτω οικεον διακοσμον των θεων ,
and in so doing I will follow The Divine Inspirations of our Leader , **Syrianos** ,
κανταυθα πειρασομαι παρακολουθων τοις ενθεασμοις ημεν του καθηγεμονος ,
surely then through which Leadership
δη ω κεφαλη
we have also Been-Filled-With-The-Spirit-of-**Bacchus/Intellect**
ημεις και συνεβακχευσαμεν
Concerning The Theory of the **Parmenides** , and we have been Awakened into Light
περι την θεωριαν του Παρμενιδου , ημας ανεγειρουσας εκφαινοντος
as if from a profound sleep
ατεχνως καθευδοντας
into Such An Ineffable Path of The Initiation into The Mysteries .
προς ταυτας την απορρητον ατραπους την μυσταγωγιαν .

18 July 2023

Chapter 24 – κδ

Thus on the one hand , These are The Logos about The Way
ουν μεν Ταυτα περι του τροπου
of The Conclusions of The Wholes Proposed by us ; whereas on the other hand ,
συμπερασματων των ολων προειρησθω ημιν : δε
from That Source I shall pass over to The Self Explanation of The Propositions .
το εντευθεν μεταβησομαι επ’ την αυτην υφηγησιν των προκειμενων .
Surely then on the one hand , through **The 1st** Hypothesis is Celebrated
δη μεν δια της πρωτης υποθεσεως υμνηται
The Very-First and Imparticipable **One** , Pre-subsisting Beyond The Wholes ,
Το πρωτιστον και αμεθεκτον εν , προυπαρχον επεκεινα των ολων ,
not only Beyond The Wholes that are Being Participated ,
ου μονων των μετεχοντων ,
but also Beyond The Unities that are Participated ; on the one hand ,
αλλα και των εναδων μετεχομενων , μεν
by Being-Brought-to-Light In-An-Ineffable-Way as The Cause of All ,
αποπεφασμενον αρρητως αιτιον απαντων ,
on the other hand , surely then not by Self being Defined in any One of The All
δε δη α– αυτο –φοριζομενον εν ουδενι των παντων
nor as Possessing any Power nor Characteristic Akin to The Other Gods .
ουδε εχον τινα δυναμιν ουδε ιδιοτητα συγγενη προς τους αλλους θεους .
Then after **This** , That which is Solely Super-Ousian and Surpassing
δε Μετα τουτο το μονως υπερουσιαν και υπερον
and Unblended with Every Hyparxis , Is The Unity Participated on the one hand ,
και αμικτον προς πασας τας υπαρξεις , εστι ενας μετεχομενη μεν
by The Being and by Subsisting about Herself The First Ousia and by the addition
υπο του οντος και υποστησασα περι εαυτην την πρωτην ουσιαν και τη προσθηκη
of This Participation becomes more than That which Is Primarily One ,
της ταυτης μεθεξεως πλεονασασα του πρωτως ενος ,
but Self is The Super-Ousian Hyparxis
δε αυτη υπερουσιος υπαρχις
and The Hyparxis/Summit of The First Intelligible Triad .
και * * * της πρωτιστης νοητης τριαδος .
Surely then by These Two Being in The First Triad ; The One and The Being ,
δη τουτων Δυο οντων εν τη πρωτη τριαδι , του ενος και του οντος ,
and thus The One Begets , while The Other is Begotten ,
και του μεν γεννωντος , του δε γεννωμενου ,
and The One Perfects , while The Other is Perfected ,
και του μεν τελειουντος , του δε τελειουμενου ,
and surely then The Middle of Both One and Being must Belong to Power ,
και δη την μεσην αμφοιν δει υπαρχειν δυναμιν ,
through which and also *with which* The One Gives-Subsistence and is Perfective of The Being .
δι’ ης τε και μεθ’ ης το εν υποστατικον και εστι τελειωτικον του οντος .
For The Being both The Procession from The One
γαρ τω οντι τε Η προοδος απο του ενος

and The Turning-about to The One *Arises-through* Her Power .
και η επιστροφη προς το εν δια της δυναμεως .
For what else Conjoins The Being to The One
γαρ Τι αλλο συναπτει το ον τω ενι
or Makes The One to Be Participated by The Being except Her Power ?
η ποιει το εν μετεχομενον υπο του οντος πλην της δυναμεως ;
For Self is The Procession and The Extension of The One to Being ;
γαρ εστι Προοδος και εκτασις του ενος επι το ον :
surely then from which Source Powers Precede both Processions and Generations
δη οθεν αι δυναμεις προκατααρχουσιν και προοδων και γεννησεων
in All The Divine Genera .
εν πασι τοις θειοις γενεσι .
Therefore The Triad : The One , The Power , The Being ,
P164 ουν Τριας , το εν , η δυναμις , το ον ,
Is The Self Summit of The Intelligibles ;
εστιν αυτη ακροτης των νοητων ,
The One Producing , The Other Being Produced ;
το μεν παραγον , το δε παραγομενον ,
whereas the One is Suspended from The One ,
δε η μεν εξηρτημενη του ενος ,
while Being-Brought-Together with The Being .
δε συμφερομενη τω οντι .
Now then **Parmenides** (**142**B 5-C 7) Imparts This Triad Immediately in the Beginning
τοινυν ο Παρμενιδης παραδισωσιν Ταυτην την τριαδα ευθυς αρχομενος
of **The 2nd** Hypothesis ,
της δευτερας υποθεσεως ,
by Fastening The Most Simple Participation of The Ousia to The One .
προσαπτων την απλουστατην μεθεξιν της ουσιας τω ενι .
Then **He** calls (**142**D 1-2) Self One Being , and says ,
δε Καλει αυτην εν ον , και φησι ,
that both The Being Participates of The One and The One of The Being .
τε το ον μετεχει του ενος και το εν του οντος .
Thus The Participation of This is Different ; since on the one hand , in this way ;
δε Η μεθεξις τουτου διαφορος : γαρ μεν ουτω
The One Shares of The Being
το εν μετεχει του οντος
by Illuminating and Filling and Deifying The Being ;
ως καταλαμπον και εκπληρουν και εκθεουν το ον ,
while on the other hand , The Being Shares of The One in this way ;
δε το ον του ενος ουτω
by Being Suspended from The One and by Being-Deified by Self .
ως εξηρτημενον του ενος και εκθεουμενον υπ’ αυτου .
Whereas The Middle State/Habitude/Relationship/Condition between Both ,
δε η Μεση σχεσις αμφοιν ,
does not exist without-Subsistence from Those ;
ουκ ουσα ανυπαρκτος παρ’ εκεινοις :

for if neither is The State-of-Affairs in this realm *in no way* Being ,
γαρ ουδε εστι η σχεσις ενταυθα μηδαμως ον ,
then *This* is much more True in the case of Those .
η πολλω μαλλον εν εκεινοις .
Therefore The Self State is Two-Ideas ;
δε Η αυτη σχεσις εστι δυοειδης :
for Self is both Of-The One and Of-The-Same-Nature as The Being ;
γαρ εστι και του ενος και συμφυεται τω οντι :
for Self is The Motion of The One and The Procession into The Being .
γαρ εστι κινησις του ενος και προοδος εις το ον .
On the one hand , **Parmenides** (**142**B5) Imparts This Triad
μεν ο Παρμενιδης παραδιδους Ταυτην την τριαδα
Beginning with These Logos' Concerning Self ;
αρχεται εντευθεν των λογων περι αυτης :
Par: **See** then from **The Beginning** . Accordingly then on the one hand , if **One Is** ,
(5) Ορα δη εξ αρχης . αρα μεν ει εν εστιν ,

Can Self Be such as **It Is** , while on the other hand , **It** does not **Participate** of **Ousia** ?
(6) αυτο ειναι οιον τε , δε μη μετεχειν ουσιας ;
Ari: It could not be so . (ουχ οιον τε .)
While on the other hand , **He** Ends (**142**C7) Discoursing about Self in This Way ;
δε Τελευτα διαλεγομενος περι αυτης ωδι :
Par: Take notice then , that whenever anyone says that **One Is** , that another way
142C (6) Αρα ουν οτι επειδαν τις ειπη οτι εν εστιν , αλλο η
to say this concisely , would be ; "**The One Participates** of **Ousia**" .
(7) το λεγομενον τουτ' συλληβδην αν ειη το εν μετεχει ουσιας .
Ari: By all means indeed , (πανυ γε .)
Therefore Self Is The First Intelligible Triad ,
ουν αυτη πρωτη νοητη Τριας ,
The One , The Being , and The State-of-Affairs/Relationship Between Both ,
το εν , το ον , και σχεσις αμφοιν ,
through which Both The One *Is* of The Being *And* The Being *Is* of The One ,
δι' ην και το εν εστι του οντος και το ον του ενος ,
and through These Logos' Plato Indicates in a Very Admirable Way that
και δια τουτων του Πλατωνος ενδεικνυμενου πανυ θαυμαστως οτι
The Father is *Both* The Father of Intellect
ο πατηρ και πατηρ του νου
And The Intellect is The Intellect of The Father
και ο νους του πατρος
and that The Power has been Hidden Between The Two Summits .
και ως η δυναμις κεκρυπται μεταξυ των ακρων .
And since The Divinity is of The Father of The Triad
Και γαρ η θεοτης εστι πατηρ της τριαδος
and The Being is The Intellect of This Divinity , but not in the way that
και το ον νους της ταυτης θεοτητος , ουχ ουτως ως
we are accustomed to say The Intellect of The Ousia ;
ειωθαμεν λεγειν τον νουν της ουσιας :

since on the one hand , Every Such Intellect Is *Both* At-Rest *And* In-Motion ,
γαρ μεν πας ο τοιουτος νους και εστηκε και κινειται ,
as the **Elean Guest** says (**249**A-C) ,
ως ο Ελεατης ξενος φησιν ,
whereas on the other hand , That which Is Primarily Being
δε το πρωτως ον
neither Rests nor Moves , as **Self** (**250**C) so Disposes .
ουτε εστηκεν ουτε κινειται , ως αυτος διατατεται .
Therefore , The First Triad is called One Being ;
δ’ ουν η πρωτη τρις Καλειται εν ον ,
if indeed The Power Subsists In-This-Place In-A-Hidden-Way ;
επειπερ η δυναμις εστιν ενταυθα κρυφιως :
for The Triad does not Proceed from Herself ,
γαρ η τριας ου προεισιν αφ’ εαυτης ,
but Subsists In-Separable-Way and In-One-Ideal-Way ,
αλλ’ υφεστηκε αδιακριτως και ενοειδως ,
by Being Primarily Defined According to Her Divine Union .
πρωτως αφοριζομενη κατα την θειαν την ενωσιν .
Now then Self is The First Participation ,
τοινυν αυτη Πρωτη μεθεξις ,
of The Ousia that Participates of The One through The Power of The Middle ,
της ουσιας μετεχουσης του ενος δια της δυναμεως μεσης ,
which is both Collective and Separative of Both , and on the one hand ,
η εστιν και συναγωγος και διακριτικη αμφοιν , και μεν ,
Self ‘Is’ Super-Ousian , while on the other hand , Being-Adapted to The Ousia .
υπερουσιος , δε , συμγερομενη τη ουσια .
Now then we must never suppose that *Every* Power is The Offspring of Ousia ;
τοινυν Μη ποτε υπολαβων πασαν δυναμιν υπαρχειν εκγονον ουσιας :
for The Powers of The Gods are Super-Ousian
γαρ αι δυναμεις των θεων εισιν υπερουσιοι
by Selves Being-Co-Subsistent with The Unities of The Gods ,
αυταις συνυπαρχουσαι ταις ενασι των θεων ,
and The Gods are Productive/Generative of The Beings through These Powers .
και οι θεοι εισιν γεννητικοι των οντων δια ταυτας .
Therefore , Everywhere , Poetry Correctly Sings That The Gods are Able to Do All .
ουν πανταχου η ποιησις Ορθως φησι τους θεους δυνασθαι τα παντα .
For on the one hand , The Powers are not capable of Substantiating All , for Selves do not
γαρ μεν Αι δυναμεις ου δυνανται ουσιωδεις τα παντα , γαρ εισιν ουκ
Underlie The Super-Ousian-Natures ; whereas on the other hand ,
υποστατικαι των υπερουσιων : δε
The Super-Ousian and The Ousias Are Productive from Themselves .
αι υπερουσιοι και τας ουσιας παραγουσιν αφ’ εαυτων .

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Chapter 25 – κε

Thus on the one hand , through These Logos The First Triad is Given to us
ουν μεν δια τουτων Η πρωτη τριας παραδεδοται ημιν
by Parmenides . On the other hand , next in order after This , **The 2nd** Triad is Allotted
υπο του Παρμενιδου . δε εφεξης Μετα ταυτην η δευτερα ελαχεν
Her Procession ; which as we have also shown in the **Sophist** (**244**D , **Chap 20**)
την προοδον , ην ωσπερ και διειλομεν εν Σοφιστη
is Characterized According to **The Intelligible Wholeness** .
χαρακτηριζει κατα την νοητην την ολοτητα .
For by **The 1st** Triad Being **The Idea-of-The-One** and by Possessing All
P165 γαρ Της πρωτης τριαδος ουσης ενοειδους και εχουσης παντα
In-An-Intelligible and Hidden-Way , I mean such as
νοητως και κρυφιως ,
The Hyparxis , **The Power** , **The Being** ,
την υπαρξιν , την δυναμιν , το ον ,
so that in this way **The Power** that Is The Cause of The Division/Separation
ωστε ουτως την δυναμιν αιτιαν της διαιρεσεως
also Subsists Hidden Between both **The One** and **The Being**
και ουσαν κεκρυφθαι μεσην τε του ενος και του οντος
and Arises to Be **Visible** through The Communion of **The Summits** with Each-other ,
και αναφαινεσθαι δια της κοινωνιας των ακρων προς αλληλα ,
thus **The 2nd** Triad Proceeds by being Characterized by The First Intelligible Power
η δευτερα τριας προεισιν χαρακτηριζομενη τη πρωτη νοητη δυναμει
and by Possessing The Monads Distinguished in Self .
και εχουσα τας μοναδας διακεκριμενας εν αυτη .
For by All Being United and Without-Distinction There (**The 1st**)
γαρ Παντων οντων ηνωμενων και αδιακριτων εκει
The Distinction/Separation Shines-Forth-into-Light in This (**The 2nd**) ,
η διακρισις προφαινεται εν ταυτη ,
and The Being and The Power are more Divided from Each-Other ,
και το ον και η δυναμις πλεον διηρηται απ’ αλληλων ,
and That which Arises from These is no longer Only One Being ,
και το εκ τουτων εστιν ουκετι μονον εν ον ,
but Whole , Possessing both The One and The Being in Itself as Parts .
αλλ’ ολον , εχον τε το εν και το ον εν εαυτω ως μερη .
For on the one hand , Above (**The 1st**) All are Prior to Parts and Wholeness ,
γαρ μεν Ανω παντα προ μερων και ολοτητος ,
while on the other hand , in This (**The 2nd**) there Exist The Parts and The Whole ,
δε εν ταυτη τα μερη και το ολον ,
of The Power Unfolding Herself into Light ;
της δυναμεως εκ– εαυτην –φαινουσης :
for by there being Distinction there are also Parts and The Whole Arising from These .
γαρ ουσης διακρισεως εστι και μερη και το ολον εκ τουτων .
So then **The 2nd** Triad is called **The Intelligible Wholeness** ,
τοινυν η δευτερα τριας Καλειται νοητη ολοτης ,

but The Parts of Self are The One and The Being – I call The Summits –
δε μερη αυτης το εν και το ον – λεγω ακρα –
and **Here** by The Power Being The Middle , Self Conjoins The One and The Being ,
και κανταυθα η δυναμις ουσα μεση , συναπτει το εν και το ον ,
but does not Unify , just as in **The 1st** Triad Prior to Self .
δε ουχ ενοι , καθαπερ εν τη προ αυτης .
And since Self is The Middle of Both ,
Και επει εστιν μεση αμφοιν ,
on the one hand , She Brings-to-Light The One Being One
μεν αποφαινει το εν ον εν
through Her Communion with The Being ,
δια την κοινωνιαν προς το ον ,
while on the other hand , She Brings-to-Completion The One Being
δε αποτελει το εν ον
through Her Communion with The One .
δια την προς το εν .
And in this way , The One Being Arises from Two Parts ;
Και ουτως το εν ον εστι εκ δυοιν μερων ,
of The One Being and also of The Being One , just as Self **Parmenides** says .
του ενος οντος τε και του οντος ενος , ωσπερ ο αυτος Παρμενιδης φησιν .
Thus on the one hand , **He** begins (**142C**) The Logos' about this triad in this way ;
ουν μεν Αρχεται των λογων περι της ταυτης τριαδος ενθενδε :
Parmenides : Surely then , let us say again , what will happen "If **One Is**" . Consider then ,
(8) δη λεγωμεν Παλιν τι συμβησεται , ει εν εστι . σκοπει ουν
if it is not **Necessarily** the case , that This Hypothesis signifies **The One Being** ,
(9) ει ουκ αναγκη ταυτην την υποθεσιν σημαινειν το εν ον
in such a way , as to **Possess/Contain Parts/Members** (Whole Parts such as Head , Torso . . .) ?
(10) τοιουτον οιον εχειν μερη ;
But on the other hand , **He** ends by discoursing in this way ;
δε Τελευτα λεγων ουτωσι :
Parmenides : And since **It Is One** which **Is** also a **Whole** , **It** will **Contain** a **Part** .
142D (9) και αρα εστιν εν , ο η και ολον αν εχει μοριον .
Surely then through These Logos Parmenides Defines
δη Δια τουτων ο Παρμενιδης αφοριζεται
The 2nd Triad of **The Intelligible** Order to be The **Wholeness** .
την δευτεραν των νοητων ταξιν ολοτητα .
For *just as* That which Is Proceeds to All from **The 1st** Triad ,
γαρ Ως το ειναι πασιν απο της πρωτης ,
so also does That which is Whole Proceed to All from **The 2nd**
ουτως το ολον απο της δευτερας
and The All-Perfect Separation-Division Proceed to All from **The 3rd** .
και η παντελης διαιρεσις απο της τριτης .
Thus on the one hand , this will be considered later on (Chapter 26) .
Αλλα μεν τουτο εισαυθις .
Whereas on the other hand , According to The Leadership of Plato ,
δε κατα την υφηγησιν Πλατωνος ,

The Wholeness is either Triple , by being either Prior to Parts ,
της ολοτητος ουσης Τριττης , της μεν προ των μερων ,
or by Arising from Parts , or by Subsisting in The Part .
της δε εκ των μερων , της δε εν τω μερει .
– For on the one hand , in the **Statesman**
– γαρ μεν εν Πολιτικω
He calls Genus The Whole , but Species The Part ,
καλει γενος το ολον , δε ειδος το μερος ,
not that The Genus is brought-to-Completion from The Species ,
ου του γενους συμπληρουμενου εκ των ειδων ,
but because Self Subsists Prior to Selves ; whereas on the other hand ,
αλλα προυπαρχοντος αυτων : δε
in the **Timaios** He says that The Kosmos is The Whole of Wholes .
εν Τιμαιω φησι τον κοσμον ειναι ολον εξ ολων ,
and that on the one hand , The Whole Kosmos Is Brought-to-Completion
και μεν ο συμπας κοσμος συμπληρουται
from The Parts that are Wholes ; while on the other hand ,
εκ των μερων ολων , δε
Each One of The Parts is Whole *in a Partial Way* , but not as The All –
εκαστον των μερων εστιν το ολον μερικως , αλλα ουχ ως το παν : –
Therefore as we have said , that According to Plato ; by The Wholeness being Triple ,
ουν οπερ ελεγομεν κατα Πλατωνα , της ολοτητος ουσης τριττης ,
The Unity and both The Intelligible and The Hidden Cause of These is now Delivered ,
η ενας και η αιτια και η κρυφιος αιτια τουτων νυν παραδεδοται ,
thus on the one hand , by Unifically Comprehending The Three Wholenesses ,
μεν ενιαιως περιεχουσα τας τρεις
and by Giving-Subsistence to The Wholeness that Subsists Prior to The Parts
και υφιστασα την ολοτητα προ των μερων
According to The Hyparxis of Herself , and on the other hand ,
κατα την υπαρξιν εαυτης , δε
According to The Power of The Wholeness that Subsists from The Parts ,
P166 κατα την δυναμιν την εκ των μερων ,
then According to The Being of The Wholeness that Subsists in The Part .
δε κατα το ον την εν τω μερει .
Since on the one hand , The One Is Prior to All Multitude ; while on the other hand ,
γαρ μεν Το εν εστι προ παντος πληθους , δε
The Power Communicates *in some way* with both The Summits
η δυναμις επικοινωνει πως αμφοτεροις τοις ακροις
and Comprehends in Herself The Characteristics of Selves ,
και συνειληφε εν εαυτη τας ιδιοτητας αυτων ,
while The Being Participates *in A Certain Way* of The One .
δε το ον μετεχει πη του ενος .
For which Logos on the one hand , **The Very 1st** of The Wholenesses ,
Διοπερ μεν η πρωτιστη των ολοτητων ,
The One that is Prior to The Parts , Subsists from The Unific Hyparxis
η προ των μερων εκ της ενιαιας υπαρξεως

(For Self is The Monad that also Underlies The Parts and The Multitude in Selves) :
(γαρ αυτη εστι μονας και υποστατικη των μερων και του πληθους εν αυτοις) :
whereas on the other hand , **The 2nd** Wholeness Subsists from The Power
δε η δευτερα της δυναμεως
(for Self is Brought to Completion from The Parts ,
(γαρ συμπληρουται απο των μερων ,
just as in The Power which is Collective of The One and The Being
ως εν τη δυναμει συναγωγω του ενος και του οντος
so also are The Summits Brought-into-Light in some way) .
τα ακρα εκφαινεται πως) :
then **The 3rd** Wholeness Subsists from The Being
δε η τριτη εκ του οντος
(for The Being is A Part and The Offspring of both , The Power and The One ,
(γαρ το ον εστι μερος και γεννημα αμφοιν , της δυναμεως τε και του ενος ,
and Possesses Each One of These In-A-Partial-Way) .
και εχει εκατερον μερικως) .
Thus on the one hand ,
ουν μεν
after The Intelligible Wholeness ,
Μετα το νοητον
The Three Wholenesses are Divided
αι τρεις ολοτητες διηρηται
According to The Different Orders of The Beings ;
κατα τας διαφορους ταξεις των οντων :
while on the other hand ,
δε
The Intelligible Wholeness
η νοητη ολοτης
Comprehends The Three In-A-Unific-Way
περιειληφε τας τρεις ενιαιως
and Self Is The Intelligibly Connective Monad of This Triad
και εστι της νοητως συνεκτικη μονας ταυτης τριαδος
by Uniformly-Extending In-Every-Way The Powers of Herself
διατεινουσα παντη τας δυναμεις εαυτης
from The Middle/Center/Point of The Intelligible and Hidden Order .
εκ μεσου του νοητου και κρυφιου διακοσμου .

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Chapter 26 – κς

Next in Order after This (**2nd**) Triad we will Intellect Another One (**3rd**) Proceeding ,
εφεξης Μετα ταυτην τριαδα νοησωμεν αλλην την προιουσαν ,
in which All The Intelligible Multitude Shines-forth ;
εν η παν το νοητον πληθος εκφαινεται :
and which on the one hand , is The Wholeness of Self ,
και ην μεν ολοτητα αυτην ,
but on the other hand , **Parmenides** (**143**A) says Subsists from Many Parts .
αλλ’ ο Παρμενιδης υφιστησιν εκ πολλων μερων .
For after The Hidden Union of **The 1st** Triad
γαρ Μετα την κρυφιον ενωσιν της πρωτης
and The Dyadic Separation of **The 2nd** Triad
και την δυαδικην διακρισιν της δευτερας
The Procession of **The 3rd** Triad is Produced/Generated ,
η προοδος της τριτης απογενναται ,
which Possesses Her Subsistence from Parts , but of Many Parts ,
μεν εχουσα την υποστασιν εκ μερων , δε πλειονων μερων ,
of which Multitude The Triad Prior to Self Delivers .
ων το πληθος η προ αυτης ωδινει .
Since on the one hand , in This Triad there Is Unity and Power and Being ,
γαρ μεν εν ταυτη εστιν Ενας και δυναμις και ον ,
whereas on the other hand , The One and The Being and The Power are Multiplied ;
αλλα και το εν και το ον και η δυναμις πληθυεται :
and on the one hand , in this way The Whole Triad is a Wholeness ;
και μεν ουτως η συμπασα τριας εστιν ολοτης ,
while on the other hand , Each of The Summits of Self , I mean The One and The Being ,
δε εκατερον των ακρων αυτης , λεγω το εν και το ον ,
is again Divided and Multiplied by being Multitude Conjoined by Her Collective Power ,
παλιν διαιρειται και πληθυεται ον πληθος συναπτομενον δια της συναγωγου δυναμεως ,
for by Conjoining The Unific Multitude to The Multitude of The Beings ,
γαρ συναπτουσα Το ενιαιον πληθος τω πληθει των οντων ,
on the one hand , She Perfects Each of These by Her Procession Being One ,
μεν αποτελει εκαστον των δια την προοδον ον εν ,
and on the other hand , She Perfects Each of These by Her Participation Being One .
δε των κατα την μεθεξιν ον εν .
Thus on the one hand , in This Triad there are Two Parts of The Wholeness ;
<ουν> μεν κανταυθα εστι Δυο τα μερη της ολοτητος ,
The One and The Being , since both The One Participates of The Being
το εν και το ον , αλλα και το εν μετεχει του οντος
(for Self is Conjoined to Self) and The Being Participates of The One .
(γαρ συνηπται αυτω) και το ον του ενος .
Now then on the one hand , The One of The Being is again divided , so that
τοινυν μεν Το εν του οντος παλιν διαιρειται , ωστε
The One and The Being Produce **The 2nd** Unity , Conjoined to A Part of The Being .
το εν και το ον απογενναν δευτεραν εναδα , συνταττομενην μοιρα του οντος .

Then on the other hand , by The Being Participating of The One
δε Το ον μετεχον του ενος
Self is again Separated into Being and One ;
παλιν διακρινεται εις ον και εν :
for Being Produces a More-Partial Unity by being Suspended More-Partially ,
γαρ ον απογεννα μερικωτερον εναδος εξηρτημενον μερικωτερας ,
and The One Arises of More-Partial Deified Beings and of A More-Specific Monad .
και το εν εστι των μερικωτερων εκτεθεωμενων οντων και ειδικωτερων μονας .
Since The Cause of This Procession is Her Power ; for Her Power
δε Αιτια της ταυτης προοδου η δυναμις ; γαρ η δυναμις
Works-in-Two-Ways and is The Help-Mate (**Symposium** **212**B) of The Multitude ,
δυοποιος και εργατις πληθους ,
for on the one hand , The One calls-forth The Being into Multitude ,
P167 γαρ μεν το εν προκαλουμενη εις πληθος ,
while on the other hand , The Being Turns-The Multitude-About
δε το ον επιστρεφουσα
to The Communion of The Divine Unities .
εις την μετουσιαν των θειων εναδων .
Therefore , from what Source does **Parmenides** begin to teach us about This Triad
ουν Ποθεν ο Παρμενιδης αρχεται αναδιδασκειν ημας περι ταυτης της τριαδος
and where does He conclude The Logos about Self ?
και που συμπεραινεται τον λογον περι αυτης ;
Thus on the one hand , Self begins (**142**D) The Logos' in this way ;
ουν μεν αυτω Αρχη των λογων ηδε :

Parmenides: What then ? **Can** each of **These Parts** of **The One Being** ; both **The One**
(10) τι ουν ; αρα εκατερον τουτων των μοριων του ενος οντος , τε το εν
and **The Being** abandon each other , so that neither **The One** be a **Part** of **The Being** , nor
142E (1) και το ον απολειπεσθον , η το εν ειναι μοριου του η
The Being be a **Part** of **The One** ?
(2) το ον μοριου του ενος ;
Aristotle: That could not be . (ουκ αν ειη .)

Then on the other hand , He concludes (**143**A) in this way ;
δε Τελευτη ηδε :

Par: Is it not the case , that ***in This Way*** **The One Being** will be **Unlimited Multitude** ?
143A (3) ουκουν ουτω το εν ον αν ειη το απειρον πληθος ;
Ari: It is likely .
(4) εοικεν .

Thus in the first place it is proper to Have-In-Mind The Way of The Procession
ουν Πρωτον μεν προσηκει εννοειν τον τροπον της προοδου
of The Divine Genera ; that is also According to The Intelligible Monad ,
των θειων γενων , οτι και κατα την νοητην την μοναδα ,
which we Arrange According to The One Being , and The Dyad Proceeding after That ,
ην ταττομεν κατα το εν ον , και την δυαδα την μετ' εκεινην ,
which on the one hand , we call Wholeness , while on the other hand , we say that
ην μεν εκαλουμεν ολοτητα , δε λεγομεν
Self Subsists from Two Parts which are Separated by Her Power , so that
υφεσταναι εκ δυο μερων διακεκριμενων υπο της δυναμεως ,

The Intelligible Multitude Is Unfolded-into-Light from The Monad and The Dyad .
το νοητον πληθος εκφαινεται απο μοναδος και δυαδος .
Since on the one hand , *when* All Those that are Secondary including All Those
γαρ μεν Οταν παντα τα δευτερα και οσα
that are Brought-Forth-into-Light are said to be The Parts of The One Being
αναφαινεται λεγηται μορια του ενος οντος
through The Separative Cause of Her Power , *at that time* The Logos of The Union
δια την διακριτικην αιτιαν της δυναμεως ; ο λογος την ενωσιν
which Pervades from The Monad to **The 3rd** Triad is Being-Delivered .
εφηκουσαν απο της μοναδος εις την τριτην τριαδα παραδιδωσιν :
Whereas on the other hand , *when* The Power that Separates-apart and Conjoins-together
δε Οταν η δυναμις διακρινουσα και συναπτουσα
The Unities and The Beings Brings– The Multitude –to Perfection , surely then
τας ενadας και τα οντα απο– το πληθος –τελη , δη
at that time The Communion/Reciprocity of The Dyad is Brought-Forth-into-Light ,
τοτε η μετουσια της δυαδος αναφαινεται ,
just as I think **Parmenides** (**143**A) also Indicates by saying
καθαπερ οιμαι ο Παρμενιδης και ενδεικνυται λεγων
So that it is **Necessary** that **The Two Members Always *Come to* Be** , but ***Never*** only one .
143A (1) ωστε ειναι αναγκη δυ αει γιγνομενον μηδεποτε εν .
Accordingly then , Self (**3rd**) Proceeds According to Both The Pre-Subsisting Triads ,
αρα αυτη προεληλυθε Κατ’ αμφοτερας τας προυπαρχουσας τριαδας ,
Flowing According to **The Chaldean Oracle** (**Frag 31**)
ρεουσα κατα το λογιον
and *Proceeding* to All The Intelligible Multitude .
και προιουσα επι παν το νοητον πληθος .
Since The Unlimited Multitude Is Indicative of *This Flow*
γαρ το απειρον πληθος ενδεικτικον ταυτης Της ροης
and of *The Incomprehensible-Nature* of Her Power !
και του απεριληπτου της δυναμεως .
Now then , in the first place , as I was saying , The Underlying-Reality of This Triad
τοινυν Πρωτον μεν , ως εφην , την υποστασιν της ταυτης τριαδος
is Indicated through These Logos to Depend-upon The Triads Prior to Self .
αποδεικτον δια τουτων ηρτημενην των προ αυτης .
Seeing that According to **Parmenides** ,The Self Triad is The First-Born ;
Επειθ’ οτι κατα τον Παρμενιδην η αυτη τριας πρωτογενης :
for Self Primarily Imparts The Power of Being-Generated/Being-Born/Coming-to-Be ,
γαρ αυτη πρωτη μεταδιδωσι του γινεσθαι
and **He** calls (**142**E.4-6) The Multitude that Is in Self *Coming-to-Be* .
και αποκαλει το πληθος το εν αυτη γιγνομενον .
For thus he speaks in this way ;
γαρ ουν Λεγει ουτως :
Parmenides: so that **The Least Part** in turn becomes a **Part** composed of **The Two** ,
(4) και το ελαχιστον το μοριον αυ γιγνεται μοριοιν εκ δυοιν ,
And again
και παλιν

so that whenever **a Part comes to Be This Relationship Is Always Maintained** with **The Part** ;
(5) κατα ουτως , οτιπερ αν γενηται τουτω αει ισχει τω μοριω :
And in the following Logos ;
και εν εξης τοις
so that it is **Necessary** that **The Two Members Always *Come to* Be** , but ***Never*** only one .
143A (1) ωστε ειναι αναγκη δυ αει γιγνομενον μηδεποτε εν .
Now then , is not **He** who often uses The Name of Generation/Coming-into-Being in
τοινυν εστιν ου Το συχνω χρησθαι τω ονοματι της γενεσεως ανα–
teaching about The Procession of The Intelligible Multitude , in some way Proclaiming
–διδασκοντα περι της προοδου του νοητου πληθους , πως κηρυττοντος
that on the one hand , The Orders Prior to This Order are More-Unified to Each-Other ,
οτι μεν τα προ της αυτης ταξεως μαλλον ηνωται αλληλοις ,
while on the other hand , Self Proceeds even more and Unfolds-into-Light
δε αυτη προεισιν επι πλεον και εκφαινει
The Hidden Nature of Those that are Prior to Self ,
το κρυφιον των προ αυτης ,
and Is The First-Born , by Unfolding-into-Light in Herself Her Prolific Power ?
και εστι πρωτογενης , εκφαινουσα εν εαυτη την γονιμον δυναμιν ;
Surely then in Relation to These Logos , The Unlimited of This Multitude
δη προς τουτοις την απειριαν του πληθους
must be considered by us in this way , *not* as some think fit to think ,
αποδεκτεον ημιν ουτω , ουχ ως ενιοι αξιουσιν σκοπειν ,
who assume The Infinity found in Quantity ; *but* by Seeing that
λαμβανοντες το απειρον τω ποσω : αλλ’ επειπερ
The Limit and The Unlimited Are in The Sources of The Wholes ;
το περας και το απειρον ην εν ταις αρχαις των ολων ,
The One , Being The Cause of The Union of The Multitude ,
το μεν αιτιον της ενωσεως του πληθους ,
The Other , Being The Cause of The Separation of The Multitude .
P168 το δε της διακρισεως ,
Parmenides says that The Very-First and Intelligible Multitude is Unlimited ,
ο Παρμενιδης φησι το πρωτιστον και νοητον πληθος απειρον ,
by the Logos that , on the one hand , According to The Unlimited Nature of Itself
ως διοτι μεν κατα την απειρον φυσιν εαυτου
All Multitude Is The Offspring of The Very-First Unlimited ,
παν πληθος εστιν εκγονον της πρωτιστης απειριας ,
while on the other hand , All The Intelligible Multitude is *Like* This .
δε παν το νοητον πληθος τοιουτον .
For Self is The First Multitude and Self-Multitude ,
γαρ εστι Πρωτον πληθος και αυτοπληθος ,
since Self-Multitude Is The First Offspring of The Intelligible Unlimited .
δε αυτοπληθος εστι πρωτον εκγονον της νοητης απειριας .
Therefore through This Logos The Intelligible Multitude is Unlimited ,
ουν δια τουτο το νοητον πληθος Απειρον ,
by Unfolding-into-Light The First Unlimited ,
ως εκφαινον την πρωτην την απειριαν ,

and This Unlimited is Th'Same as The All-Perfect .
και τουτο το απειρον ταυτον τω παντελει .

For in so far as That which has Proceeded to All is also in Need of The Intelligible Nature
γαρ εφ' οσον Το προεληλυθος επι παν και εδει την νοητην φυσιν

because The Power that Is Productive of The Wholes , is Unlimited .
δια την δυναμιν γεννητικην των ολων , εστιν απειρον .

For Self Is Comprehensible by *no other* Nature ,
γαρ εστιν περιληπτον Υπ' ουδενος αλλου ,

since The Intelligible Multitude is Comprehensive of All The Intellectual Multitude .
αλλα το νοητον πληθος εστι περιληπτικον παντος του νοερου πληθους .

For if on the one hand , That which Is Primarily Unlimited
γαρ ει μεν , το πρωτως απειρον

was also *infinite* according to *quantity* , then it could also be hypothesized
ην και απειρον κατα το ποσον , εδει και υποτιθεσθαι

that the intelligible is infinite multitude such as *this* ;
το νοητον απειρον πληθος το τοιουτον :

whereas on the other hand , Seeing that That Intelligible Multitude Is Unlimited Power ,
δε επειδη εκεινο εστιν απειρος δυναμις ,

now then it is Necessary that The Participant of That which Is Primarily Unlimited
τοινυν αναγκη το μετεχον του πρωτως απειρου

According to The Power which Is Comprehensive of All Those that are Prior
κατα την δυναμιν περιληπτικην παντων των προτερων

must Bring- The Unlimited -into Light .
προ– την απειριαν –φαινειν .

And if I must Bring-to-Light my own opinion ,
Και ει φαναι με τουμον ,

then just as That which Is Primarily One , Primarily Limit ,
ωσπερ το εστι πρωτως εν πρωτως περας ,

so also is That which is Primarily Multitude , Primarily Unlimited .
ουτως το εστι πρωτως πληθος πρωτως απειρον .

For Self Receives The Whole Power of The Unlimited ,
γαρ υποδεχεται την Ολην δυναμιν της απειριας ,

and Produces All The Unities and All The Beings , even as far as
και παραγον πασας τας εναδας και παντα τα οντα , και μεχρι

The most Atomic/Indivisible Natures , through Her Un-Failing Power .
των ατομωτατων της ου ληγει δυναμεως .

Therefore Self is More-Whole than All Multitude and Incomprehensible Unlimited .
ουν εστι ολικωτερον Παντος πληθους και απεριληπτον απειρον .

Therefore since Self Unfolds-into-Light All Multitude , Self Limits and Measures All
ουν δε εκφαινον Παν πληθος περατοι και μετρει παντα

by Her Unlimited Power and Introduces The Limit to All through Her Wholeness .
απειρω δυναμει και επιφερει το περας πασιν δια της ολοτητος .

26 July 2023

Chapter 27 – κζ

These Logos must also be assumed from the **Parmenides**
Ταυτα και ληπτεον εκ του Παρμενιδου
concerning The Third Intelligible Triad ;
περι της τριτης νοητος τριαδος :
but next in Order let us speak about All The Intelligible Triads in Common .
δε εξης λεγωμεν περι πασων των νοητων τριαδων κοινη .
Now then , on the one hand , starting from The Union that is in Self
τοινυν μεν , ορμηθεις απο της ενωσεως της εν αυτη
and from Her Exempt Transcendency in Relation to The Other Triads ,
και της εξηρημενης υπεροχης προς τας αλλας
at one time , Plato Names **The 1st** Triad , **One** ,
ποτε μεν ο Πλατων επονομαζει Την πρωτην τριαδα εν ,
which is Hidden and Allotted The Intelligible Summit among The Intelligibles ;
κρυφιον και κληρωσαμενην νοητην ακροτητα εν τοις νοητοις ,
just as in the **Timaios** (37D) ; since He says
καθαπερ εν τω Τιμαιω : δε φησιν
'Eternity Abides in **One**' ,
ο αιων Μενει εν ενι ,
since The Logos Brings-to-Light that This One is The **1st** Triad of The Intelligibles .
δε ο λογος απεφηνεν το τουτο εν την πρωτην τριαδα των νοητων :
Then at another time starting from The Summits that are in Self (**Parmenides 142**D) ,
ποτε δε απο των ακρων των εν αυτη ,
such as That which is Being Participated and The Participant , He calls Self **One** Being ,
του μετεχομενου και μετεχοντος , αποκαλει αυτην εν ον ,
by establishing Her Power which is Comprehended in These as Being Ineffable
τιθεις την δυναμιν περιεχομενην τν τουτοις ως αρρητον
In-One-Ideal and Hidden-Way .
ενοειδως και κρυφιως :
And at another time , He Unfolds-into-Light The Whole of Self (**Philebos 23**C) ,
και ποτε δε εκφαινει πασαν αυτην
According to The Monads in Self ; The Limit , The Unlimited and The Blend .
κατα τας μοναδος εν αυτη , περας , απειρον και μικτον ,
Thus on the one hand , The Limit Indicates Her Divine Hyparxis ,
μεν του περατος ενδεικνυμενον την θειαν την υπαρξιν ,
while on the other hand , The Unlimited Indicates Her Generative/Productive Power ,
δε της απειριας την γεννητικην δυναμιν ,
while The Blend Indicates Her Ousia Proceeding from Selves .
δε του μικτου την ουσια προιουσαν απ' αυτων .
Thus on the one hand , as I have said , Plato teaches us through These Names **The 1st** ;
ουν μεν,οπερ εφην, ο Πλατων αναδιδασκει ημας δια τουτων των ονοματων Την πρωτην,
at one time through One Name , *and again at another time* through Two Names ,
τοτε μεν δι' ενος ονοματος , αυ δε τοτε δια δυειν ,
and again at another time through Three Names He Unfolds Self into Light ,
αυ τοτε δε δια τριων εμ– αυτην –φανιζων ,

since there is also A Triad in Self , According to which The Whole is Characterized ;
P169 επει εστιν και τριας εν αυτη , καθ' ην η πασα χαρακτηριζεται ,
and A Dyad , According to which The Summits Commune with Each-Other ;
και δυας , καθ' ην τα ακρα κεκοινωνηκεν αλληλοις ,
and A Monad , that Brings-Forth-into-Light The Ineffable and Hidden
και μονας το προφηνασα η αρρητον και κρυφιον
and Unific Nature of **The 1st** , through The Monads of Herself .
και ενιαιον του πρωτου δια των μοναδων εαυτης .
Then indeed , on the one hand , in the **Timaios** (**37**D)
μην γε μεν εν Τιμαιω
He calls **The 2nd** Triad after This **Eternity** ; while on the other hand ,
προσειρηκεν Την δευτερα μετα ταυτην αιωνα , δε
in the **Parmenides** (**142**D8) He calls **The 2nd** The Very-First **Wholeness** .
εν Παρμενιδη την πρωτιστην ολοτητα .
However , in what way These are Allotted The Self/Same Characteristic
δε Οπως ταυτα ελαχεν την αυτην ιδιοτητα
we may learn by Bearing-in-Mind , that on the one hand , ***All*** That is **Eternal** is **Whole** ,
αν μαθοιμεν συννοησαντες , οτι μεν παν το αιωνιον εστιν ολον ,
if indeed on the one hand , Self Is Perfectly Eternal ,
ει μεν , ειη παντελως αιωνιον ,
and Possesses The Whole of Her Ousia and Her Energy *At-Once*
και εχον την ολην την ουσιαν και την ενερεγειαν αμα
(For Every Intellect is *Like/Such-as-This* , by Perfectly Establishing in Himself *At-Once*
(γαρ πας νους τοιουτος , τελεως ιδρυσαμενος εν εαυτω ομου
Both That which Is *And* That which Intellects ,
τε το ειναι και το νοειν ,
and on the one hand , *not* by possessing one part , while missing another part of Being ,
και μεν ου εχων το , δε ελλειπων τω του οντος ,
nor by Participating in a partial way of Her Energy ,
ουδε μετεχων παρα μερος της ενεργειας ,
but on the one hand , by Suddenly Comprehending The Whole Being ,
αλλ' μεν αθροως περιλαβων το ολον ον ,
and on the other hand , Her Whole Intelligence) , whereas on the one hand ,
δε την ολην νοησιν) , δε μεν
if Self is Proceeding in Her Energies According to **Time** , while Possessing
ει ειη προιον ταις ενεργειας κατα χρονον , δε εχοι
Her **Eternal Ousia** , then Self would be Allotted The Whole of **The One** ,
την αιωνιον ουσιαν , ελαχε ολην την μεν
by Always Being Established of **The Self**/**Same** ,
αει εστωσαν την αυτην ,
while **Coming-to-Be** *at-one-time in one way , but at-another-time in another way* .
δε γινομενην ποτε μεν την αλλην , ποτε δε αλλην .
So then Eternity is Everywhere The Cause of Wholeness
τοινυν ο αιων εστιν Πανταχου αιτιος ολοτητος
to Those in which Self is Primarily Present .
οις αν πρωτως παρη .

Then certainly The Whole is also Everywhere Comprehensive of Eternity ;
15 Αλλα μην το ολον εστι και πανταχου περιεκτικον αιδιοτητος :
for none of The Wholes abandons either Their Ousia or Their Innate Perfection ;
γαρ ουδεν των ολων αφιησιν η την ουσιαν η την οικειαν τελειοτητα ,
since that which is both primarily corrupted and contaminated is that which is partial .
αλλα το και πρωτως φθειρομενον και το κακυνομενον εστι το μερκον .
For through This ; because Self is Whole , The Whole Kosmos is also Ever-Lasting ,
γαρ Δια τουτο , οτι ολος , ο συμπας κοσμος και αιδιος ,
this is also the case for Each and All of The Elements that are in Heaven ;
και εκαστα και παντα των στοιχειων τα εν ουρανω :
since The Wholeness is Everywhere Connective of The Subjects .
20 γαρ η ολοτης εστι πανταχου συνεκτικη των υποκειμενων .
Therefore The Eternity Co-subsists with The Wholeness
ουν ο αιων Συνυφεστηκεν τη ολοτητι
and Eternity and Wholeness are Th'Same , and Each One is A Measure ;
και αιων και ολοτης εστιν ταυτον , και εκατερον μετρον ,
The One , of Those that are Eternal and of All Those that are Ever-Lasting ,
το μεν των αιωνιων και παντων των αιδιων ,
and The Other , of The Parts and of All Multitude .
το δε των μερων και παντος πληθους .
Whereas by there Being The Three Wholenesses ,
25 δε ουσων των Τριων ολοτητων ,
on the one hand , One Is Prior to The Parts ,
μεν Της προ των μερων ,
on the other hand , Another Subsists from The Parts ,
δε της εκ των μερων ,
while Another Subsists in The Part ,
δε της εν τω μερει ,
on the one hand , Eternity Measures The Unities of The Divine Natures
μεν ο αιων μετρει τας ενadας των θειων
that are Exempt from The Beings *through* The Wholeness that Is Prior to The Parts ;
τας εξηρημενας των οντων δια της ολοτητος προ των μερων ,
on the other hand , Eternity Measures The Unities that are Co-ordinate with The Beings
δε τας ενadας τας συντεταγμενας τοις ουσιν
through The Wholeness that Subsists from The Parts ,
δια της εκ των μερων ,
Eternity also Measures All The Beings and The Whole Ousias
παντα τα οντα και τας ολας ουσιας
through The Wholeness that Subsists in The Part ;
δια της εν τω μερει :
since by Selves Being Parts of The Divine Unities Selves Partibly Possess
γαρ αυται μερη των θειων εναδων μεριστως εχουσαι
That which Unifically Pre-subsists in Those Divine Unities .
τα ενιαιως προυπαρχοντα εν εκειναις .
And certainly Eternity is also nothing else than That which Always Is ,
Και μην ο αιων και ουδεν αλλο η το αει <ον> ,

Subsisting from The Cohesive Illumination of The Unity with The Being ;
εκ της συνοχης ελλαμπομενης της εναδος τω οντι :
since The Whole Subsists from The Two Parts , of The One and of The Being ,
δε το ολον εκ δυοιν μεροιν , του ενος και του οντος ,
while Power Gives-Subsistence to The Gathering-Together of The Parts .
δυναμεως υπαρχουσης της συναγωγου των μερων .
Accordingly then , According to both These Insights
αρα Κατ' αμφοτερας τας επιβολας
The Dyad Innately-Belongs to The Middle (**2nd**) Intelligible Triad ,
η δυας προσηκουσα τη μεση νοητη τριαδι ,
that Unfolds-into-Light The Idea-of-One , Hidden Underlying-Reality of **The 1st** .
εκφαινουσα την μονοειδη και κρυφιον υποστασιν της πρωτης .
Then certainly on the one hand , in the **Timaios** (**37**D) **The 3rd** Triad of The Intelligibles
Αλλα μην μεν εν Τιμαιω την τριτην τιαδα των νοητων
is also called The Intelligible and All-Perfect and Only-Begotten Self-Living-Being .
και επονομαζει νοητον και παντελειον και μονογενες και αυτοζωον ,
while on the other hand , in the **Parmenides** (**143**A) He calls Self Unlimited Multitude
P170 δε εν τω Παρμενιδη απειρον πληθος
and The Wholeness Comprehensive of Many Parts , furthermore in the **Sophist** (**245**A)
και ολοτητα περιληπτικην πολλων μοριων , δε εν τω Σοφιστη
He calls Self The Intelligible Wholly Distributed into The Many Beings .
νοητην παντοτητα μεμερισμενην εις τα πολλα οντα .
Now then , All These Logos are The Offspring of One Knowledge
τοινυν Παντα ταυτα εστιν εκγονα μιας επιστημης
which also Reaches to One Truth of The Intelligible .
και ανατεινεται προς μιαν αληθειαν την νοητην .
For which Logos **Timaios** (**30**C) also calls This Triad The Intelligible Living-Being
Ο Τιμαιος τε αποκαλων ταυτην την τριαδα νοητον ζωον
and posits Self to be All-Perfect and Comprehensive of The Intelligible Living-Beings
και τιθεται αυτην ειναι παντελειον και περιεκτικην των νοητων ζωων
as Parts ; According to One and According to Genus ; so that accordingly
ως μοριων καθ' εν και κατα γενη : αρα
According to This Whole , The Self-Living-Being Is Comprehensive
κατα τουτον ολον , το αυτοζωον εστι περιληπτικον
of All The Intelligible Living-Beings as Parts .
των νοητων ζωων ως μοριων .
And when **Parmenides** Unfolds-into-Light that The One Being Is Unlimited Multitude
Και ο Παρμενιδης αποφαινων το εν ον *** πληθος
Co-Subsisting in an All-Perfect-Way in This Order ; since The Unlimited Will-Be
συν– παντελες –υφεστως τη ταυτη ταξει : γαρ το απειρον εσται
All-Powerful and All-Perfect , as we have said before (**P91**.25 , **P92**.28) ,
πανδυναμον και παντελες , ως ειπομεν προτερον ,
by Comprehending in Self The Intelligible Multitude of Parts ,
περιεχον εν αυτω νοητον πληθος μοριων ,
which She also Generates ; Some Being More-Whole , and Others More-Partial ,
α και απογεννη , των μεν των ολικωτερων , και των δε μερικωτερων ,

as **Timaios** (**30**C) says of The Parts , According to One and According to Genus .
ως ο Τιμαιος φησι των μοριων , καθ’ εν και κατα γενη .
Furthermore , *just as* He calls (**37**D) The Self-Living-Being Eternal and Only-Begotten ,
Ετι δε , ωσπερ εκεινος αποκαλει το αυτοζωον αιωνιον και μονογενες ,
so also does **Parmenides** (**142**E3-8) first attribute The Always and The Coming-to-Be
ουτως ο Παρμενιδης πρωτον επενειμεν το αει και γιγνεσθαι
to The Unlimited Multitude , by speaking in this way ,
τω απειρω πληθει , λεγων ουτωσι :
Parmenides: Therefore , once again , **Each** of **These Members** , **Maintains/Has** both **The One**
(3) αρα παλιν και εκατερον των μοριων ισχει(ισχω) τε το εν
and **The Being**, so that **The Least Part** in turn becomes a **Part** composed of **The Two** ,
(4) και το ον και το ελαχιστον το μοριον αυ γιγνεται μοριοιν εκ δυοιν ,
and **The Self/Same Logos Is Always** ***According to This Way*** , so that whenever
(5) και τον αυτον λογον αει κατα ουτως , οτιπερ αν
a Part comes to Be , **This Relationship Is Always Maintained** with **The Part** : For it **Is Always**
(6) γενηται τουτω αει ισχει τω μοριω : γαρ αει
the case that both , **The One** will **Maintain/Keep The Being** and **The Being Keep The One** .
(7) τε το εν ισχει το ον και το ον το εν :
So that it is **Necessary** that **The Two Members Always** ***Come to Be*** , but ***Never*** only one .
143A (1) ωστε ειναι αναγκη δυ αει γιγνομενον μηδεποτε εν .
Who then , can Clearly Remind us in this way concerning The Eternal Living-Being and
Τις ουν αν εναργως υπεμνησε υμας ουτως περι του αιωνιου ζωου και
The First-Born Triad as **Parmenides** does , by first assuming in This Order
της πρωτογενους τριαδος ως ο Παρμενιδης , πρωτον παραλαβων επι ταυτης της ταξεως
Coming-to-Be and The Always and by continually using Each One in this way ?
γενεσιν και το αει και συχνως χρησαμενος εκατερω ουτω ;
Now then Self Is both The All-Perfect Living-Being
τοινυν αυτο εστι και Το παντελες ζωον
and The All-Powerful Intelligible Multitude .
και πανδυναμον νοητον πληθος .
For by The First Unlimited Being Power ,
γαρ Της πρωτης απειριας ουσης δυναμεως ,
The Whole That Is Intelligible Subsists According to Self
το παν το νοητον υφεσταμενον κατ’ αυτην
and by Receiving The Division into Parts from Self
και υποδεξαμενον την διαιρεσιν εις τα μερη απ’ αυτης
I think it is Proper to call Self All-Powerful ;
αξιω προσονομαζειν πανδυναμον ,
so as to avoid The Name of The Unlimited , which disturbs the many .
ως απαλλαγεις της προσηγοριας του απειρου ταραττουσης πολλους .
However , That which is in These is also difficult to Bear-in-Mind
Αλλ’ οπερ εστιν εν τουτοις και χαλεπον συννοησαι
and we must not omit for which Plato especially deserves to be admired ,
και μη παρωμεν του Πλατωνος μαλιστα προσηκον θαυμασαι ,
but we demonstrate to The Genuine Lovers of The Truth (**Republic** **501**D) .
αλλα επειδειξωμεν τοις γνησιοις ερασταις της αληθειας .

For The Intelligible Living-Being Comprehends **Four** Intelligible Ideas (**Tim** **39**E) ,
γαρ Του νοητου ζωου περιεχοντος τεσσαρας νοητας ιδεας ,
According to which Self not only Subsists The Genera of **The Gods** ,
καθ’ ας ου μονον υφιστησιν γενη θεων ,
but also **The Superior Genera** after **The Gods**
αλλα και των κρειττονων μετα θεους
and even The Mortal Living Selves
και ηδη των θνητων ζωων αυτων
– Thus indeed in Generating Self Extends The Idea of The **Air-borne**
– γουν απογεννωσα διατειναι η ιδεα των αεροπορων
and The Idea of **Those** that are in **Water**
και η των ενυδρων
and The Idea of **Those** that are in **The Earth**
και η των χθονιων
Extending from **The Gods** even as far as **The Mortal** Living Beings –
απο θεων και μεχρι των θνητων ζωων –
then indeed by Comprehending **Four** Ideas and through The Paradigms of **Selves**
γουν περιεχοντος τετταρας ιδεας και δια των παραδειγματων αυτων
He Produces **The Wholly Divine** and **The Daimonical** and **The Mortal** ,
παραγοντος τα ολικως θεια τε και τα δαιμονια και τα θνητα ,
which Reasonably Produces a *Puzzle* for Those who Love to Contemplate
εικοτως παρεσχεν απορια τοις φιλοθεαμοσι
The Logos of The Truth ; such as *In-What-Way* The Self/Same Causes of The Beings
ο λογος της αληθειας , πως των αυτων αιτιων οντων
and The Self-Same Primary Paradigms are Pre-subsisting ,
και των αυτων πρωτουργων παραδειγματων προυπαρχοντων ,
since some of Those that are Subsisting are Gods ,
τα μεν των υποσταντων θεοι ,
while Others are Daimons ,
τα δε δαιμονες ,
and Others are Mortal Living-Beings .
τα δε θνητα ζωα .
For if All are Produced in Relation to One Idea
γαρ παντα γενομενα Προς εν ειδος
then why do They not possess The Self/Same Shape/Form and Nature ;
πως ουκ εχει την αυτην μορφην και φυσιν ,
since it is necessary that One Idea must Everywhere be Productive
δεοντος την μιαν ιδεαν πανταχου ειναι γεννητικην
of Those that Subsist of The Same-Idea ?
των ομοειδων ;
For by This Logos we are in agreement with The Hypothesis of The Ideas ,
P171 γαρ Δια τουτο συνεχωρησαμεν την υποθεσιν των ιδεων ,
in order that The Intelligible Genus of The Gods may Possess and Contain
ινα το νοητον γενος των θεων εχη τε και περιεχη
The Monads Productive of Those that are Like Prior to Multitude (**Phaedrus** **246**D) .
τας μοναδας παρακτικας των ομοιων προ του πληθος .

Therefore since This Puzzle is so difficult , some one may take it logically by saying
ουν της Ταυτης αποριας ουτως χαλεπης μεν τις αν αντιλαβοιτο λογικως λεγων
that all that subsist according to One Idea are not synonymous
οτι παντα τα υποσταντα καθ εν ειδος ουσης μη συνωνυμα
nor do they Participate in a similar way of their Common Cause ,
μηδε μετεχει ωσαυτως της κοινης αιτιας ,
since some Participate in-a-primary-way , while others Participate in-the-middle-way ,
αλλα τα μεν πρωτως , τα δε μεσως ,
and others Participate in-the-last-way . Since Each Idea Leads A Certain Series
τα δε εσχατως . γαρ Εκαστον ειδος ηγειται τινος σειρας
beginning from On-High and Descending as far as those that are last .
αρχομενον ανωθεν και υφιζανον μεχρι των εσχατων .
For According to The Chaldean Oracle (**Frag 34**)
γαρ κατα το λογιον
All begin from On-High to extend Their Admirable Rays to that which is below .
Παντα αρχεται ανωθεν τεινειν αγητας ακτινας εις το κατω .
So that it is no wonder that The Self/Same Idea could Pre-Subsist as The Cause
Ωστε ειη ουδεν θαυμαστον την αυτην ιδεαν αν προυπαρχειν αιτιαν
of The Gods and Daimons and Mortal Living-Beings , by Producing All Wholly
θεων και δαιμονων και θνητων ζωων , παραγουσαν τα παντα ολικως
while Handing-over the more partial separation to The Demiurgic Order , just as
και παραδουσαν την μερικωτεραν διακρισιν τη δημιουργικη ταξει , ωσπερ
Self Hands-over The Production of individuals to The Young Gods (**Timaios 42**D) .
αυτη παραγει την ποιησιν των ατομων εις τους νεους θεους .
Since on the one hand , The Intelligible Ideas are The Causes of The Series of Wholes ,
γαρ μεν Τα νοητα εστιν αιτια των σειρων ολων ,
while on the other hand , The Intellectual Ideas are The Causes of The Divisions
δε τα νοερα των διαιρεσεων
According to The Common Genus ,
κατα κοινα γενη ,
then , The Super-Kosmic Ideas are The Cause of Those that are Different
δε τα υπερκοσμια των διαφορων
According to Specification ,
κατ’ ειδη ,
then , The Kosmic Ideas are The Cause of selves that are individuals/different/un-like ;
δε τα εγκοσμια και αυτων ηδη των ατομων :
for They are Causes that are Being-Moved *and* Introduce Change/Mutation/Alteration
γαρ εστιν αιτια κινουμενα και εξαρχει μεταβολης
to those that are brought-into-being from Themselves .
τοις γινομενοις αφ’ εαυτων .
If then one must Contemplate The Reality ***Self By Self*** , and in-what-way
Ει δε δει θεωρησαι τα πραγμα αυτο καθ’ αυτο , και οπως
The One Intelligible Idea is The Cause of Gods and Daimons and Mortals ,
το εν νοητον ειδος εστι θεων και δαιμονων και θνητων ,
only **Parmenides** is able to satisfy Us ,
μονον ο Παρμενιδης δυνησεται αναπλησαι ημας ,

concerning The (4) Parts in The Intelligible Multitude
των μερων εν τω νοητω πληθει
that are Being Characterized According to The Being , but also According to The One .
χαρακτηριζων κατα το ον , τα δε κατα το εν .
For on the one hand , The One Being is *Held-Fast* by **The One** ,
γαρ μεν Το εν ον κατεχεται τω ενι ,
while on the other hand , The Being which Is One is plainly *Held-Fast* in The Being ,
δε το ον εν μαλλον εν τω οντι ,
and The One Being and The Being that is One
και το εν ον και το ον εν
Contain in Themselves Each One of The (4) Intelligible Living-Beings .
εχει εν εαυτω εκαστον των νοητων ζωων .
Therefore on the one hand , The Divine Genera Subsist along with
ουν μεν τα θεια γενη Υφιστησιν μετα
Their Proper/Innate Characteristic According to The One Being .
της οικειας ιδιοτητος κατα το εν ον ,
while on the other hand , The Genera that are after The Gods Subsists
δε τα μετα θεους
According to The Being that is One ;
κατα το ον εν ;
and on the one hand , The Genera of The Daimons Subsists
και μεν τα των δαιμονων
from The Being which is One , According to The One Being ,
του οντος ενος , κατα το εν ον ,
while on the other hand , The Genera of Mortals Subsists
δε τα θνητα
According to The Being that is One ;
κατα το ον εν :
and in turn on the one hand , The Very-First and Loftiest Genera of The Gods
και αυ μεν τα πρωτιστα και υψηλοτατα γενη των θεων
Subsists According to The One Being of The One Being ,
κατα το εν ον του ενος οντος ,
while on the other hand , The Second Genera that also Possesses The Angelic Order
δε τα δευτερα και εχοντα αγγελικην ταξιν
Subsists According to The Being which is One .
κατα το ον εν .
And surely then in this way The Whole is Full of Gods , Angels , Daimons
Και δη ουτω παντα πληρη θεων , αγγελων , δαιμονων ,
and Mortal (Genera) of Living-Beings .
θνητων ζωων .
And Observe how The Middle of **The Superior Genera** is Preserved . For
Και ορας οπως η μεσοτης των κρειττονωνγενων σωζεται . γαρ
The Being that is One is The Angelic Limit of The One Being that Produces The Gods ,
Το ον εν εστι το αγγελικον περας του ενος οντος του παραγοντος τους θεους ,
then The One Being is The Daimonic Summit of The Being that is One that Adorns
δε το εν ον το δαιμονιον ακροτης του οντος ενος του κασμουντος

Those that are Secondary ; whereas The Unions of Those that are Secondary
τα δευτερα : δε αι ενωσεις των δευτερων
are not unclear because They Verge/Draw-Near to The Multitude
ουκ αδηλον οτι συνεγγιζουσι τω πληθει
and also to The Procession of Those that are Placed Above .
P172 και τη προοδω των υπερκειμενων .
And do not wonder if on the one hand , The Being that is One is The Cause of Angels ,
Και μη θαυμασης ει μεν το ον εν αιτιον αγγελων ,
while on the other hand , The One Being is The Cause of Daimons .
δε το εν ον δαιμονων .
For in one Place , The Being which is One is Part of The One Being ,
γαρ μεν Ου το ον εν εστι μερος του ενος οντος ,
but in another Place , The One Being is Part of The Being which is One ,
δε ου το εν ον του οντος ενος ,
and in one Place , The Union is In-The-Way-of-Ousia , but in another Place , The Ousia
και μεν ου ενωσις εστιν ουσιωδης , δε ου ουσια
Is The-Idea-of-The-One ; for The Highest-Summit of The Being that Is One *Is Like This* .
ενοειδης : γαρ το ακροτατον του οντος ενος τοιουτον .
Accordingly The Intelligible Multitude is Reasonably The All-Powerful and All-Perfect
αρα το νοητον πληθος εστι Εικοτως το πανδυναμον και παντελες
Intelligible Living-Being by Being *At-Once* The Cause of All even as far as The Last ,
νοητον ζωον ως ομου αιτιον παντων και μεχρι των τελευταιων ,
since not only does Plato Exclaim , as The Chaldean Oracle (**Fragment 34**) ,
ουκ μονον του Πλατωνος βοωντος το εκεινο
*“The Sweeping Whirlwind From That Source **Obscures** The Flower of Fire*
συρομενος πρηστηρ Ενθεν αμυδροι ανθος πυρος
by Leaping into The Hollows of The Worlds .”
ενθρωσκων κοιλωμασιν κοσμων .
For The Divine Unities ***Briefly*** Proceed Producing
γαρ Αι θειαι εναδες κατα βραχυ προιουσαι απεγεννησαν
The Multitude of All Kosmic Beings .
το πληθος των παντων εγκοσμιων .
Therefore The Self Triad is The Fountain and Cause of All
ουν η αυτη τριας Εστιν πηγη και αιτια παντων
including Every Life and Every Procession Subsisting from Self , and of The Gods
και πασα ζωη και πασα προοδος υπεστη απ’ αυτης , τε θεων
and of The Genera Superior to ourselves and of Mortal Living-Beings ;
και των γενων κρειττονων ημων και των θνητων ζωων ,
for Self Produces All In-A-Whole-Way and In-The-Ideal-Way-of-The-One
παραγουσης παντα ολικως τε και μονοειδως
while also Binding to Herself The Whole Sources of The Divisible Streams
και αναδησαμενης εις εαυτην τας ολας αρχας των μεριστων οχετων
of Her Vivification and of Her Production-of-Ideas (Chaldean Oracles **Fr 65**) .
της ζωογονιας και της ειδοποιιας .

30 July 2023

Chapter 28 – κη

Surely then let us again Return from The Distinguished Contemplation
Ειεν δη ουν παλιν αναδραμωμεν απο της διηρημενης θεωριας
of The Intelligibles to The All-Perfect and Singular Knowledge of Selves
των νοητων επι την παντελη και μιαν επιστημην αυτων
while we Remind our Selves that This Intelligible Genus of The Gods is Unifically
και ειπωμεν αυτους οτι τουτο το νοητον γενος των θεων ενιαιως
Exempt from All The Other Divine Orders and is neither called Intelligible as if
εξηρηται παντων των αλλων θειων διακοσμων και ουτε καλειται νοητον ως
being known by a partial Intellect nor as if Being Comprehended by Intelligence
γινωσκομενον τω μερικω νω ουτε ως περιληπτον νοησει
along with The Logos (**Timaios 28**A) , nor yet as Pre-existing in The All-Perfect Intellect .
μετα λογου , ουδε αλλ' ως προυπαρχον τω παντελει νω .
For Self-Goes-Beyond from both The Wholes and The Partial Intelligibles ,
γαρ Εκβεβηκε απο τε των ολων και των μερικων νοητων
and Subsists-Prior to All Those that are Intellectual ,
και προυπαρχει απαντων των νοουμενων ,
by Being The Imparticipable and Divine Intelligible .
ον αμεθεκτον και θειον νοητον .
By which Logos Self is also Allotted Such A Superiority
Διο και ελαχε τοιαυτην υπεροχην
in Relation to All The Intelligible Orders
προς απασας τας νοητας ταξεις
such as The One in Relation to Every Genus of The Gods ;
οιον το εν προς απαν το γενος θεων :
for This Intelligible is Imparticipable
γαρ τουτο νοητον εστι αμεθεκτον
and Fills The Divine and Intellectual Orders from Above .
και πληροι τους θειους και νοερους διακοσμους ανωθεν .
For if Every Intellect is Intelligible to Itself ,
γαρ Ει πας νους εστι νοητος εαυτω ,
then Self Possesses This Characteristic *though* The Intelligible Gods ;
εχει ταυτην την ιδιοτητα δια τους νοητους θεους :
for The Fullness Arises to ***All*** from That Source .
γαρ το πληρες πασι εκειθεν .
And in this way , The Intelligible is *At-Once* on the one hand ,
Και ουτως το νοητον αμα μεν
Exempt from Intellect , by Subsisting Self by Self ,
εξηρηται του νου , υπαρχον αυτο καθ' αυτο ,
while on the other hand , The Intelligible is not *At-Once* External to Intellect .
δε το νοητον ουκ αμα εξω του νου .
For **The Intelligible** is also Yoked-together with **The Intellect** (**Parmenides 143**D7) ;
γαρ νοητον Εστι και συζυγον τω νω ,
just as The Co-ordinate Arises from That which is Exempt ,
το συντεταγμενον απο του εξηρημενου ,

and The Participated Arises from The Imparticipable ,
το μετεχομενον απο του αμεθεκτου ,
and That which Innately-Belongs Arises from That which Pre-Subsists ,
το ενυπαρχον απο του προυπαρχοντος ,
and That which is Multiplied Arises from The Solitary/Singular/Simple-Idea .
το πληθυομενον απο του μονοειδους .
And accordingly then The Intelligible Simplicity must not be defined to be
Και αρα την νοητην την απλοτητα ου αφοριστεον
of Such A Kind as we are accustomed to say about The Intellectuals .
τοιαυτην οποιαν ειωθαμεν λεγειν περι των νοερων .
For on the one hand , in the case of This The One Is Equal to The Multitude
γαρ μεν Επι ταυτης το εν συνεξισουται τω πληθει
and The Separation is Equal to The Sameness of The Singular-Idea of Ousia ;
και η διακρισις τη ταυτοτητι της μονοειδει ουσιας :
whereas on the other hand , The Intelligible Simplicity Is The-Idea-of-The-One
P173 δε η νοητη απλοτης εστι ενοειδης
and Inseparable/Indivisible/Indistinguishable and Hidden/Occult ,
και αδιακριτος και κρυφια ,
By Excelling *Every* Divisible Idea of Life and *Every* Intellectual Multitude .
προεχουσα παντος του μεριστου ειδους της ζωης και του νοερου του πληθους .
Now then , I do not indeed place The Intelligible Goodness in The Order of Ideas
τοινυν εγω–ουκ–γε τιθεμαι την νοητην την αγαθοτητα εν ταξει ιδεας
(for This Idea is Partial and Subordinate to The Intelligible Union) ,
(γαρ τουτο ειδος το μερκον και καταδεεστερον της νοητης ενωσεως) ,
but in The Divine Hyparxis , that is Productive/Generative of The Whole Goods
αλλα θειαν υπαρξιν , γεννητικην των ολων αγαθων
that are Distributed to All The Divine Natures , in which The Gods Subsist .
διανεμομενων επι παντα τα θεια , εν οις οι θεοι υφεστηκασιν .
For The Goodness of The Gods exists neither in Idea nor in Habit/State/Condition ,
γαρ η αγαθοτης των θεων εστιν Ουτε ειδος ουτε εξις ,
but in The Fullness of Her Divine Self-Sufficiency and Her Divine Power ;
αλλα πληρωμα της θειας αυταρκειας και της θειας δυναμεως ,
According to which ***All*** have been Filled-Full of The Goods .
καθ’ ην τα παντα πεπληρωκασι των αγαθων .
Surely then by a much greater Necessity , by The Logos that The Intelligible Gods
δη ουν Πολλω μειζονως και , διοτι οι νοητοι θεοι
are United to Th’ Good , Selves are Wholly Filled of Her Super-Ousian Goodness
συνηνωνται προς ταγαθον , εισιν ολως αναμεστοι της υπερουσιου της αγαθοτητος
and by Being Established in Self of Themselves
και ιδρυσαμενοι εν αυτη εαυτων
Selves are Held-Close-Together by Her Supreme Hyparxis .
συνεχουσιν την ακραν υπαρξιν .
Accordingly then , we Reasonably say that The Intelligible Gods Unfold-into-Light
αρα Εικοτως λεγομεν τους νοητους θεους εκφαινειν
The Ineffable Source of All and The Admirable Transcendency and Union of That ,
την αρρητον αρχην των παντων και την θαυμαστην υπεροχην και την ενωσιν εκεινης ,

and on the one hand , Selves Subsist In-A-Hidden-Way , while on the other hand ,
και μεν αυτους υποσταντας κρυφιως , δε
Comprehending The Multitude In-A-Singular-Ideal and Unific-Way ;
περιεχοντας τα πληθη μονοειδως και ενιαιως ,
while Reigning-Over The Wholes In-An-Exempt/Transcendent-Way
δε βασιλευοντας των ολων εξηρημενως
while also Being Un-Coordinated with All The Other Gods .
και οντας ασυντακτους προς απαντας τους αλλους θεους .
And since *just as* The Good Illuminates All with The Super-Ousian Light
Και γαρ ωσπερ το αγαθον κατελαμψε παντα τω υπερουσιω φωτι
and Brings-into-Light The Gods who are The Fathers of All ,
και ανεφηνε θεους πατερας των παντων ,
surely then *so also does* The Intelligible Genus of The Gods Impart
δη ουτω και το νοητον γενος των θεων μετεδωκε
The Intelligible Fullness/Plentitude/Pleroma from Itself to All The Secondary Gods
της νοητης πληρωσεως αφ' εαυτου πασι τοις δευτεροις θεοις
According to Her Likeness to Th'Good .
κατα την ομοιοτητα προς ταγαθον .
Thus there is indeed An Appropriate Intelligible Multitude
γ– Εστι –ουν οικειον νοητον πληθος
According to Each Distribution of Gods ,
καθ' εκαστην διανομην θεων ,
just as The Monad that Is Analogous to Th'Good also Pre-Subsists Each of The Divine Orders .
ωσπερ μονας αναλογον ταγαθω και προυπαρχει εκαστης των θειων ταξεων .
And on the one hand , Self is The Pre-Subsisting Source of The Union
Και μεν αυτη προκαταρχει ενωσεως
In Relation to Those that are Secondary ,
τοις δευτεροις ,
while on the other hand , The Intelligible Multitude is The Pre-Subsisting Source
δε το νοητον πληθος
of Beauty ,
καλλους ,
of Self-Sufficiency ,
αυταρκειας ,
of Power ,
δυναμεως ,
of Ousias ,
ουσιων ,
and of All The Intelligible Goods .
απαντων των νοητων αγαθων .
For The Gods Intelligently Presuppose ***All*** The Intellectual Natures
γαρ οι θεοι νοητως προειληφασι Παντα τα νοερα
and Hold-***All***-Together in Themselves According to Supreme Union .
και συνεχουσιν εν εαυτοις καθ' ακραν ενωσιν .

31 July 2023

THE THEOLOGY OF PLATO
Proclus , The Platonic Successor

BOOK 4

Chapter 1 – α

Surely then on the one hand , let The Logos that Unfolds-into-Light
δη μεν Ο λογος αναπλωσας
The Mystic Doctrine of Plato concerning The Intelligible Selves
την μυσταγωγιαν περι του Πλατωνος περι των νοητων αυτων
be brought to an End here by us ; while on the other hand , it is wholly necessary
περιγεγραφθω ενταυθα ημιν ; δε εστι παντως
that we consider Her Direction concerning The Intellectual Gods in the same way .
ανασκεψασθαι **την** υφηγησιν περι των νοερων θεων κατα τον αυτον τροπον .
However seeing that Some of The Intellectual Gods are Intelligible ***and*** Intellectual ,
Αλλ’ επειδη τα μεν των νοερων εστι νοητα και νοερα ,
such as According to The Chaldean Oracle (**Fragment** 77.1)
οσα κατα το λογιον
‘Intellecting ***while Being*** Intellected’ ,
νοουντα νοειται ,
while Others , are only Intellectual .
τα δε μονον νοερα ,
Therefore Beginning from Those that are Intellectual ***And At-Once*** Intelligible ,
αρξαμενοι απο των νοερων και αμα νοητων
we will first discourse by determining ***The Common Characteristics*** about Selves ,
πρωτον λεγωμεν διοριζομενοι τα κοινα περι αυτων ,
from which we shall also make Her Doctrine concerning Each Order more Clear .
αφ’ ων και ποιησομεθα **την** διδασκαλιαν περι εκαστης ταξεως σαφεστεραν .
Now then let us again Recall Those Selves which we Indicated a little before (Bk3 Ch9) ;
τοινυν Παλιν ημας αναμνησωμεν αυτους ων απεδεικνυμεν μικρω προτερον ,
that Selves are accordingly **Three Whole Monads** , that are Wholly Beyond
ως αυται εισιν αρα τρεις ολικαι μοναδες , παντως επεκεινα
The Gods that are Divided According to Parts ,
των θεων διηρημενων κατα μερη ,
Ousia , **Life** , **Intellect** ,
ουσια , ζωη , νους ,
And **These Participate** of **The Super-Ousian Unities** Prior to Those that are Parts ;
και ταυτα μετεχει των υπερουσιων εναδων προ των μερικων :
whereas **The Ousia** is **Exempt** from **The Remaining Two** .
δε η ουσια εξηρηται των λοιπων .
while **The Life** is Allotted **The Middle Order** ,
δε η ζωη ελαχεν μεσην ταξιν ,
while **The Intellect Turns-about The Limit** of **This Triad** to **The Beginning** .
δε ο νους επιστρεφει το περας της ταυτης τριαδος προς την αρχην :
And on the one hand , All These **Exist** Intelligibly in **Ousia** ;
και μεν παντα ταυτα εστιν νοητως εν τη ουσια ,

while on the other hand , Selves **Exist** Intelligibly ***and*** Intellectually in **Life** ,
δε νοητως και νοωρως εν τη ζωη ,
while Selves **Exist** Intellectually in **Intellect** ;
δε νοερως εν τω νω :
and on the one hand , just as Those that are Secondary Always **Participate**
και μεν ως τα δευτερα αει μετεχει
of Those Placed-Above ,
των υπερκειμενων ,
on the other hand , **These** **Pre-subsist - Selves by Selves - Prior** to **Participation** ;
δε εκεινα προυφεστηκεν αυτα καθ’ αυτα προ της μεθεξεως :
and **These Three Exist** in Each Order , as
και ταυτα τρια εστι εν εκαστη ταξει , ως
The Cause of **Abiding** , **The Cause** of **Proceeding** , **The Cause** of **Turning-about** ,
το αιτιον της μονης , το της προοδου , το της επιστροφης ,
even if on the one hand , **Intellect** is More Idea-Making According to **Turning-About** ,
και ει μεν ο νους μαλλον ειδοποιειται κατ’ επιστροφην ,
while on the other hand , **Life** Makes-Ideas According to **The Procession** ,
δε η ζωη κατα την προοδον ,
while **The Ousia** Makes-Ideas According to **The Abiding** .
δε η ουσια κατα την μονην .
Now then it is without-a-doubt Necessary that **The First Intellectual Gods**
τοινυν δηπου αναγκη τους πρωτους νοερους θεους
Arise from These Foundations , by Being-In-The-Way-of-Ousia According to **Their** Life ,
Τουτων υποκειμενων , ουσιωμενους κατα την ζωην ,
to Conjoin The Imparticipable Intellect to The Intelligible Genus of The Gods
συναπτειν τον αμεθεκτον νουν προς το νοητον γενος των θεων
and on the one hand , to Maintain/Hold-together The Various Processions
και μεν συνεχειν τας ποικιλας προοδους
of The Secondary In-The-Way-of-The-One , while on the other hand ,
των δευτερων ενοειδως , δε
Unfolding and Expanding into Light The Abiding Hyparxes of The Pre-Subsisting Causes.
P180 εκφαινειν και αναπλουν τας μονιμους υπαρξεις των προηγουμενων αιτιων .
For The Imparticipable **Life** is Like This ,
γαρ η αμεθεκτος ζωη εστιν Τοιαυτη ,
by Defining That which Is Primarily Being and also Intellect
διοριζουσα το πρωτως ον τε και και τον νουν
and on the one hand , by **Self** Participating of The Being ,
και μεν αυτη μετεχουσα του οντος ,
while on the other hand , by **Self** Being Participated by The Intellect ;
δε μετεχομενη υπο του νου :
thus on the one hand , this is Th’Same as saying that
δε μεν τουτο ταυτον τω
The Intelligence Is Filled of **The Intelligible** ,
την νοησιν πληρουσθαι εκ του νοητου ,
while on the other hand , The Intellect is Filled from **Herself** .
δε τον νουν πληρουν αφ’ εαυτης ,

For **Being** is The Intelligible , while **Life** is Intelligence .
γαρ το ον εστιν το νοητον , δε η ζωη νοησις .
And on the one hand , **Being** is Characterized According to Her Divine Hyparxis ;
Και μεν το ον χαρακτηριζεται κατα την θειαν την υπαρξιν ,
while on the other hand , **Life** is Characterized According to Her Power ;
δε η ζωη κατα την δυναμιν ,
while **Intellect** is Characterized According to The Intelligible Intellect .
δε ο νους κατα τον νοητον νουν .
For *just as* Being is Analogous to Hyparxis ,
γαρ ως το ον εστιν Αναλογον προς την υπαρξιν ,
so also is Intellect Analogous to Being ,
ουτως ο νους προς το ον ,
and *just as* The Intelligible Power is Analogous to Each of The Summits ,
και ως η νοητη η δυναμις προς εκατερον των ακρων ,
so also is Life Analogous to The Intelligible and to The Intellect .
ουτως η ζωη προς το νοητον και τον νουν .
And just as on the one hand , Power is Generated from The One and The Hyparxis ,
Και ωσπερ μεν η δυναμις απεγεννατο εκ του ενος και της υπαρξεως ,
while on the other hand , Subsisting-Together with **The One** of **The Nature** of **Being** ,
δε συνυφιστη τω ενι την φυσιν του οντος ,
surely then on the one hand , *so also does* Life Proceed from Being ,
δη μεν ουτω και η ζωη προεισιν εκ του οντος ,
while Giving-Subsistence to a Different Power than That in which Being Is .
υποστησασα αλλην δυναμιν της εν τω οντι :
On the other hand , *just as* The One Self that Subsists-Prior to Being
δε καθαπερ το εν αυτο προυπαρχον του οντος
Imparts The Second Unity from Itself to Being , surely then
διδωσιν δευτεραν εναδα αφ’ εαυτου τω οντι , δη
so also does The Life Allotted The Underlying-Reality Prior to Intellect
ουτω και η ζωη λαξουσα την υποστασιν προ του νου
Generate The Intellectual Life .
απογεννα νοεραν ζωην .
And since The Truly-Real Being and The Intelligible that Precede The Rest
Και γαρ το οντως ον και το νοητον προηγουμενον των λοιπων
also Provide to The Life and to The Intellect of The Intelligible Union .
και χορηγει τη ζωη και τω νω την νοητον ενωσιν .
Now then The Imparticipable **Life** , that thus Participates of The Intelligible Monads ,
τοινυν η αμεθεκτος ζωη , δε μετεχουσα των νοητων μοναδων ,
that are Second after **Being** are also Generative of The Imparticipable **Intellect** ;
δευτερα μετα το ον και γεννητικη του αμεθεκτου νου :
and Fulfills **This Mediation** and Holds-Fast **The Bond**
και συμπληρουσα ταυτην την μεσοτητα και κατεχουσα τον συνδεσμον
of The Intelligibles **and** The Intellectuals ,
των νοητων τε και των νοερων ,
that is on the one hand , Illuminated by Gods who are Allotted The Second Union
μεν καταλαμπεται υπο θεων λαχοντων δευτεραν ενωσιν

of The Hidden Underlying-Reality of The Intelligibles , while on the other hand ,
της κρυφιου υποστασεως των νοητων , δε
Preceding The Separation of The Intellectual Natures According to Cause .
προηγουμενων της διακρισεως των νοερων κατ’ αιτιαν .
For The Unific and Indivisible and Simple and Primary Nature of The Intelligibles
γαρ Το ενιαιον και το αδιαιρετον και το απλουν και το πρωτουργον των νοητων
Lies-Beneath through **The Mediation** of These Gods into Multitude and Separation
υφιζανει δια της μεσοτητος τουτων εις πληθος και διακρισιν
and The Inexplicable Unfolding/Evolution of The Divine Orders .
και την απεριηγητον ανελιξιν των θειων διακοσμων .
From which Source , I think , that by The Gods who **Hold-Together The Unlimited Life**
Οθεν , οιμαι , των θεων συνεχοντες την απειρον ζωην
Being **The Middle** of The Intelligible **and** The Intellectual Gods
ουσαν οι μεσοι των νοητων τε και των νοωρων θεων
Selves are also *Carried upon* Their Divisions of Themselves ,
οντες και εποχουμενοι ταις διαιρεσεσιν εαυτων ,
and are Called Intelligible ***And At-Once*** Intellectual ;
και καλουνται νοητοι και αμα νοεροι ,
on the one hand , by Being Filled from The Primary Intelligibles ,
μεν πληρουμενοι απο των πρωτων νοητων ,
while on the other hand , Filling The Intellectual Gods .
δε πληρουντες τους νοερους .
And since we say that The Intelligible Gods are Intelligible
Και γαρ ελεγομεν τους νοητους νοητους
not by being coordinate to Intellect ; for The Intelligible in Intellect is One ,
ουχ ως συστοιχους τω νω , γαρ το νοητον εν τω νω αλλο
while That which is Productive The Intellectual Gods is Another ; and we say that
και το παρακτικον των νοερων θεων αλλο : και
The Gods Subsist According to **The Unlimited Life** *not* by Fulfilling Intellect
τους θεους κατα την ζωην ουχ ως συμπληρουντας τον νουν
nor by being established according to The Intellectual Intelligence
ουδ’ ως ιδρυμενους κατα την νοεραν νοησιν
and that on the one hand , hands-over That which Intellects to Intellect ,
και μεν παρεχοντας το νοειν νω
and on the other hand , that which Intelligizes to The Intelligible
δε το νοεισθαι νοητω ,
whereas Selves are called by us Intelligible **And At-Once** Intellectual ,
αλλ’ προσαγορευομεν νοητους και ομου νοερους ,
by on the one hand , Subsisting from The Intelligible Monads (1’s) ,
ως μεν υποσταντες απο των νοητων μοναδων ,
while on the other hand , Producing/Generating All The Intellectual Hebdomads (7’s) ,
δε απογεννωντας πασας τας νοερας εβδομαδας ,
and on the one hand , by Being Illuminated by The Intelligible **Life** , while
και μεν καταλαμπομενους τω νοητω φωτι ,
on the other hand , Subsisting-Prior to Intellectuals According to The Productive Cause ,
δε προυπαρχοντας των νοερων κατ’ γεννητικην αιτιαν ,

thus we think it is Right to Name Selves in **Common** , by **Joining-together**
αξιουμεν προσονομαζειν κοινη , συναπτοντες
Their Characteristic Names from Their Summits , surely then just as Selves
τα ιδιοτητα ονοματα απο των ακρων , δη καθαπερ αυτοι
are also Allotted **The Joining-together** of The Wholes in The Divine Orders .
P181 και ελαχον συναγωγον των ολων εν τοις θειοις διακοσμοις .
Surely then it is Clear that Selves Subsist According to **This Mediation** ,
δη ουν Δηλον οτι υποσταντες κατα ταυτην την μεσοτητα
and that Selves Are Connected to The Intelligible Gods ,
και οντες συνεχεις τοις νοητοις θεοις ,
that Subsist At-Once A Monadic and Triadic Way
εκεινων υφεστηκοτων αμα μοναδικως και τριαδικως
– For on the one hand , in The Way that The Intelligible Triads are Triads by Subsisting
– γαρ μεν ως αι νοηται τριαδες εισιν τριαδες
in Relation to The Loftiest Union which is also Exempt from All ,
προς την ακροτατην ενωσιν και εξηρημενην των παντων ,
on the other hand , in The Way that Selves are Monads in Relation to The Divided Ousia
δε ως αν ειεν μοναδες προς την διηρημενην ουσια
of The Triads by Unfolding into Light The Whole Triads from Themselves –
των τριαδων εκφαινουσαι τας ολας τριαδας αφ’ εαυτων –
Thus indeed The Intelligibles do not depart from Their Unific Hyparxis
γουν των νοητων ουκ αποσταντων της ενιαιας υπαρξεως
in Their Triadic Procession ,
εν τη τριαδικη προοδω ,
while The Intelligible **And** Intellectual Gods will Subsist In A Triadic Way ;
οι νοητοι και νοεροι θεοι υποστησονται τριαδικως ,
by Exhibiting in Themselves The Separation of The Monads
επιδεικνυμενοι εν εαυτοις την διακρισιν των μοναδων
and by Their Divine Difference
και δια της θειας της ερτεροτητος
Selves Proceed into Multitude and The Variety of Powers and Ousias .
προιοντες εις πληθος και ποκιλιαν δυναμεων και ουσιων .
For Those that Subsist more remotely from The Singular Source
γαρ Τα υφισταμενα πορρωτερον της μιας αρχης
are also more multiplied than Those which are Prior to Selves ;
μαλλον πληθυεται των προ αυτων ,
and on the one hand , are more diminished in Their Powers
και μεν ελαττουνται ταις δυναμεσιν
and in Their Comprehensions of Those that are Secondary ,
και ταις περιοχαις των δευτερων ,
while on the other hand , Selves are Divided into more Numbers
δε διαιρουνται πλειοσι αριθμοις
that are also more remote from The Monad
και πλεον εφεστηκοσι της μοναδος
and so Selves *give-up* The Union that is The Cause of The Primarily-Efficient Causes ,
και αφιησι την ενωσιν την των πρωτουργων αιτιων ,

while selves *take-up* Variety *in-exchange-for*
αλλαττομενα την ποικιλιαν αντι
The Hidden Hyparxis of Those Primarily-Efficient Causes .
της κρυφιας υπαρξεως εκεινων .
Surely then According to This Logos The Intelligible **And** Intellectual Separation
δη Κατα τον τουτον λογον η νοητα και νοερα διακρισεως
is greater than That of The Intelligible , and The Intellectual is greater than This ,
πλειων της νοητης , και η νοερα ταυτης
and of These in turn , The Partial Orders are Allotted a much greater Division ,
και τουτων παλιν αι μερικαι διακοσμησεις ελαχον πολλω μειζονα την διαιρεσιν ,
so that Selves also Unfold-into-Light The Multitude of Gods that is
ωστε και εκφηναι πληθος θεων
In-Comprehensible by us within The Numbers of The Decad including
απεριληπτον ημιν εισω τοις αριθμοις δεκαδος και
The Characteristics of Selves that are Indescribable and Inexplicable by our Insights
τας ιδιοτητας αυτων ειναι ανεξηγητους και απεριηγητους των ημετερων επιβολων
and are only Quite-Clear to The Divine Selves and The Causes of Themselves .
και μονοις καταφανεις τοις θεοις αυτοις και τοις αιτιοις εαυτων .
Thus on the one hand , Such are The Intelligible **And** Intellectual Gods and Such is
ουν μεν Τοιουτοι εισιν οι νοητοι και νοεροι θεοι και τοιαυτην
The Characteristic which Selves are Allotted , that is **Connective** of The Summits ,
ιδιοτητα ελαχον , συνεκτικην των ακρων ,
and that Unfolds into Light Those that Precede , **while** Turning-About The Secondary ;
και μεν εκφαντικην των προηγουμενων , δε επιστρεπτικην των δευτερων ,
on the one hand , **by** Intellecting The Gods that are Prior to Selves ,
μεν νοουντες τους προ αυτων ,
and on the other hand , **by** Being Intellected by The Gods that are After Selves .
δε νοουμενοι υπο των θεων μετ’ αυτους .
For which Logos **Timaios** (**30**D) has also assigned The All-Perfect Living-Being to be
Διο ο Τιμαιος και ετιθετο το παντελες ζωον υπαρχειν
The Most Beautiful of All The Intelligibles , and since That Self Clearly Surpasses
καλλιστον παντων των νοουμενων , τε και ως εκεινο δηλαδη υπερεχον
The Intelligible Beings after Self , by That Being The Most Beautiful , and in turn Self is
των νοουμενων οντων μετ’ εκεινο , εκεινο ων καλλιστον , και αυ ην
The Limit of **The 1st** Intelligibles , Those After Self Subsist In-An-Intellectual-Way .
περας των πρωτων νοητων , των μετ’ αυτο υφεστηκοτων ως νοερως .
And then by This Logos **The 1st** Intellectual Gods **Also** *Happen to Be* Intelligible ;
Και αρα κατα τουτον τον λογον οι πρωτοι νοεροι θεοι και τυγχανουσιν οντες νοητοι :
and we do not refer These Logos to a foreign source , but we bring Selves to Plato ,
και ημεις ουχ φεροντες ταυτα αλλαχοθεν αλλα προσαγουμεν τω Πλατωνι ,
since we claim Selves by receiving The Origins/Starting-Points/Means from Self .
λεγομεν λαβοντες τας αφορμας παρ’ αυτου .

Chapter 2 – β

Thus on the one hand , This will be more Clear through The Logos that follow .
P182 ουν μεν Τουτο εσται σαφεστερον δια των επομενων :
Whereas in turn we shall discuss *In What Way* The Gods mentioned Illuminate
δε αυ διελθωμεν οπως οι τοις ειρημενοις καταλαμποντες
The Breath of The Imparticipable Life Proceed in Order from The Intelligible Gods .
το πλατος της αμεθεκτου της προηλθον εφεξης απο των νοητων θεων .
Now then **The Intelligible Gods** Establish in Themselves
τοινυν Των νοητων ιδρυσαμενων εν εαυτοις
on the one hand , Those that are Multiplied In-A-Singular-Way ,
μεν τα πεπληθυσμενα μονοειδως
and on the other hand , Those that are Divided In-A-Hidden-Way ,
δε τα διηρημενα κρυφιως ,
furthermore , The Various Genera of The Beings
δε τα ποικιλα γενη των οντων
According to A Certain Admirable Transcendency of Simplicity ; then in turn
κατα τινα θαυμαστην υπεροχην απλοτητος ,
The 1st Intellectual Gods Unfold-into-Light The In-Distinct Union of Selves
οι πρωτοι εκφηναντες την αδιακριτον την ενωσιν αυτων
and The Unknowable Simplicity of The Underlying-Reality in Selves ,
και την αγνωστον <απλοτητα> της υποστασεως εν αυτοις ,
and by Being Filled of The Prolific Super-Abundance of Wholes
πληρωθεντες της γονιμου περιουσιας των ολων
by The Intelligible Power and The Life In-The-Way-of-Ousia
τη νοητη τη δυναμει και τη ζωη τη ουσιωδει
Selves are Allotted **The Second Kingdom** After Those , *on the one hand* ,
εκληρωσαντο δευτεραν βασιλειαν μετ’ εκεινους , μεν
Themselves Always Produce Those that are Perfect and Closely-Held-Together ,
εαυτους αει παραγοντες τελειουντες και συνεχοντες ,
while on the other hand , Selves Receive The Hidden Production from Those ;
και δε δεχομενοι την κρυφιαν απογεννησιν απ’ εκεινων ,
on the one hand , by Receiving The Characteristic that Is Productive of All
μεν λαβοντες ιδιοτητα γεννητικην των παντων
from Their Intelligible Power ;
παρα της νοητης δυναμεως ,
and on the other hand , by Receiving The Nature Spread-Under Selves ,
και δε παραδεξαμενοι την φυσιν υπεστρωμενην αυτοις ,
from The Intelligible Life , that Pre-Subsists According to Cause in The Intelligible .
παρα της νοητης της ζωης , προυπαρχουσης κατ’ αιτιαν εν τω νοητω .
And since on the one hand , Life Is Primarily in The Intelligibles ;
Και γαρ μεν η ζωη εστιν πρωτως εν τοις νοητοις ,
but on the other hand , Life Is Secondarily in The Intelligibles **and** Intellectuals ;
δε δευτερως εν τοις νοητοις και νοεροις ,
then Life is Distilled In-A-Third-Way , among The Intellectuals ;
δε αποστασιν τριτην εν τοις νοεροις ,

on the one hand , Life Subsists According to Cause in The First ,
μεν υπαρχουσα κατ’ αιτιαν εν τοις πρωτοις ,
on the other hand , Life Subsists According to Ousia in The Middle ,
δε κατ’ ουσιαν εν τοις μεσοις ,
while Life Exists According to Participation among The Last .
δε κατα μεθεξιν εν τοις εσχατοις .
Now then **The First** Intellectual Gods Advance-forth from The Intelligible Gods ,
τοινυν οι πρωτοι νοεροι θεοι Προερχονται εκ των νοητων ,
on the one hand ,by Multiplying The Union of Selves ,
μεν πληθυοντες την ενωσιν αυτων ,
and on the other hand , by Unfolding-into-Light Their Hidden Hyparxis ,
δε εκφαινοντες την αποκρυφον υπαρξιν ,
then , by Multiplying Their Unific Powers ,
δε πολλαπλασιαζοντες τας ενιαιας δυναμεις
and then by Assimilating Themselves by Prolific and Connective and Perfective Causes
και δε αφομοιουντες εαυτους γονιμοις και συνεκτικαις και τελεσιουργοις αιτιας
to The Ousian and Wholly-Perfect and All-Perfect Dignities of The Intelligibles .
προς τας ουσιωδεις και ολοτελεις και παντελειους υπεροχας των νοητων .
For there were Three Primary-Effective Powers in Those Intelligible Gods :
γαρ ησαν Τρεις πρωτουργοι δυναμεις εν εκαινοις ,
on the one hand , **The Productive-Ousia** of The Wholes (**Parmenides 142**D-7) ;
μεν η ουσιοποιος των ολων ,
and on the other hand , **The Measure** of Those that are Multiplied ;
δε η μετρικη των πληθυομενων ,
then **Another** that Is Productive-of-The-Ideas of All Those that are Produced ,
δε η ειδιποιος απαντων των απογεννωμενων ,
and thus The Intelligible **and** Intellectual Powers Subsist According to These ;
και αι νοηται και νοεραι δυναμεις υφεστηκασιν κατα ταυτας :
on the one hand , One Produces-The-Life of The Secondary by The Self Existence
μεν η ζωοποιος των δευτερων τω αυτω ειναι
According to A Certain Intelligible Comprehension ;
κατα τινα νοητον περιοχην ,
on the other hand , Another is Connective of All that is Divided
δε η συνεκτικη παντος του διηρημενου
and Illuminates The Intelligible Measure for those that give-up Their Singular Union ,
και επιλαμπουσα το νοητον μετρον τοις απολειπομενοις της μιας της ενωσεως ,
then Another Provides All with Figure and Form and Their Perfection .
δε η χορηγουσα πασι τε το σχημα και την μορφην και την τελειοτητα .
Accordingly then The Intelligible **And** Intellectual Orders of The Gods
αρα αι νοηται και νοεραι διακοσμησεις των θεων
are Produced According to All The Intelligible Causes ,
απεγεννηθησαν Κατα πασας τας νοητας αιτιας ,
on the one hand , by Being-Allotted The Characteristic of Procession from Power ;
μεν λαχουσαι την ιδιοτητα τ ης προοδου εκ της δυναμεως ,
on the other hand , by Selves Receiving The Share of Being Suspended from Life ,
δε αυτων υποδεξαμεναι την μοιραν του οντος εξηρτημενην εκ της ζωης

(for Life is Yoked with Power , and since Life is Unlimited According to Self ,
(γαρ η ζωη συζυγος τη δυναμει , και γαρ η ζωη απειρος καθ’ αυτην ,
and since All Motion Has The Unlimited Co-subsisting with The Nature of Herself ,
και επει πασα κινησις εχει την απειριαν συνυπαρχουσαν τη φυσει εαυτης ,
and The Unlimited Power is Productive of The Wholes) ,
και η απειρια δυναμις γεννητικη των ολων) ,
then by Selves Receiving Their Distribution into First and Middle and Last
δε παραλαβουσαι την διανομην εις πρωτα και μεσα και τελευταια
from The Triadic Underlying-Reality of The Intelligibles .
εκ της τριαδικης υποστασεως των νοητων .
For All must be Held-Fast by The Triadic Procession ,
P183 γαρ Παντα εδει κατεχεσθαι τη τριαδικη προοδω ,
and The Intelligible **And** Intellectual Genus of The Gods
και τα νοητα και νοερα γενη των θεων
must be Held-Fast by The Triadic Procession Prior to All .
προ των παντων .
For surely then by This Logos Selves Subsist as **The Middle** of The Wholes
γαρ δη Διοτι υφεστηκεν μεσα των ολων
and Help-Fulfill **The Bond** of The First Orders ,
και συμπληροι τον συνδεσμον των πρωτιστων διακοσμων ,
on the one hand , by Being Assimilated to The Intelligibles According to Their Summit ,
μεν ομοιουται τοις νοητοις κατα την ακροτητα ,
on the other hand , by Being-Assimilated to The Intellectuals According to Their Limit ,
δε τοις νοεροις το περας ,
and thus Selves are in one Way Intelligible , but in another Way Intellectual .
και εστι τη νοητα , δε τη νοερα .
For The Processions of The Divine Genera are Everywhere Produced
γαρ αι προοδοι των θειων γενων Πανταχου απογεννωνται
Through/By-Means-of **The Continuity** of **Likeness** , and thus
δι’ συνεχους ομοιοτητος , και
The First of The Subordinate are United to The Last of The Pre-Subsisting Causes .
τα πρωτα των καταδεεστερων συνηνωται τοις τελεσι των προυπαρχοντων αιτιων .
Since The First and The Last in **The Middle**
δε των πρωτων τε και των εσχατων εν τοις μεσοις
Are Intelligible **And** Intellectual ,
οντων Νοητων και νοερων
it is also **Necessary** that **The Middle** of These Be **Connective** , surely then
και αναγκη την μεσοτητα τουτων ειναι συνεκτικην , δη
Through Which The Characteristic of These Gods is Exceptionally Brought-to-Light .
καθ’ ην η ιδιοτης των τουτων θεων διαφεροντως αναφαινεται .
For That which Is Intelligible **And At-Once** Intellectual
γαρ Το νοητον και αμα νοερον
In-One-Way has more In-Common in Relation to One of The Two ,
ου μεν πλεοναζει κεκοινωνηκεν κατα θατερον ,
but *In-Another-Way* Equally Communicates with Both .
ου δε εξ ισου αμφοιν .

Surely then , from These Logos **The Continuity** of The Procession
δη ουν εκ τουτων η συνεχεια της προοδου
of The Divine Orders has Come-to-Light to Be Admirable/Exceptional/Praise-worthy .
των θειων διακοσμων πεφηνεν Θαυμαστη .
For on the one hand , since among The Intelligibles ,
γαρ μεν , ως εν νοητοις ,
The Limit of The Intelligibles is thus Intellectual ,
Το περας των νοητων ην αλλ’ νοεραν ,
on the other hand , The Summit of The Intelligibles **And** Intellectuals is Intelligible ,
δε η μεν ακροτης των νοητων και νοερων εστιν νοητη ,
whereas Self Possesses This Characteristic *In-A-Vivific-Way* ;
αλλα εχει την ταυτην ιδιοτητα ζωτικως :
And again in turn , The End of The Intelligibles **And** Intellectuals is Intellectual ,
και παλιν αυ το μεν τελος των νοητων και νοερων νοερον ,
but *In-A-Vivific-Way* ,
αλλα ζωτικως ,
whereas The Beginning of The Intellectuals is Intelligible
δε η αρχη των νοερων νοητη
by Presiding-Over The Intellectual Gods ,
προεστηκεν των νοερων θεων ,
whereas Self Possesses The Intelligible *In-An-Intellectual-Way* .
αλλα εχει το νοητον νοερως .
And surely then in this way All The Divine Genera are Allotted
Και δη ουτω παντα τα θεια γενη ελαχε
Their **Indissoluble Intertwining** and **Communion** and **Admirable Friendship**
αδιαλυτον συμπλοκην και κοινωνιαν και θαυμαστην φιλιαν
and Their **Well-Ordered Descent**
και ευτακτον υφεσιν
and Their **Transcendency** that Is
και υπεροχην
In-One-Way **Co-Ordinate** , but *In-Another-Way* **Exempt** .
την μεν συντεταγμενην , την δε εξηρημενην .
And That which **Proceeds** Is Always Conjoined to Its Productive Cause
Και το προιον εστι αει συνεχες τω παραγοντι
and The Secondary Make Their Procession from Selves
και τα δευτερα ποιειται την προοδον απ’ αυτων
Together with Their Firm Establishment in Their Causes ,
μετα της σταθερας ιδρυσεως εν τοις αιτιοις ,
and there is One Series and **Kinship** of All ,
και μια σειρα και συγγενεια των παντων ,
since The Secondary Always Subsist from Those Prior to Selves
των δευτερων αει υφισταμενων απο των προ αυτων
through **Likeness** .
δι’ ομοιοτητος .

12 August 2023

Chapter 3 – γ

Thus on the one hand , in what Way The Intelligible **And** Intellectual Gods
ουν μεν Τινα τροπον οι νοητοι και νοεροι θεοι
Unfold Themselves into Light from The Intelligible Gods ,
εκφαι– εαυτους –νουσιν απο των νοητων θεων ,
may be Recollected through These Logos ;
επεμνησθω δια τουτων :
then in turn , after These we will say , in what Way Selves are Divided by Proceeding
δε αυ μετα ταυτα λεγωμεν οπως διαιρουνται προελθοντες
and what Difference The Triads of These Gods are Allotted
και τινα διαφοραν αι τριαδες τουτων ελαχον
in Relation to The Intelligible Triads .
προς τας νοητας .
Surely then on the one hand , These Gods are also Divided *In-A-Triple-Way*
δη μεν ουτοι και Μεριζονται τριχη
According to The Way being-discussed ; on the one hand ,
κατα τον τροπον ειρημενον , μεν
by Being Conjoined to The Intelligible through The Summit of Themselves ;
συναπτοντες τω νοητω δια της ακροτητος εαυτων ,
and on the other hand , to The Intellectual through Their End ,
P184 δε τω νοερω δια της τελευτης ,
and furthermore , to **The Middle Bond** of The Summits
δε τω μεσω συνδεσμω των ακρων
by Being Allotted The Characteristic of Both-together *In-An-Equal-Way*
λαχοντες την ιδιοτητα συναμφοτεραν εξ ισου
and by Extending to Both , The Intelligible and Intellectual Genera of The Gods ,
και διατεινοντες επ’ αμφω , τα νοητα τε και νοερα γενη των θεων ,
just as if Self was **The Center** of These Twofold Orders
ωσπερει κεντρου των τουτων διττων διακοσμον
by Holding-Together **The Communion** of The Wholes *By-The-Idea-of-The-One* .
συνεχοντος την κοινωνιαν των ολων ενοειδως .
And by This Logos , in These Orders , **All** also Exist *In-A-Vivific-Way* ,
Και διοτι εν τουτοις τα παντα και εστι ζωτικως ,
just as in Those Prior to These , **All** Subsist *In-An-Intelligible-Way*
ωσπερ εν τοις προ τουτων νοητως
and in Those that Arise from These , **All** Subsist *In-An-Intellectual-Way*
καν τοις απο τουτων νοερως ,
I mean **Ousia** and **Life** and **Intellect** ;
η ουσια και η ζωη και ο νους ,
The One , by Being The Intelligible of Life ,
η μεν ουσα το νοητον της ζωης ,
The Other , by Being The Middle and At-Once The Character of This Order ;
η δε το μεσον και αμα η ιδιοτης της ταυτης ταξεως ,
then **The Intellect** , by Being The Last
δε ο νους το εσχατον

and by being Carried-along *In-An-Immediate-Way* by The Intellectuals –
και εποχουμενον προσεξως τοις νοεροις –
Then since All The Beings Subsist in these Gods ,
ουν καν παντων οντων τοις τουτοις θεοις ,
The Division of Genera will be of The First and The Middle and The Last .
διαιρεσις γενων εσται πρωτων τε και μεσων και τελευταιων .
And in The Third Place The Gods are Divided *In-A-Triple-Way* (**P183**.25) ,
Και τριτον
because **Life** must also Abide and Proceed and Turn-About to The Sources ; and
οτι την ζωην δει και μενειν τε και προιεναι και επιστρεφειν προς τας αρχας : και
since on the one hand , **The First Triad** of The Intelligibles was said to Establish All ,
επει μεν η πρωτη τριας των νοητων ελεγετο εδραζειν τα παντα ,
including **The Second Triad** that is Prior to The Others
και την δευτεραν τριαδα προ των αλλων
(Indeed then , **Eternity Abides** *In-A-Stable-Way* in **Self**) ,
(γουν ο αιων μενει σταθερως εν αυτη) ,
while on the other hand , **The Triad** After **This** is The Provider for The Wholes
δε η μετα ταυτην χορηγος τοις ολοις
of **Procession** and **Motion** and of **The Life** According to Energy/Actual-Activity ,
προοδου και κινησεως και της ζωης κατ’ ενεργειαν ,
while **The Third Triad** is The Provider of Their Turning-About to The One
δε η τριτη της επιστριφης επι το εν
and of Their Perfection , by Convolving-together All The Secondary
και της τελειοτητος , συνελισσουσης παντα τα δευτερα
in Relation to The Sources of Themselves .
προς τας αρχας εαυτων .
Now then it is Necessary that The Intelligible **And** Intellectual Gods
τοινυν Αναγκη τους νοητους και νοερους θεους
Primarily Participate of These Three-fold Powers ,
πρωτως μετεχειν των τουτων τριττων δυναμεων ,
and thus on the one hand , in Order to Abide in The Summit of Themselves ;
και μεν μενειν εις την ακροτητα την εαυτων ,
and on the other hand , in Order to Proceed and Extend from That Source to All
δε προιοντας και διατεινοντας εκειθεν επι παντα
and in turn , in Order to Turn-about All to The Intelligible Watch-Tower and
παλιν επιστρεφειν εις την νοητην περιωπην και
in Order to Conjoin Limit to The Beginning The Whole Procession of Selves .
συναπτειν το περας τη αρχη της ολης προοδου αυτων .
Thus on the one hand , just as I have said , **Selves** are Divided *In-A-Triple-Way* ;
ουν μεν , οπερ εφην , Μεριζονται τριχη :
and thus on the one hand , **Ousia** is The Very First of Selves ,
και μεν ουσια εστι το πρωτιστον αυτων ,
while on the other hand , **Life** is The Middle of Selves ,
δε ζωη το μεσον ,
while **Intellect** is The Last of Selves .
δε νους το εσχατον .

Therefore seeing that Each One of These Three is Perfect
5 δε Επειδη εκαστος των τουτων τριων τελειος
and that Each One Participates of The Intelligible Monads , I mean
και μετεχει των νοητων μοναδων , λεγω
of The Ousia which is there , of The Intelligible Life , of The Intelligible Intellect ,
της ουσιας της εκει , της ζωης, του νοητου του νου ,
Selves are Tripled According to The Participation of The Primarily-Efficient Causes ;
τριπλασιαζεται κατα την μεθεξιν των πρωτουργων αιτιων :
and on the one hand , The Intelligible of The Life Possesses
και μεν το νοητον της ζωης ισχει
Ousia and Intellect and Life *In-An-Intelligible-Way* ,
ουσιαν και νουν και ζωην νοητως ,
while on the other hand , The Intelligible **And** Intellectual of The Life Possesses ,
10 δε το νοητον και νοερον ,
Ousia and Life and Intellect *In-A-Vivific-Way* ,
ουσιαν και ζωην και νουν ζωτικως ,
while The Intellectual of The Life Possesses ,
δε το νοερον ,
Ousia and Life and Intellect *In-An-Intellectual-Way* .
ουσιαν και ζωην και νουν νοερως .
And on the one hand , in every case This Triad Exists in Each One of The Sections ,
Και μεν πανταχου Τριας εν εκαστω των τμηματων ,
and on the other hand , Along-with Their Innate Characteristic .
αλλα μετα της οικειας ιδιοτητος .
Therefore The Three Intelligible and Intellectual Triads have come to Light for us ,
15 ουν Τρεις νοηται και νοεραι τριαδες πεφηνασι ημιν ,
which are Illuminated on the one hand , by The Divine Unities ,
καταλαμπομενοι μεν υπο των θειων εναδων ,
while on the other hand , Each One Contains an All-Various Multitude .
δε εκαστη περιεχουσαι παντοδαπον πληθος .
For if The All-Powerful and All-Perfect Multitude Exists in The Intelligibles (**P96**.15) ,
γαρ Οπου και πανδυναμον και παντελειον πληθος ην εν τοις νοητοις ,
how could This Multitude not Be Unfolded and Multiplied in a much Greater Way
P185 οπως ουχι ανελισσεται και πολλαπλασιαζεται πολλω μειζονως
in Those Second from The Intelligibles According to The Prolific Cause of These ?
εν τοις δευτεροις των νοητων κατα την γονιμον αιτιαν τουτων ;
Now then Each Triad Contains in Self A Multitude of Powers and A Variety of Ideas ,
20 τοινυν Εκαστη τριας περιεχει εν αυτη πληθος δυναμεων και ποικιλιαν ειδων ,
that Lead-forth The Intelligible Multitude into Energy
προαγουσα το νοητον πληθος εις ενεργειαν
and Unfold into Light The Unlimited Productivity of The Intelligibles .
και εκφαινουσα την απειριαν γεννητικην των νοητων .
And on the one hand , we are being impelled to Discover The Characteristic
Και μεν ημεις ορμωμενοι ανευρισκομεν την ιδιοτητα
of The Participated Super-Ousian Gods from Those that Participate , and
των μετεχομενων υπερουσιων θεων απο των μετεχοντων :

on the other hand , The Intelligible and Intellectual Monads Produce about Themselves
δε αι νοηται και νοεραι μοναδες απεγεννησαν περι εαυτας
The Ousias and All The Lives and The Intellectual Genera ,
τας ουσιας και πασας τας ζωας και τα νοερα γενη ,
According to The Order of The Realities , and through These ,
κατα την ταξιν των πραγματων , και δια τουτων ,
Unfold-into-Light The Unknowable Transcendency of Selves
εκφαινονται την αγνωστον υπεροχην αυτων
Preserving/Guarding The Pre-Subsisting Cause of The Wholes by Herself .
φυλαττουσαι προυπαρχουσαν αιτιαν των ολοων καθ’ εαυτην .
Therefore just as we said , that on the one hand , there are The Three Intelligible Triads ,
Αλλα ωσπερ ειπομεν , μεν αι τρεις νοηται τριαδες ,
and on the other hand , Three Triads Subsist after These and have come to Light
και δε τρεις αι υποστασαι μετα ταυτας και πεφηνασιν
to be Tripled from Selves According to The Prolific Perfection of Selves .
τριπλασιασθεισαι απ’ αυτων κατα την γονιμον τελειοτητα αυτων .
Then The Characteristic of The Intelligible and also
δε την ιδιοτητα της νοητης τε και
of The Intelligible And At-Once Intellectual Triad must be Defined in another Way .
της νοητης και αμα της νοερας τριαδος αφοριζεσθαι καθ’ ετερον τροπον .
For on the one hand , There (The Intelligible) Each Triad only Possessed The Third Share
γαρ μεν Εκει εκαστη της τριας μονον ειχε το τριτον μοιρας
of Being ; for Each Arises from Limit and Unlimited and The Blend of Both (**P49**.12-18) ,
του οντος ; γαρ ην εκ περατος και απειρου και εξ αμφοιν ,
thus on the one hand , This Share was Ousia in The First Triad ,
δε μεν τουτο ην ουσια επι της πρωτης ,
while on the other hand , This Share was Intelligible Life , in The Second Triad ,
δε νοητη ζωη επι της δευτερας ,
then This Share was Intelligible Intellect , in The Third Triad ,
δε νοητος νους επι της τριτης :
whereas Those Prior to These were The Unities
δε τα προ τουτων εναδες
and Super-Ousian Powers which Helped-to-Full-Fill The Whole Triads .
και υπερουσιοι δυναμεις συμπληρουσαι της ολας τριαδας .
On the other hand , in The Intelligibles and Intellectuals , Each Triad Possesses
δε Εν τοις νοητοις και νοεροις εκαστη τριας εχει
Ousia and Life and Intellect ;
ουσιαν και ζωην και νουν ,
on the one hand , In One , Intelligibly and At-Once Intellectually , but *More* Intelligibly ,
μεν η νοητως και αμα νοερως , αλλα μαλλον νοητως ,
insofar as Self is Conjoined with The First Intelligibles ;
καθ’ οσον εστι συνεχης τοις πρωτοις νοητοις ,
on the other hand , in Another , Intellectually and Intelligibly , but *More* Intellectually ,
δε η νοερως και νοητως , αλλα μαλλον νοερως ,
by The Logos that Self Carried in/by The Intellectuals *In-An-Intimate-Way* ;
διοτι επιβεβηκεν τοις νοεροις προσεχως ,

then in Another , According to An Equal Share
δε η κατ’ ισην μοιραν
by Collecting-Together in Herself Both The Characteristics .
συλλαβουσα εν εαυτη αμφοτερας τας ιδιοτητας .
In order that we may speak of Each One in **The 1st Triad** ,
ινα ειπωμεν καθ εκαστην η πρωτη τριας ,
it not the case then , that **There** on the one hand , Exist **Limit** , **Unlimited** , **Ousia**
Ουκουν εκει μεν ην περας , απειρον , ουσια
(for This was The Primary Blend) ,
(γαρ τουτο το πρωτως μικτον) ,
Here on the other hand , there Is **Ousia** , **Life** , **Intellect** along with Their Innate Unities ;
ενταυθα δε ουσια , ζωη , νους , μετα των οικειων εναδων :
for Ousia is Suspended from The Very First Deity ,
γαρ η ουσια εξηρτηται πρωτιστης θεοτητος ,
and Life from The Second Deity , and Intellect from The Third Deity , and
και η ζωη δευτερας , και ο νους τριτης , και
These Three Super-Ousian Monads Unfold-into-Light The Monads of The First Triad .
αυται τρεις υπερουσιοι μοναδες εκφαινουσι τας της πρωτης τριαδος .
Then in turn after this , **There** on the one hand , **The 2nd Triad** was
δε αυ μετα ταυτην εκει μεν Δευτερα τριας
The Super-Ousian Unity and Power and The Intelligible and Hidden Life ,
υπερουσιος ενας και δυναμις και νοητη και κρυφιος ζωη ,
Here on the other hand , Ousia and Life and Intellect are All Vivific and are Suspended
ενταυθα δε , ουσια και ζωη και νους παντα ζωτικα και εξηρτημενα
from The Gods that Hold-Together The One Bond of The Whole of This Order ;
των θεων συνεχοντων τον ενα συνδεσμον της ολης ταυτης διακοσμησεως :
for just as **The 1st** were Allotted The One-Making Power of The Middle Genera ,
γαρ ως αι πρωται ελαχον την ενοποιον δυναμιν των μεσων γενων ,
so also do **The 2nd** Unities after Those Present/Advance/Propose
ουτως αι δευτεραι εναδες μετ’ εκεινας προβεβληνται
The Connective Characteristic of The Primary-Efficient Causes .
την συνεκτικην ιδιοτητα των πρωτουργον αιτιων .
Now then after These is **The 3rd** Triad , which **There** on the one hand ,
τοινυν επι ταυταις Τριτη τριας εκει μεν
was Unity and Power and The Intelligible Intellect ;
ενας και δυναμις και νοητος νους ,
Here on the other hand , there are The Three Super-Ousian Gods ,
ενταυθα δε τρεις υπερουσιοι θεοι ,
which Close/Complete The Limit of The Intelligible and Intellectual Gods
συγκλειοντες το περας των νοητων και νοερων θεων
and Encompass All *In-An-Intellectual-Way* ,
P186 και περιβεβλημενοι παντα νοερως ,
I mean The Ousia , The Life , The Intellect ,
λεγω την ουσιαν , την ζωην , τον νουν ,
and Selves are The Providers of The Divine Perfection ,
και χορηγοι της θειας τελειοτητος ,

by *Imitating* The All-Perfect Intelligible Triad ,
μιμουμενοι την παντελη την νοητην τριαδα ,
just as **The Connective** Gods *Imitate* The Intelligible Measure
ωσπερ οι συνεκτικοι το νοητον το μετρον
and in turn The Gods Prior to These
και αυ οι προ τουτων
Imitate The Productive/Generative Cause of The Intelligibles .
την γεννητικην αιτιαν των νοητων .

15 August 2023

Chapter 4 – δ

Thus on the one hand , The Three Intelligible **And** Intellectual Triads
ουν μεν Αι τρεις νοηται και νοεραι τριαδες
are Produced/Generated in This Way and are Allotted Such a Difference
απεγεννηθησαν ουτως και ελαχον τοιαυτην διαφοραν
in Relation to The Intelligible Triads .
προς τας νοητας .
On the other hand , Returning again to Plato , let us Accord with That Philosopher
δε επανελθοντες παλιν Επι τον Πλατωνα συνοδευσωμεν εκεινω
and let us show from Self The Pre-Subsisting Knowledge concerning Each One
και επιδειξωμεν παρ’ αυτω την προυπαρχουσαν επιστημην περι εκαστης
of These Triads ; and let us first assume what is written in the **Phaedrus** (**246**E4 - **248**C2)
των τουτων τριαδων : και πρωτον λαβωμεθα των γεγραμμενων εν Φαιδρω
and let us Contemplate from The Self Logos’ of Socrates *In-What-Way* He Unfolds for us
και θεωρησωμεν απ’ των αυτων ρηματων του Σωκρατους οπως εκφαινει ημιν
The Whole Orderly-Arrangement and The Differences in Self .
την πασαν διακοσμησιν και τας διαφορας εν αυτη .
Now then in the Phaedrus are said to be **12 Leaders** who Preside-Over The Wholes ,
τοινυν εν τω Φαιδρω Λεγονται δωδεκα ηγεμονες προεσταναι των ολων ,
and on the one hand , who Conduct All The Kosmic Gods ,
και μεν ιεμενοι παντας τους εγκοσμιους θεους ,
and on the other hand , All The Herds of The Daimons
δε πασας τας αγελας των δαιμονων
and who Guide Selves to The Intelligible Nature .
και ποδηγετουντες επι την νοητην φυσιν .
Then it is also said that **Zeus** Leads All These **12 Gods** ,
δε τον Δια ηγεισθαι παντων Τουτων των δωδεκα θεων ,
while Driving A Winged Chariot and Adorning and Taking-Care of All ,
ελαυνοντα πτηνον αρμα και διακοσμουντα και επιμελουμενον παντα ,
and First , on the one hand , Leads All The Army that Follows Self
και πρωτον μεν , αναγειν πασαν την στρατιαν την επομενην αυτω
to The Watch-Tower *Within* Heaven and to The Blessed Sights/Visions/Spectacles
εις την περιωπην εντος ουρανου και τας μακαριας θεας
including The Discursive Insights of The Intelligibles which are There .
τε και των διεξοδους νοουμενων εκει :
Then in the next place , **Zeus** Leads Selves to The Sub-Heavenly Arch/Disk
επειτα εις την υπουρανιον αψιδα
which Closely Encompasses Heaven
προσεχως περιεχομενην τον ουρανον
and Held-Together in/by Self ;
και υπεζωκυιαν εν αυτω :
and after this , **Zeus** Leads Selves to The Self Heaven ,
και μετα ταυτην εις τον αυτον ουρανον
and to The Surface/Back of Heaven ;
και το νωτον του ουρανου ,

and surely then where The Divine Souls Stand
και δη ου τας θειας ψυχας ιστασθαι
and are Borne-along-Together-with The Heaven To See/Contemplate/Behold
και συμπεριφερομενας τω ουρανω θεωρειν
All The Ousia that is Beyond .
πασαν την ουσιαν επεκεινα .
Furthermore , Prior to The Heaven , there Is That which is called
δε προ του ουρανου Ειναι καλουμενον
The Super-Heavenly Place ,
τον υπερουρανιον τοπον ,
in which Subsist The Plain of Truth and The Truly-Real Ousia
εν ω και της πεδιον αληθειας και η οντως η ουσια
and The Meadow and The Kingdom of Adrasteia/The Inevitable/Necessity ,
και ο λειμων και η βασιλεια της Αδραστειας
and The Divine Choir of The Virtues ;
και ο θειος χορος των αρετων :
and by The Intellection of These **12 Monads**
και δια της νοησεως των τουτων μοναδων
by following The Circulation of Heaven ,
συνεπομενας τη περιφορα του ουρανου ,
Souls Experience-Good by Being-Well-Nourished .
τας ψυχας ευπαθειν τρεφομενας .

The Demiurgic Triad

Zeus
Hephaistos **Poseidon**

The Guardian/Preservative/Immutable Triad

Hestia
Ares **Athena**

The Vivific Triad

Demeter
Artemis **Hera**

The Anagogic Triad

Hermes
Apollo **Aphrodite**

Chapter 5 – ε

Thus on the one hand , These Logos are stated in the Phaedrus
ουν μεν ταυτα Λεγεται εν Φαιδρω
by Socrates Being clearly Divinely-Inspired
του Σωκρατους σαφως ενθουσιαζοντος
and by Being-In-Touch with Mystic Realities .
και απτομενου μυστικων πραγματων .
On the other hand , The Heaven about which Socrates makes The Logos
δε ο ουρανος περι ου ο Σωκρατης ποιειται ο λογος
must be considered Prior to The Others ;
Δει επισκεψασθαι προ των αλλων ,
what This Heaven Is and in *what* Order of The Beings Self is Seated .
τις ουτος εστιν και εν ποια ταξει των οντων ιδρυται .
For once having found This ,
γαρ ευρουντες Τουτον
we must also Contemplate/Behold The Super-Heavenly Place
και θεασομεθα τον υπερουρανιον τοπον
and The Sub-Heavenly Arch/Disk ;
και την υπουρανιαν αψιδα :
for Each of These is assumed According to Their State/Position in Relation to Heaven ;
γαρ εκατερον τουτων παρειληπται κατα την σχεσιν προς τον ουρανον ,
The One , by Being Primarily Situated-Above ,
το μεν πρωτως υπερκειμενον ,
The Other , by Being Primarily Arranged Under Self .
το δε πρωτως τεταγμενον υπ' αυτον .
What then is This Heaven to which **Zeus** Leads The Gods ?
P187 Τις ουν ουτος ο ουρανος εφ ον ο Ζευς αναγει τους θεους ;
For surely then on the one hand , if we would say that Self is The Perceptible Heaven ,
γαρ δη μεν Ει λεγοιμεν τον αισθητον ,
just like certain others , then it will be necessary that The Superior Genera
ωσπερ τινες ετεροι , αναγκη τα κρειττονα γενη
naturally turn-about *to* those that are inferior .
κατα φυσιν επιστρεφειν προς τα χειρονα .
For if **Zeus** , The Mighty Leader in Heaven , Carries/Takes and Leads
γαρ ει Ο Ζευς , ο μεγας ηγεμων εν ουρανω , φερεται τε και αγει
All Those that follow Self *to* This Perceptible Heaven , then
συμπαντας τους επομενους αυτος προς τονδε τον ουρανον ,
Self will have His turning-about to those that are subordinate and those after Himself ,
εξει την επιστρεφην επι τα καταδεεστερα και τα μεθ' εαυτον ,
and along with **Dios** All Leaders and Gods and Daimons who are suspended from these .
και μετα του Διος παντες ηγεμονες τε και οι θεοι και δαιμονες οι εξηρτημενοι τουτων .
And yet in the Phaedrus (**246C**) , Self says that *Even The Partial* **Soul** *when Perfected*
Καιτοι εν τω Φαιδρω ο αυτος λεγει και την μερικην ψυχην τελειωθεισαν
are Raised to The City among The Stars and Manage The Whole Kosmos .
μετεωροπολειν και διοικειν τον συμπαντα κοσμον .

In what way then can The Leaders of *The Whole* **Souls**
Πως ουν οι ηγεμονες των ολων ψυχων
be turned-about to the perceptible heaven
επιστρεφουσιν εις τον αισθητον ουρανον
and exchange The Intelligible Watch-Tower for an inferior share ,
και αλλαττονται της νοητης περιωπης την χειρονα μοιραν ,
when Selves Preside-Over The Wholes through This , in order that Selves may also
οι προεστωτες των ολων δια τουτο , ινα και
Illuminate The Kosmic Beings with Their Un-Conditional and Un-Restricted Power ?
επιλαμπωσι τοις εγκοσμιοις απολυτον και αφετην δυναμιν ;
Surely then in Relation to These Logos , *what are* The Blessed Intellections
δη Προς τουτοις , τινες αι μακαριαι νοησεις
and *what are* The Passages of The Gods *within* This Heaven ,
και τινες αι διεξοδοι των θεων εντος τουτου του ουρανου ,
for The Knowledge of All The Perceptibles that are worthy of any Logos
της γνωσεως πασης των αισθητων ως αξιας ουδενος λογου
are *Everywhere* observed by Plato (**Thea 184**B4-186E12 , **Tim 28**A , **Rep 523**A10-B4)
πολλαχου κατεγνωσμενης υπο του Πλατονος
in Relation to The Vision/Sight/Spectacle of The Intelligibles ?
προς την θεαν των νοητων ;
For The Gods Wholly Know Perceptibles that are here , not by turning to selves ,
γαρ οι θεοι Ολως γιγνωσκουσιν τα τηδε , ου δια της στροφης προς αυτα ,
whereas by Containing in Themselves The Causes of selves .
αλλα τω εχειν εν εαυτοις τας αιτιας αυτων .
Therefore by Themselves Intellecting They also Know these According to Cause ,
ουν Εαυτους νοουντες και γιγνωσκουσιν ταυτα κατ’ αιτιαν ,
and Guide them *not* by looking to selves
και ποδηγετουσιν ου βλεποντες εις αυτα
nor by verging to those that They Administer/Manage/Benefit ,
και δυνοντες κατα των διοικουμενων ,
but by Turning-About those that are inferior to Themselves *through* **Love** (**Sym 203**A) .
αλλ’ επιστρεφοντες τα χειρονα προς εαυτους δι’ ερωτος .
Therefore it is not Lawful for The Gods who Adorn The Whole Heaven
ουν Ουτ’ θεμιτον τοις θεοις τοις διακοσμουσι τον ολον ουρανον
that is also Worthy of The Providential-Care of Themselves
και αξιουσαν της πρινοιας εαυτων
to ever be situated *under* The Circulation of This Heaven ,
ποτε γιγνεσθαι υπο την περιφοραν τουτου ,
nor is there any Blessedness in the sight of the things *under* This Heaven ;
ουτ’ εστιν τις μακαριοτης εν τη θεα των πραγματων υπο τουτον τον ουρανον ,
nor are the **Souls** that are turned to this sight among The Number of Those
ουτε αι ψυχαι επιστρεφομεναι προς ταυτην των
that are In-A-Daimonic-State-of-Being and of Those that follow The Gods ,
εισι ευδαιμονων και επομενων θεοις ,
since they are among those that exchange Intelligible for opineable nourishment ,
αλλα των αλλαττομενων της νοητης αντι την δοξαστην τροφην ,

surely then just as Socrates says , that **souls** that are lame also have their Wings broken
δη οιας ο Σωκρατης φησιν τας ειναι χωλευουσας και τα πτερα θραυουσας
and have come to be ***Under-Water*/*Under-The Surface*** (**Phaedrus** **248**A) .
και γιγνομενας υποβρυχιους .
Now then since experiences like these belong to partial **souls** , and these are not
τοινυν Οπου παθη τα τοπιαυτα εστι μερικων ψυχων , και τουτων ουκ
In-A-Good-Daimon-State-of-Being , how can we refer the turning-about
ευδαιμονων , πως ημεις αναφερομεν την επιστριφην
to the perceptible Heaven to The Leading/Governing Gods ?
προς τον αισθητον ουραναν επι τους ηγεμονικως θεους ;
Now then Socrates further says that **The Souls** Standing on The Surface/Back of Heaven
τοινυν Ετι φησιν τας ψυχας στασας εν τω νωτω του ουρανου
are Carried-Round by The Self Revolution of Heaven .
περιαγεσθαι υπ' της αυτης περιφορας του ουρανου .
Then **Timaios** (**34**B) and the **Athenian Guest** (**Laws** **897**A) say
δε Ο Τιμαιος και ο Αθηναιος ζενος φησι
that **Souls** Lead All Those in Heaven by The Motions of Themselves ,
τας ψυχας αγειν παντα τα ουρανον κατ' ταις κινησεσιν εαυτων ,
by Covering **bodies** *From-Without* with The Powers of Themselves ,
P188 περικαλυπτειν τα σωματα εξωθεν ταις δυναμεσιν εαυτων ,
while also Living The Life of Themselves throughout The Whole of Time
και ζωσας την ζωην εαυτων συμπαντα τον χρονον
while also Imparting Secondary-Efficient Powers of Motion to **bodies** .
και διδοναι δευτερουργους δυναμεις κινησεως τοις σωμασι .
How then do These Logos Accord with those who make This Heaven **perceptible** ?
Πων ουν ταυτα συνασεται συνασεταιτοις ποιουσι τουτον τον ουρανον αισθητον ;
For **Souls** do not Contemplate and Dance-round The Intelligibles ,
γαρ αι ψυχαι Ου θεωνται και περιχουρευουσιν τα νοητα
through **the actual circulation** of Heaven
δια την περιφοραν του ουρανου ,
(for **bodies** are also carried-round in a **circle** and perform their **circulations** about **these**)
τα σωματα και περιφερεται κυκλω και ποιειται τας ανακυκλησεις περι εκεινας .
but through **The Invisible Reconnoitering** of **Souls** .
αλλα δια την αφανη περιποληισιν των ψυχων .
Thus on the one hand , if anyone says that The **Perceptible** Heaven
ουν μεν Ει τις λεγοι τον αισθητον ουρανον
is Carried-round-*along-with* **The Souls** and that **Self** is divided according to the surface
συμ–περιαγειν τας ψυχας τε και διαιρεισθαι κατα τε το νωτον
and the sub-heavenly arch and the deep , then many absurdities must also be admitted .
και την υπουρανιαν αψιδα και το βαθος , και πολλα ατοπα αναγκαιον και συγχωρειν .
On the other hand , if one says that Heaven is Intelligible , to which then , **Zeus** Leads
δε Ει τις λεγοι τον ουρανον νοητον εφ ον μεν ο Ζευς ηγειται
while All The Gods and along with These The Daimons Follow , then they will Deliver
δε παντες οι θεοι και μετα τουτων οι δαιμονες επονται , αποδωσει
The Divinely-Inspired Harmonious Guidance of **Plato** According to The Nature
τας ενθεους συμφωνους υφηγησεις του Πλατωνος κατα τη φυσει

of **The Realities** and still follow the most celebrated of His Interpreters .
των πραγματων τε και κατακολουθησει τοις κλεινοτατοις των εξηγητων .
For **Plotinos** (**P68**.15-17) and **Iamblixos** (**P68**.18-23) think that **This Heaven** is
γαρ Και Πλωτινος και Ιαμβλιχος αξιουσιν τουτον τον ουρανον ειναι
A Certain **Intelligible** , and Plato prior to Them following The Orphic Theogonies (**Fr 28**)
τινα νοητον , και ο Πλατων προ τουτων επομενος ταις Ορφικαις θεογονιας
in the **Cratylus** (**396**A) Self first calls The Father of **Zeus** , **Kronos** ,
εν τω Κρατυλω αυτος μεν αποκαλει του πατερα Διος τον Κρονον ,
but then Self calls The Father of **Kronos** , **Heaven** ;
δε του Κρονου τον Ουρανον :
and on the one hand , Brings-to-Light that **Zeus** is The Demiurgos of Wholes ,
και μεν αποφαινει τον δημιουργον των ολων ,
while on the other hand , that **Kronos** is **Connective** of **The Divine Intellect** ;
δε τον συνεκτικον του θειου νου ,
and that **Heaven** is **The Intellection** of **The First Intelligibles** .
δε τον νοησιν των πρωτων των νοητων .
For Self says that , **Sight** is **Heaven** ***Looking*** to **The Realities Above** .
γαρ Η φησιν , οψις εστιν ουρανος ορωσα εις τα ανω .
Is it not the case then , that **Heaven** Subsists-Prior to Every **Divine Intellect** , of which
Ουκουν μεν προυπαρχει παντος του θειου νου , ου
The Mighty **Kronos** is **Filled-Full** ; while **Heaven** Intellects **The Realities Above**
ο μεγιστος Κρονος εστιν διακορης , δε νοει τα ανω
including **Those** that **Are Beyond The Heavenly Order** . Accordingly then , The Mighty
και οσα εστιν επεκεινα της Ουρανιας ταξεως . αρα ο μεγιστος
Heaven is Allotted The Kingdom **Between The Intelligibles** and **The Intellectuals** ;
Ουρανος ελαχεν την βασιλειαν Μεσην των νοητων τε και των νοερων ,
and since **The Turning-About** in the **Phaedrus** (**247**C) is **The Intelligence** ,
και επι η περιφορα εν Φαιδρω εστι νοησις ,
through which All The Gods and Souls Obtain The Vision/Sight of The Intelligibles ;
δι’ ης παντες οι θεοι και αι ψυχαι τυγχανουσι της θεας των νοητων :
since **The Intelligence Is Between Intellect** and **Intelligible** . Thus it must be said
δε η νοησις μεταξυ νου και νοητου . αρα λεκτεον
that **The Whole Heaven** is Established According to **This Middle**
τον ολον Ουρανον ιδρισθαι Κατα ταυτην την μεσοτητα
and that **Self** Contains The One Bond of The Divine Orders ,
και εχειν τον ενα συνδεσμον των θειων διακοσμων ,
on the one hand , by Being Father of The Intellectual Genus , and on the other hand ,
μεν οντα πατερα του νοερου γενους , δε
by Being Produced from The Kings Prior to **Self** , which Self is also said to ***See*** ;
απογεννωμενον εκ των βασιλεων προ αυτου , ους δη και λεγεται οραν :
since The Super-Heavenly Place and The Sub-Heavenly Arch
δε τον υπερουρανιον τοπον και την υπουρανιαν αψιδα
must be Arranged ***on either side of This*** .
τεταχθαι εφ εκατερον τουτου .

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Chapter 6 - ς

Now then on the one hand , if in turn **The Super-Heavenly Place**
P189 τοινυν μεν ει Παλιν ο υπερουρανιος τοπος
is ***The Imparticipable*** and ***Hidden Genus*** of The Intelligible Gods , then how can
το μεθεκτον και κρυφιον γενος των νοητων θεων , πως
we establish Such A Divine Multitude ***There*** , while **This** Possesses Separation , Truth ,
ιδρυσομεν τοσουτον θειον πληθος εκει , και τουτο διακεκριμενον , την αληθειαν ,
Knowledge , Righteousness , Soundmindedness , The Meadow and Adrasteia ?
την επιστημην , την διακαιοσυνην , την σωφροσυνην , τον λειμωνα , την Αδραστειαν ;
For neither do The Fountains of The Virtues nor The Difference and Variety of The Ideas
γαρ Ουτε αι πηγαι των αρετων ουτε η διακρισις και η ποικιλια των ειδων
Properly-belong to The Intelligible Gods . For The Most-Primary and Most-Unific
προσηκουσι τοις νοητοις . γαρ Τα πρωτιστα και ενικωτατα
of The Ideas *Extend* The Whole Demiurgic Intellect *To* The Intelligible Paradigm
των ειδων ανατεινει τον τον ολον δημιουργικον νουν επι το νοητον παραγειμα
and *To* The Comprehension which Is There , since in the **Phaedrus** (**247**C)
και την περιοχην εκει , δε εν τω Φαιδρω
Socrates says that the Partial Intellect Contemplates/Beholds The Super-Heavenly Place ;
ο Σωκρατης φησι τον μερικον νουν θεασθαι τον υπερουρανιον τοπον :
for This Intellect is The Pilot/Guide/Governor (**Republic** **341**C) of The Soul ,
γαρ ουτος εστιν ο κυβερνητης της ψυχης ,
just as it is also well said by the Philosophers prior to ourselves .
ως και καλως ειρηται τοις προ ημων .
If we must then also Pursue **The Difference**
Ει δει τοινυν κακ θηρασαι την διαφοραν
of The Intelligibles from This Analogy ;
των νοουμενων της ταυτης αναλογιας ,
then just as on the one hand , The Demiurgic Intellect Is Imparticipable ,
ωσπερ μεν ο δημιουργικος νους εστι αμεθεκτος ,
while on the other hand , The Partial Intellect Is Participable ,
δε ο μερικος μετεχομενος ,
so also in Relation to The Intelligible
ουτω και το νοητον
on the one hand , That which Is The Very-First Paradigm of The Demiurgos
μεν το το πρωτιστον παραδειμα του δημιουργου
Properly-belongs to The First Intelligibles ,
εστι των πρωτων νοητων ,
on the other hand , That which Is The First Paradigm of The Partial Intellect
δε το του μερικου
properly-belongs to The Second Intelligibles ,
των δευτερων ,
which surely then on the one hand , Are Intelligibles ,
α δη μεν εστιν νοητα ,
while on the other hand , are Allotted The Intelligible Transcendency in Intellectuals .
αλλ’ ελαχεν νοητην υπεροχην εν νοεροις .

If then on the one hand ,
Ει δε μεν
The Super-Heavenly Place is ***Beyond*** The Heavenly Turning-about ,
ο υπερουρανιος τοπος επεκεινα της ουρανιας περιφορας ,
while on the other hand ,
δε
Self is Subordinate to Those Intelligible Triads , by also Being More-Expanded
καταδεεστερος των εκεινων νοητων τριαδων , διοτι και μαλλον ανηπλωται
(for ***Self*** Is **The Plain Truth** , but *not* The Innermost Shrine)
(γαρ εστιν πεδιον αληθειας , αλλ’ ουκ αδυτον)
and by Being Divided According to The Multitude of The Ideas
και διηρηται κατα το πληθος των ειδων
and by Possessing The Variety of Powers ,
και εχει ποικιλιαν δυναμεων ,
and since **The Meadow** which is ***There*** also Nourishes The Souls
και ο λειμων ο εκεισε και τρεφει τας ψυχας
and **Self Is Seen** by Selves ,
και εστιν ορατος αυταις ,
surely then without a doubt , if on the one hand ,
δηπου
The Souls are Illuminated with Ineffable Union by The First Intelligibles ,
ταις ψυχαις επιλαμποντων αρρητον νενωσιν των πρωτων νοητων ,
while on the other hand , Selves are not Known by Selves through Intellection ;
αλλ’ ου γιγνωσκομενων αυταις δια νοησεως ,
then it is Necessary that ***The Super-Heavenly Place*** Be
αναγκη τον υπερουρανιον τοπον ειναι
Between The Intelligible Nature and The Heavenly Turning-About .
μεταξυ της νοητης φυσεως τε και της ουανιας περιφορας .
If Plato also Hypothesizes (**Phaedrus 247**C)
Ει ο Πλατων και υποτιθεται
that The Ousia which Truly Is , Be in ***This Place*** ,
την ουσιαν οντως ουσαν κατα τουτον τον τοπον ,
then how could Self not also intend/wish/mean that ***Self*** Be Intelligible
δε πως αυτος ου και βουλεται ειναι νοητον
and to Participate of The First Intelligibles ?
και μετεχειν των πρωτων νοητων ;
For on the one hand , by The Logos that ***Self*** Is Ousia , ***Self*** Is Intelligible ;
γαρ μεν Διοτι ουσια , εστι νοητος ,
while on the other hand , by The Logos that ***Self*** Truly Is , ***Self*** Participates of Being .
δε διοτι οντως ουσα , μετεχει του οντος .
And certainly on the one hand , by Having The Multitude of The Intelligibles in Itself ,
Και μην μεν εχων πληθος των νοητων εν εαυτω ,
Self will not be Arranged According to The First Triad ,
αν ουκ ταττοιτο κατα την πρωτην τριαδα ,
for The One Being Is There and not The Multitude of The Beings .
γαρ το εν ον εκει και ου το πληθος των οντων :

On the other hand , by Possessing The Varied Life , which **The Meadow** Indicates ,
δε εχων ποικιλην ζωην , ην ο λειμων ενδεικνυται ,
Self is Subordinate to The Second Triad
εστι καταδεεστερος της δευτερας
(for The Intelligible Life Is Singular and Without-Separation/Un-Differentiated) .
(γαρ η νοητη ζωη εστιν μια και αδιακριτος) ;
Then in turn , since Self Shines-Forth *In-A-Different/Distinct/Divided-Way* and
δε αυ προλαμπων διηρημενοις και
In-All-Various Orders and *Prolific* Powers, then Self falls-short of The All-Perfect Triad .
παντοιαις ταξεσι και γονιμοισ δυναμεσι , απολειπεται της παντελους τριαδος .
Now then on the one hand , if Self is Second in Dignity and Power (**Republic 509**B)
τοινυν μεν Ει εστι δευτερος πρεσβεια και δυναμει
to These Triads ,
τουτων ,
while on the other hand , Self-Is-Established-Above The Heavenly Order ,
δε υπεριδρυται της ουρανιας ταξεως ,
then on the one hand , Self Is Intelligible ,
P190 μεν εστιν νοητος ,
while on the other hand , Self Is The Summit of The Intellectual Gods .
αλλα ακροτης των νοερων θεων .
And by This Logos , Nourishment is also Provided to Souls from That Source .
Και δια τουτο η τροφη και ταις ψυχαις εκειθεν .
For The Intelligible is Nourishment , and since The Very-First Intelligibles
γαρ το νοητον Τροφη , και επει τα πρωτιστα νοητα
such as ***The Beautiful*** , ***The Wise*** and ***The Good*** are said to Nourish The Souls
το καλον , το σοφον , το αγαθον λεγεται τρεφειν τας ψυχας
(for Self says (**Phaedrus 246-248**) that The Plumage of The Soul is Nourished ***by These*** ,
(γαρ φησι το πτερωμα ψυχης τρεφεται τουτοις ,
while *by the contraries to* ***These*** Self is corrupted and destroyed) ;
δε εναντιοις τοις φθινει τε και διολλυται) ;
Thus on the one hand , ***These*** (***The Beautiful*** , ***The Wise*** and ***The Good***)
αλλα μεν ταυτα
Exist *In-A-Transcendent-Way* and ***Through-Union*** and ***In-Silence*** ,
εξηρημενως και δι’ ενωσεως και σιγης ,
while on the other hand , ***The Super-Heavenly Place*** is said to **Nourish**
δε ο υπερουρανιος τοπος λεγεται τρεφειν
through **Intellection** and **Energy**
δια νοησεως και ενεργειας
and to **Fully-Fill** The Choir of The Good-Daimon Souls
και πληρουν τον χορον των ευδαιμονα ψυχων
of/with The Intelligible Light and of/with The Prolific Channels of Life .
του νοητου φωτος και των γονιμων οξετων της ζωης .

Chapter 7 – ζ

Then after The **Super**-Heavenly Place and The Self **Heaven** Is The Sub-Heavenly Arch .
δε Μετα τον υπερουρανιον τοπον και τον αυτον ουρανονεστιν η υπουρανιος αψις .
That Self must be Arranged under Heaven , but not in The Self Heaven ,
οτι δει Ην ταττειν μεν υπο τον ουρανον , αλλ’ ουκ εν τω αυτω ουρανω ,
is Quite-Clear to All by now ;
καταφανες παντι :
since Self is not Addressed by Plato as The Heavenly Arch , but as The Sub-Heavenly ;
γαρ ου προσειρηται παρα του Πλατωνος ουρανιος αψις , αλλ’ υπουρανιος :
and that Self is situated-immediately under The Heavenly Turning-About ,
και οτι εστιν προσεχως υπο την ουρανιαν περιφοραν ,
is also Clear from this that is written about Self .
και δηλον εκ τουτο των γεγραμμενων περι αυτης .
If then The Self Sub-Heavenly Arch must be made Being Like This
Ει δε την αυτην την υπουρανιον αψιδα δει ποιειν ουσαν τοιαυτην
in Relation to **The Summit** of The Intellectuals ,
τη ακροτητι των νοερων ,
but not in Relation to The Limit of The Intelligible and Intellectual Gods ,
αλλα μη τω περατι των νοητων και νοερων θεων ,
it will now be necessary to Contemplate that which remains .
ηδη αναγκαιον θεωρειν το λοιπον .
For on the one hand , **That Summit** of The Intellectuals Separates **Self** (**P21**.22)
γαρ μεν Εκεινη διεκρινεν αυτην
from **The Kingdom** of **Heaven** ,
απο της βασιλειας Ουρανου ,
while The Self Sub-Heavenly *Disk* is United and Comprehended by **Self** *All-Around* ;
δε αυτη συνηνωται και περιεχεται υπ’ αυτης πανταχοθεν :
and on the one hand , **That Summit** Under-lies/Subsists The Whole Intellect
και μεν εκεινη υφιστησι τον ολον νουν
and The Intellectual Multitude and The Blessed Discursive-Energies of The Gods ,
και τα νοερα πληθη και τας μακαριας διεξοδους των θεων
as Socrates says (**Phaedrus 247**A) ,
ως ο Σωκρατης φησιν ,
while on the other hand , Self only Binds/Limits The Heavenly Series
δε αυτη μονον περατοι την ουρανιαν σειραν
and is **The Provider** of The Way for The Gods to Ascend to **Heaven** .
και εστιν χορηγος της αν– τοις θεοις –οδου επι τον ουρανον .
For when The Gods are Led-up to The Feast and The Delicious **Food** ,
γαρ Οταν οι θεοι αναγωνται επι δαιτα τε και την θοινην
and are **Filled** with The **Intelligible Goods** , surely then at that time
και αποπληρωσιν των νοητων αγαθων , δη τοτε
Selves are Conveyed-Up from The Steep Ascent towards The Sub-Heavenly Arch
πορευονται προς το αναντες επι την υπουρανιον αψιδα
and Proceeding through That , Selves are Led-up to **The Heavenly Turning-About** .
και δι’ εκεινης αναγονται εις την ουρανιαν περιφοραν .

Is it not the case then by saying that The Sub-Heavenly Arch is Perfective of The Gods
Ουκουν προσειπων την υπουρανιον την αψιδα τελεωτικην των θεων
and Turns-Selves-About to The Whole Heaven and The Super-Heavenly Place
και επιστρεπτικην προς τον ολον ουρανον τε και τον υπερουρανιον τοπον
one will not fail to Hit The Understanding of Plato .
αν ουκ αμαρτοις της διανοιας του Πλατωνος .
For on the one hand , The Gods are **Nourished** by **The Intelligible** and by **The Meadow**
γαρ μεν οι θεοι Τρεφονται τω νοητω και τω λειμωνι
and by **The Divine Ideas** , which are Contained by **The Place Above Heaven** ,
και τοις θεοις τοις ειδεσι , ων εστι περιληπτικος ο τοπος υπερ τον ουρανον ,
thus on the other hand , Selves are Filled of This Nourishment
δε αποπληρουνται της ταυτης τροφης
through The Sub-Heavenly Arch ; for from This Nourishment
δια της υπουρανιας αψιδος : γαρ απο ταυτης
Selves are also Allotted-Their-Share of The Turning-About of Heaven .
και μεταλαγχονουσι της περιφορας του ουρανου .
Thus on the one hand , Selves are Turned-About through The Sub-Heavenly Arch ;
αρα μεν Επιστρεφονται δια την υπουρανιον αψιδα ,
while on the other hand , Selves Receive The Flower of Intelligence from The Heavenly Order ;
δε υποδεχονται ακμαιαν νοησιν παρα της ουρανιας ταξεως ,
then Selves are Filled of The Intelligible Goods from The Super-Heavenly Place .
δε πληρουνται των νοητων αγαθων απο του υπερουρανιου τοπου .
Surely then it is Clear , that on the one hand ,
δη ουν Δηλον μεν
The Super-Heavenly Place is Allotted The Intelligible Summit ;
ο υπερουρανιος τοπος ελαχεν την νοητην την ακροτητα ,
whereas **The Turning-About of Heaven** is Allotted The Middle Breadth ;
δε η περιφορα του ουρανου το μεσον πλατος ,
while **The Arch/Disk** is Allotted The Intelligible Limit .
δε η αψις το νοητον το περας .
For on the one hand , Intellect is Restorative of All ,
γαρ μεν ο νους επιστρεπτικον Παντα ,
while on the other hand , The Intelligible is The Object of Desire for All ,
δε το νοητον εφετον ,
since The Divine Intelligence Helps-Fill The Middle Breadth ,
P191 δε η θεια η νοησις συμπληροι το μεσον ,
on the one hand , by Perfecting The Restorations of The Divine Beings
μεν τελειουσα τας επιστροφας των θειων
and by Binding Selves to The First ,
και συνδεουσα τοις πρωτοις ,
while on the other hand , Unfolding-into-Light The Hurling's (**Philebos 16**C)
δε εκφαινουσα τας εφεσεις
of The Intelligibles while Helping-Fill The Secondary of Pre-Subsisting Goods .
των νοητων και συμπληρουσα τα δευτερα των προηγουμενων αγαθων .

Chapter 8 – η

Thus on the one hand , I suspect that through These Logos we have brought to Mind
Αλλα μεν οιμαι δια τουτων υπεμνησθαι
In-A-Measured-Way The Order of These Three .
μετριως της ταξεως των τουτων τριων .
Perhaps on the other hand , someone may here ask us , why we ever have to Characterize
Ισως δ’ τις αν ενταυθα εροιτι ημας , τι δηποτε χαρακτηριζομεν
The Whole Procession of The Intelligible **And At-Once** Intellectual Gods
την συμπασαν προοδον των νοητων και αμα νοερων θεων
According to **The Middle** and why we call One of The Summits Super-Heavenly ,
κατα το μεσον και αποκαλουμεν το μεν των ακρων υπερουρανιον ,
but The Other Summit Sub-Heavenly , from Their Position in Relation to **The Middle** ,
το δε υπουρανιον , εκ της σχεσεως προς το μεσον ,
thus indicating The Exempt Superiority of The One ,
ενδεικνομενοι την εξηρημενην υπεροχην του μεν
and The Immediate and Con-Joined Descent of The Other .
την προσεχη και συνημμενην υποβασιν του δε .
Perhaps then we may concisely answer this person , that on the one hand
Ταχ’ ουν συντομως αποκρινουμεθα τουτον οτι μεν
This Whole Genus of The Intellectual Gods is **Connective** of both The Summits ,
τουτο το ολον γενος των νοερων των θεων εστι συνδετικον αμφοτερων των ακρων ,
by Being The Cause of The-Turning-About in Relation to The One ,
υπαρχον αιτιον της επιστροφης τοις μεν ,
while Being The Unfolding-into-Light in Relation to The Other
της εκφανσεως τοις δε
and by Being The Real-Presence to Those that are Secondary .
και της παρουσιας εις τα δευτερα .
Therefore just as we Name All The Intelligible Gods Paternal and Unific
ουν Ωσπερ επονομαζομεν παντας τους νοητους πατρικους και ενιαιους
by Characterizing Selves ***From*** The Summit
χαρακτηριζοντες εκ της ακροτητος
(then in a similar way just as we call All The Intellectual Gods Demiurgic)
******* (δε ομοιως και αποκαλουμεν πανας τους νοερους δημιουργους)
and we say that Those are The Limits of The Wholes ;
και λεγομεν εκεινους ειναι τα περατα των ολων ,
both Those that Produce-Ousia and Those that are The Causes of Perpetuity
τε τα ουσιοποια και τα αιτια της αιδιοτητος
and Those that Subsist The Production-of-Ideas ,
και τα υποστατικα της ειδοποιιας ,
and without a doubt The Self-Same Way that we Unfold-into-Light
και δηπου τον αυτον τροπον εκφαινομεν
These **Middle** Gods as The Leaders of The Whole Bonds
τουτους τους μεσους θεους ως ηγεμονας των ολων συνδεσμων
From **The Mediation**/**Central**-**Position** in Selves .
εκ της μεσοτητος εν αυτοις .

For **The Whole Middle Self**
γαρ η Πασα μεση αυτη
Produces-**Life** and Is **Connective** and **Perfective** ;
ζωοποιος και εστι συνεκτικη και τελεσιουργος :
since on the one hand ,
αλλ’ μεν
The Whole Summit of **Self**
η ακροτης αυτης
Unfolds-into-Light The Covenants (The Hymn of The Pearl **P1**)
εκφαινει συνθηματα (Contracts/Agreements/Signs)
of The Intelligibles and The Ineffable Union of Selves (Chaldean Oracles **2.3**) ,
των νοητων και την αρρητον ενωσιν αυτων ,
while on the other hand ,
δε
The Whole Limit of **Self**
η αποπερατωσις
Turns-The Intellectuals-About and Conjoins Selves to The Intelligibles .
επι– τους νοερους –στρεφει και συναπτει τοις νοητοις ,
while **The Whole Middle**
δε η μεσοτης
– just as if in **The Common Center** of **Self** –
ωσπερ εις κοινον κεντρον αυτην
Gathers-Together and Firmly-Fixes The Whole Genera of The Gods .
συναγει και συνερειδει τα ολα γενη των θεων .
Surely then According to This Logos
δη Διο
by both The Summits Being in Relation to **Self**
και τα ακρα προς την αυτην
we attribute/assign/refer The Arising of The Transcendency and of The Descent
αποδιδομεν την αναφοραν την υπεροχης τε και την υφεσεως
by calling , The One Above **Self**,
κατα καλουντες το μεν υπερ αυτην ,
and The Other Under **Self** .
το δε υπ’ αυτην .

Thus on the one hand , as I have said , through These Logos we may concisely answer
ουν μεν , ωσπερ εφην , δια τουτων συντομως αποκρινουμεθα
the one who is puzzled by These Names .
τον απορουντα περι των ονοματων .
Whereas on the other hand , at this time it is Right to Admire The Divinely-Inspired
<δε> κανταυθα αξιον θαυμαζειν την ενθεον
Knowledge of Plato , since He has Indicated/Shown The Way of The Ascent
επιστημην Πλατωνος , οτι υφηγησατο τον τροπον της ανοδου
of The Wholes to The Intelligible According to The Highest-Summits of The Initiated .
των ολων επι το νοητον κατα τους ακροτατους των τελεστων .
For in the first place , The Souls and The Self Gods are Led-up to **The Fountains**
γαρ πρωτον μεν τας ψυχας και τους αυτους θεους αναγει επι τας πηγας
through The Liberated/Not-According-to-Position Leaders (**Chaldean Oracles** **37**)
δια των απολυτων ηγεμονων
(for The Blessed and Most-Abundant Visions and Channels/Outflows
P192 (γαρ αι μακαριαι και παμπληθεις θεαι τε και διεξοδοι
Exceptionally/Pre-eminently Exist in These Fountains (**Phaedrus** **247**A) ,
διαφεροντως εισιν εν ταυταις ,
in which also Exists All The Hope of Preservation for The Theurgists .
εν αις και συμπασα η ελπις της σωτηριας τοις θεουργοις :
Now then on the one hand , Selves are Blessed through The Flawless Monads ,
τοινυν μεν εισι μακαριαι δια τας αχραντους μοναδας ,
while on the other hand , Selves are Most-Abundant
δε παμπληθεις
through The Cause of The Divine **Difference** ;
δια την αιτιαν της θειας ετεροτητος ,
and furthermore , Selves are Visions and Channels
δε θεαι και διεξοδοι
through The Intellectual and Paternal Powers) ;
δια τας νοερας και πατρικας δυναμεις) ;
then in the second place , The Souls and The Self Gods are Led-up
δε δευτερον
from The Fountains and through The Fountains
απο των πηγων και δια των πηγων
to The Leaders of Perfection (**Chaldean Oracles** **86**)
επι τους ηγεμονας της τελειοτητος
(for after The Many and Distinct Intellections The Good of Perfective Gods
(γαρ μετα τας πολλας και διηρημενας νοησεις το αγαθον των τελεσιουργων θεων
is Unfolded-into Light , Flowing-out From Above ; from Selves ;
εκφαινεται , αναπλουμενον ανωθεν απ’ αυτων
The Intelligible and Intellectual Gods and Illuminate us , and Prior to our Souls
<των νοητων και> νοερων θεων και φωτιζον ημας , και προ των ημετερων ψυχων
The Whole Souls , and Prior to These , The Divine Selves) ;
τας ολας , και προ τουτων τους θεους αυτους) :

then in the Third Place The Souls and The Self Gods are Led-up
δε (**Chaldean Oracles 32.**3)
from The Perfective Gods to The Connective Gods of All The Intellectual Orders .
απο των τελεσιουργων επι τους συνεκτικους παντων των νοερων διακοσμων .
For The Perfective Gods are Suspended from These Divinities
γαρ εξηρτηνται Εκεινων
and Subsist-together with Those and are Comprehended by Selves ;
και υφεστηκασιν μετ’ εκεινων και περιεχονται υπ’ αυτων :
and Such Is The Communion and The Union of These Gods ; so that
και τοσαυτη εστι κοινωνια και ενωσις των τουτων θεων ωστε
some of the most renowned commentators have also supposed that there is
τινας των κλεινοτατων και υποθεσθαι
an all perfect and indivisible sameness of Selves , by not being able to grasp
παντελη και αδιαιρετον ταυτοτητα αυτων , ου δυνηθεντας περιλαβειν
by The Art of The Logos The Difference/Distinction/Separation In Selves .
τω λογισμω την διακρισιν εν αυτοις .
And since here it may appear to some that Plato calls
καν –Επει –ταυθα αν δοξειεν τινι ο Πλατων λεγειν
The Limit of The Heavenly Turning-About the arch , but this is not so ;
το περας της ουρανιας περιφορας την αψιδα , αλλ’ εστιν ουκ :
for Self does not call Self Heavenly , but Sub-Heavenly (**Phaedrus 247**C) .
γαρ αυτος ου προσειρηκεν αυτην ουρανιαν , αλλ’ υπουρανιαν .
Therefore *just as* ***The Super-Heavenly*** is Exempt from Heaven According to Ousia ,
ουν Καθαπερ το υπερουρανιον εξηρηται του ουρανου κατ’ ουσιαν ,
so also is The Sub-Heavenly Subject to The Kingdom of Heaven According to Ousia ;
δη και το υπουρανιον υποβεβηκεν της βασιλειας Ουρανου κατα τα αυτα :
for The One is Indicative of Pre-Eminence/Superiority ,
γαρ το μεν αποδεικτικον υπεροχης ,
while The Other is Indicative of The Immediately Arranged Descent .
το δε εστι προσεχως τεταγμενης υφεσεως .
Then in the forth place , after This Turning-about that is Connective of The Wholes
δε Μετα ταυτην περιφοραν την συνεκτικην των ολων
The Souls and The Self Gods are Led-up to
αναγει επι
The Super-Heavenly Place and The Intelligible Union of The Intellectuals ;
τον υπερουρανιον τοπον και την νοητην ενωσιν των νοερων :
surely then *from which* The Abiding Gods are also Nourished
δη ου οι μενοντες θεοι και τρεφονται
and Experience-Goodness by Being Filled with Ineffable and Unific Goods .
και ευπαθουσιν και πληρουνται των αρρητων και ενιαιων αγαθων .
For The Ascent for the Theurgists (**P64**.11-14) is also through The Connective Gods
γαρ η ανοδος παρα τοις θεουργοις και Δια των συνεκτικων θεων
to ***The Ineffable and Intelligible Powers*** ,
επι τας αφραστους και νοητας δυναμεις ,
that are ***The Summits*** of All The Intellectuals .
τας ακροτητας παντων των νοερων .

In what way then , The Souls and The Self Gods are Conjoined ***Here-in***
Οπως δε συναπτονται εντευθεν
to **The 1st Intelligibles** , Plato no longer unfolds through The Logos ;
τοις πρωτοις νοητοις , ο Πλατων ουκετι εξεφηνεν δια λογων :
for ***The Contact*** with **These** is ***Ineffable*** and ***By Means of Ineffables*** ,
γαρ η συναφη προς εκεινα εστι αρρητος και αρρητων ,
surely then just as The Mystic Union with The Intelligible and First Productive Causes
δη καθαπερ η μυστικη ενωσις προς τας νοητας και πρωτουργιας αιτιας
is also brought-to-Light to Those Theurgists through ***This Order*** .
και δοκει εκεινοις δια ταυτης της ταξρεως .
Accordingly then there is also The Self-Same Way of Ascent for us ,
αρα εστι και Ο αυτος τροπος της αναγωγης παρ’ ημιν ,
And through This , The Way of The Theurgic Ascent is More-Trustworthy .
και δια τουδε ο τροπος της θεουργικης ανοδου πιστοτερος .
For *just as* The Wholes Ascend to The Transcendent Sources
γαρ Ως τα ολα ανεισιν επι τας εξηρημενας αρχας
through Those that Are Immediately Placed-Above ,
δια των προσεχως υπερκειμενων ,
so also are The Parts Conjoined through The Middle Steps
ουτω και τα μερη συναπτεται δια των μεσων επαναβασμων
with The Most-Simple and Ineffable Causes
ταις απλουσταταις και αρρητοις αιτιας
by Imitating The Ascent of Wholes .
μιμουμενα τηψν αναγωγην των ολων .
For surely then That which Plato has also delivered in These Logos
γαρ δη α ο Πλατων Και παραδεδωκεν εν τοιτοις
about The Whole Souls , He then after These also Unfolds-into-Light about our attempts .
P193 περι των ολων ψυχων , [δε] μετα ταυτα και εξεφηνεν περι των ημετερων επιτρεχων
And in the first place , He Conjoins Selves with The Liberated Gods ,
Και πρωτον μεν συναπτει αυτας τοις απολυτοις ,
then afterwards He Leads-Selves-Up to The Perfective Gods through These Gods ,
επειτα αναγει εις τους τελεσιουργους θεους δια τουτων
then afterwards , He Leads-Selves-Up to The Connective Gods through These Gods ,
ειτα εις τους συνεκτικους δια τουτων ,
and in a Similar Way , as far as The Intelligible Gods .
και ωσαυτως μεχρι των νοητων .
Thus indeed Socrates Indicates The Way of Ascent to The Intelligible Beauty ,
γουν ο Σωκρατης Λεγει τον τροπον της ανοδου επι το νοητον καλλος ,
and relates how Prior to bodies and generation (**Phaedrus 250**B-C) ,
και αφηγουμενος οπως προ των σωματων και της γενεσεως ,
we happened to Partake of That Blessed Vision/Spectacle by Following The Gods ;
ετυγχανομεν εκεινης της μακαριας θεας επομενοι τοις θεοις ;
“For it is said that , at that time it was Lawful to See The Brilliant Vision and Spectacle
γαρ λεγειν τοτε ην θεμις ιδειν λαμπρον οψιν τε και θεαν
of Beauty , when on the one hand , We Followed **Zeus** along with The Blessed Choir
Καλλος , οτε μεν ημεις επομενοι Διος μετα συν μακαριαν χορω

of **Good-Daimons** , while on the other hand ,
ευδαιμονι , δε
Others Followed along with Another One of The Gods ;
αλλοι μετ' αλλου θεων
Beholding while Being-Initiated-into The Most-Blessed of Mysteries ."
ειδον τε και ετελουντο την μακαριωτατην τελετων .
In What Way were we at that time Conjoined-with The Intelligible Beauty ?
Πως ποτε συνηφθημεν τω νοητω καλλει ;
By Being-Initiated , He says , in The Most-Blessed of The Mysteries .
Δια τελουμενοι φησι την μακαριωτατην των τελετων .
What then does This Indicate ? Except that we were Conjoined
Τι ουν εστιν τουτο ; Η συναφθεντες
with The Perfective Leaders while also Being Initiated by Them
τοις τελεσιουργοις ηγεμοσιν και τελεωθεντες παρ' εκεινων
while/in Relation to Being Filled-Full of Beauty !
προς την αποπληρωσιν του καλλους .
Therefore *Which* **Goods** does The Initiation Provide ?
ουν Τινων αγαθων εστιν η τελετη προξενος ;
"*Which* Rituals were at one time Celebrated by Selves when We were Whole
Ων ωργια– μεν –ζομεν αυτοι οντες ολοκληροι
and Free-from-Suffering , and on the other hand , while we were Being Initiated
και απαθεις , και δε μυουμενοι
and Spectators of Whole and Simple and Unshaken/Sound/Wholly-Reliable Visions ."
και εποπτευοντες ολοκληρα και απλα και ατρεμη φασματα .
Is it not the case then , that on the one hand , The Whole is Provided to Souls
Ουκουν μεν το ολοκληρον ταις ψυχαις
from **The Heavenly Turning-About**
απο της ουρανιας περιφορας
(for **Self Is Connective** of All The Divine Genera and surely then of our Souls ;
(γαρ εστιν συνεκτικη των παντων θειων γενων τε και δη και των ημετερων ψυχων :
since All The Parts that are Contained in The Whole also Contain That which is Divided
δε παν τα μερη συνεχον τω ολω και περιεχει το διηρημενον
and Gather-together That which is Various into Union and Intellectual Simplicity) ;
και συναγει το ποικιλον εις ενωσιν και νοεραν απλοτητα) :
whereas on the other hand , The Whole and Unshakable and Simple Visions
δε τα ολοκληρα και ατρεμη και απλα φασματα
are Unfolded-into-Light to Souls from Above from ***The Super-Heavenly Place*** ,
εκφαινεται ταις ψυξαις ανωθεν απο του υπερουρανιου τοπον
through The **Connective** Gods .
δια των συνεκτικων θεων .
For The Mystic Symbols of The Intelligibles , Shine Forth into Light in That Place
γαρ Τα μυστικα τα συνθηματα των νοητων προφαινεται εν εκεινω τω τοπω
including The Unknowable and Ineffable Beauty of Their Characters .
και τα αγνωστα και αρρητα καλλη των χαρακτηρων .
And since ***Both Forms of Initiation*** are The Symbol of ***The Ineffable Silence***
Και γαρ ***και η μυησις και η εποπτεια*** εστι συμβολον της αρρητου σιγης

and of The Union with The Intelligibles through Their Mystic Visions .
και της ενωσεως προς τα νοητα δια των μυστικων φασματων .
And that which is most wonderful of all , is that the Theurgists insist that
και ο θαυμαστοτατον παντων , εστι οτι των θεουργων κελευοντων
the body be buried , except the head , *in The Most Mystic of Imitiations* , and
τω σωμα θαπτειν πλην της κεφαλης εν τη μυστικωτατη των τελετων , και
by Being Moved by The Self Gods Plato Anticipates *This* by saying (**Phaedrus 250**C);
κινουμενος υπ’ των αυτων θεων ο Πλατων προειληφεν τουτο φησι ,
“For by Being Pure and Un-influenced by this cocoon that we now name body ,
γαρ οντες Καθαροι και ασημαντοι τουτου περιφεροντες ο νυν ονομαζομεν σωμα ,
we Encountered This *Most* Blessed *Form of Initiation* ,
εταγχανομεν ταυτης της μακαριωτατης μυησεως
by Being Filled-Full of The Intelligible Light.”
οντες πληρεις του νοητου φωτος :
for The Pure Ray (**Rep 540**A) Symbolically Reveals to us The Intelligible Light .
γαρ η καθαρα η αυγη συμβολικως εκφαινει ημιν το νοητον φως .
Thus on the one hand , when we are in The Intelligible we shall have The Life
ουν μεν εν τω νοητω ειχομεν την ζωην
that is All-Perfectly detached from the body ; on the other hand , by Elevating The Head
παντελως αφειμενην Του σωματος : δε προς υπερ– τη κεφαλη
of The Charioteer ***Beyond*** The Outer Place we shall be Filled (**Phaedrus 248**A)
του ηνιοχου –αιροντες τον εξω τοπον επληρουμεθα
with The Mysteries which are ***There*** and with ***The Intelligible Silence*** .
των μυστηριων εκει και της νοητης σιγης .
Then it also appears to me that Plato sufficiently Unfolds **The 3 Anagogic Causes**
δ’ και Δοκει εμοιγε ο Πλατων ικανως εκφαινεν τας τρεις τας αναγωγους αιτιας
of **Love** and **Truth** and **Trust** (**P81**.15-17 , **P109**.4 -113.10)
ερωτα και αληθειαν και πιστιν (**Chaldean Oracles 46**)
to those who do not negligently/offhandedly/indifferently hear what is being said .
τοις μη παρεργως ακουσι των λεγομενων .
For what is **That** which **Conjoins** with **The Beauty** other than **The Love** ?
γαρ Τι εστι το συναπτον προς το καλλος η ο ερως ;
Where then is **The Plain** of **The Truth** other than in ***This Place*** (**Phaedrus 248**B) ?
Που δε το πεδιον της αληθειας η εν τωδε τω τοπω ;
What then is **The Cause** of ***This Ineffable Initiation*** except **The Trust** ?
Τι δε το αιτιον ταυτης της αρρητου της μυησεως πλην της πιστεως ;
For ***The Initiation*** is not Imparted *through* Intellection nor through Discernment ,
γαρ η μυησις ου δια νοησεως ουδε δια κρισεως
but Wholly ***Through The Unific Silence*** , which **The Trust** Imparts , which is **Better**
αλλα ολως δια της ενιαιας σιγης , ην η πιστις ενδιδωσιν , κρειττονος
than Every Gnostic Energy , and which Establishes both Whole Souls and Our Souls
πασης γνωστικης ενερεγειας , και ην ιδρυουσα τε τας ολας και τας ημετερας ψυχας
in ***The Ineffable*** and ***Unknown Nature*** of The Gods .
εν τω αρρητω και αγνωστω των θεων .

25 August 2023

Chapter 10 – ι

Thus on the one hand , These Logos have gone to this length from my Sympathy
Αλλα μεν ταυτα μεμηκυνται εκ εμης συμπαθειας
about Logos' such as These . Whereas on the other hand , let us run-back again to
περι τα τοιαδε . δε αναδραμοντες Παλιν επι
The Proposed Theology and Unfold such Thoughts which Plato indicates to us
την προκειμενην θεολγιαν εκφηνωμεν οσα νοηματα ο Πλατων ενδεικνυται ημιν
concerning Each Order of The Intelligible *And At-Once* Intellectual Gods .
περι εκαστης ταξεως των νοητων και αμα νοερων θεων .
Thus on the one hand , **The Super-Heavenly Place Is Intelligible** , for which Logos
ουν μεν ο υπερουρανιος τοπος εστιν Νοητος , διο
Self Plato also says that **Ousia Is That** which **Truly Is** (**Phaedrus 247**C)
αυτος ο Πλατων και φησιν ουσιαν την οντως ουσαν
and that **Self Is** Seen by **The Intellect** of **The Soul** ; since **Self Is**
και ειναι θεατον τω νω της ψυχης : αλλα
The Singular Enclosure/Comprehension and Union of The Intellectual Gods .
μια περιοχη και ενωσις των νοερων θεων .
For **Self** is ***not*** Intelligible *just as* The Self-Living-Being
γαρ Ου νοητος ως το αυτοζωον
nor *just as* The Very-First Eternity
ουδ' ως ο πρωτιστος ο αιων
nor *just as* The Self which **Is** One Being ***In-A-Primary-Way*** .
ουδε ως το αυτο εν ον πρωτως
For These Selves Are Intelligible ***In-A-Primary-Way*** by **Being *Exempt***
γαρ Ταυτα οντα νοητα πρωτως εξηρηται
from All The Other Intelligibles and by *Pre-Subsisting* by Themselves ;
παντων των αλλων νοητων και προυφεστηκεν καθ' εαυτα :
since **The Super-Heavenly Place** is Immediately Established **Above**
δε ο υπερουρανιος τοπος προσεχως υπεριδρυται
The Heavenly Turning-About
της ουρανιας περιφορας
and since The Intelligible of **This** *is not yet* ***Simply Intelligible*** .
και αλλ' νοητον ταυτης εστι ουχ απλως νοητον .
And Socrates also Testifies that we state These Logos Rightly (**Phaedrus 247**B-C)
Και ο Σωκρατης και μαρτυρει οτι λεγομεν ταυτα ορθως
by also Offering-up The Intellection of ***This Intelligible*** to Souls through **Heaven** .
και παρεχων την νοησιν τουτου του νοητου ταις ψυχαις δια του ουρανου .
For in This Cycle/Period According to which Selves are Lead-Round-Together-With
γαρ Εν ταυτη τηψ περιοδω καθ' ην συμπεριαγονται
The Turning-About of Heaven , Selves First Behold Self Justice ,
τη περιφορα του ουρανου μεν καθοραν αυτην δικαιοσυνην ,
then Selves Behold Self Sound-Mindedness , then Behold Self Knowledge ,
δε καθοραν σωφροσυνην , δε καθοραν επιστημην ,
then Selves Behold Each-One of The Truly Real Beings .
δε καθοραν εκαστα των οντως οντων .

So that if The Super-Heavenly Place is also Intelligible and The Truly-Real Being ,
Ωστ᾽ ει ο υπερουριανος τοπος εστιν και νοητος και το οντως ον ,
nevertheless Self Is Intelligible by Being Above/Beyond The Heaven ;
αλλα νοητον ως υπερ τον ουρανον :
whereas The First Intelligibles are Intelligible According to The Ousia of Themselves and
δε τα πρωτιστα νοητα εστι νοητα κατα την ουσιαν εαυτων και
According to The Exempt and Primary-Efficient Cause of All The Intellectual Beings .
κατα την εξηρημενην και πρωτουργον αιτιαν παντων των νοερων .
Since although The Mighty **Kronos** , is also An Intellectual God by Over-flowing
Επει καιτοι ο μεγιστος Κρονος , και νοερος θεος ως κορος
of Intellect , **Self** Is Intelligible by Being in Relation to **The Demiurgos** ;
του νου , εστιν νοητος ων προς τον δημιουργον :
for **Self** is **The Summit** of The Intellectual Triad (**Cratylus 396**B) .
γαρ εστιν της ακροτης νοερας τριαδος .
Accordingly then in this way **The Place** which is Above Heaven is also Allotted
αρα Ουτως ο τοπος υπερ τον ουρανον και ελαχεν
The Intelligible Transcendency of Self in Relation to The Heavenly Turning-About ;
νοητην υπεροχην προς την ουρανιαν περιφοραν ,
and is Intelligible by Being among The Very-First Intellectuals .
και εστιν νοητος ως εν τοις πρωτιστοις νοεροις (TT) .
Surely then by This Logos **Self** Subsists Analogous to The First Triad of Intelligibles ;
δη Διο και υφεστηκεν αναλογον τη πρωτιστη τριαδι των νοητων :
and since on the one hand , That Triad was ***Simply Intelligible***
και αλλ᾽ μεν εκεινη ην απλως νοητη
(for The Intelligible in The Intelligibles At-Once Subsists-Prior
(γαρ το νοητον εν τοις νοητοις ομου προυπαρχει
to All The Intelligibles of The Second and Third) ;
απαντων των νοητων δευτερων και τριτων) :
and since on the other hand , **Self** is not ***Simply Intelligible*** ,
δε αυτη ουχ απλως νοητη ,
for **Self** is **The Summit** of The Intellectuals , but not of The Intelligibles .
γαρ εστιν ακροτης των νοερων , αλλ᾽ ου των νοητων .
And on the one hand , through These Logos Plato Calls ***That*** **One Being** ;
P195 Και μεν δια ταυτα ο Πλατων προσειρηκεν εκεινην εν ον
and on the other hand , **This The Truly-Existing Ousia** (**Parmenides 142**D) .
δε ταυτην την οντως ουσαν ουσιαν (**Phaedrus 247**C) .
For on the one hand , ***That Self*** Presupposes All The Beings
γαρ μεν Εκεινη προεχει απαντων των οντων
in The Admirable Simplicity and Hidden Oneness of Being .
θαυμαστη απλοτητι και κρυφιω ενοτητι του οντος
(For ***That Self Is*** **The Intelligible Being** , and is not in one way Intelligible ,
(γαρ εκεινο αυτο εστι το νοητον ον , και ου πη μεν νοητον
and in another way Intellectual , nor is ***Self*** That which **Experiences Being** ;
πη δε νοερον , ουδε το πεπονθος ον (**Sophist 245**B) ,
since ***Self Is*** **The Hestia**/**Hearth** and **The Most-Ancient Monad** of **Being**) ;
αλλ᾽ εστια και η πρεσβυτατη μονας του οντος) ;

whereas on the other hand , **This Self Order** falls short of ***That Union***
δε η αυτη ταξις απολειπεται της εκεινης ενωσεως
and Participates of **The Being** , but is not ***That*** which ***Is Simply Being*** .
και μετεχει του οντος , αλλ’ εστιν ου το απλως ον .
For which Logos He also calls **Self Ousia**
Διο και καλει αυτην ουσιαν
and **That which Truly Is** (**Phaedrus 247**C) , by also Receiving
και το οντως ουσαν ως και υποδεξαμενην
This Intelligible **Way-of-Ousia** According to **The Ousia** of **The Primary Being** .
τουτο νοητον ουσιωδες κατα την ουσιαν του πρωτος οντος .
And on the one hand , ***That Self*** Is Paternal
Και μεν εκεινη ην πατρικη
(for ***Self*** Subsists According to The Divine Union and The Limit ,
(γαρ υφεστηκεν κατα την θειαν την ενωσιν και το περας ,
and is The Hidden and Highest Limit of All The Intelligibles) ;
και εστι το κρυφιον και το ακροτατον περας παντων των νοητων) ;
while on the other hand , **This Self** Is Maternal ,
δε αυτη μητρικη ,
by Subsisting According to The Unlimited and The Power of That .
υποστασα κατα την απειριαν και την δυναμιν εκεινην .
For **This Self** Order is Feminine and Prolific and Produces All
γαρ η αυτη ταξις εστιν Θηλυπρεπης και γονιμος και παραγουσα τα παντα
by Intelligible Powers . Surely then from which Source Plato also calls **Self** Place
νοηταις δυναμεσι . δη Οθεν ο Πλ,ατων και εκαλεσεν αυτην τοπον
by Being The Receptacle of The Paternal Causes and by Bringing forth and Producing
ως υποδοχην των πατρικων αιτιων και λοχευουσανκαι και προαγουσαν
The Generative Powers of The Gods into The Under-lying-Reality of The Secondary ;
τας γεννητικος δυναμεις των θεων εις τας υποστασεις των δευτερων :
since by also having Named **Matter** Place , He calls **Self** The Mother and Nurse
επει και προσαγορευσας υλην τοπον καλει την μητερα και τιθηνην (**Timaios 50**D)
of The Ideas and Logos’ that Proceed into **Self** from Being of The Paternal Cause .
<των> ειδων και λογων προιοντων εις αυτηναπο του οντος της πατρικης αιτιας .
Surely then According to Such An Analogy and by **This Name** He Designates
δη Κατα την τοιαυτην αναλογιαν και τω τοιωδε ονοματι προσειρηκεν
The Super-Heavenly Place as Feminine (Rhea) by Being The Cause *In-A-Maternal-Way* ,
τον υπερουρανιον τοπον ως θηλυπρεπη οντα αιτιον μητρικως ,
of Those which The Intelligible Father (Kronos) is The Cause *In-A-Paternal-Way* .
τουτων ων ο νοητος πατηρ πατρικως .
Thus on the one hand , **Matter** only Receives The Ideas ;
Αλλ’ μεν η υλη μονον δεχεται τα ειδη ,
whereas on the other hand , **The Mother** and **Nurturer** of The Gods
δε η μητηρ και τροφος των θεων
not only Receives , but also Subsists and Generates The Secondary Beings
ου μονον δεχεται , αλλα και υφιστησι και γεννα τα δευτερα
Together with **The Father** (**Parmenides 143**A) .
μετα του πατρος .

And neither does This Generative Deity thus Produce Her Offspring from Herself
Και ουχ η γεννητικη θεοτης ουτω προαγει τα εκγονα αφ’ εαυτης
into an outer place and distinguishes Selves from Her Innate Enclosed-Comprehension ,
εις το εκτος και διοριζει της οικειας περιοχης ,
in the same way as those that are generated *in this Place*
ωσπερ τα γεννωντα ενταυθα
deliver their offspring outside of themselves ;
υπεκτιθεται τα γεννωμενα εξω εαυτων ,
since She Generates and Comprehends and Establishes All The Beings in Herself .
αλλ’ γεννα και περιλαμβανει και εδραζει παντα εν εαυτη .
For which Logos She is also The Place of Selves
Διο εστιν και τοπος αυτων
by Being The Cause that Contains Selves *From Every Side*
ως αιτια περιουχουσα αυτα πανταχοθεν
and by The Prolific and Primarily-Efficient Powers of Herself
και ως ταις γονιμοις και πρωτουργοις δυναμεσιν εαυτης
and by Pre-Comprehending and Collapsing-together in Herself All The Processions
τε προκατειληφυια και συνεχουσα εν εαυτη απασας τας προοδους
and The Multitudes and The Variety of The Secondary Beings .
και τα πληθη και την ποικιλιαν των δευτερων .
For on the one hand , All The Beings Subsist in The Gods
γαρ μεν Παντα τα οντα υφεστηκεν εν τοις θεοις
and are Comprehended and Preserved by Selves
και περιειληπται και σωζεται υπ’ αυτων
(for *where* can Beings exist apart from The Gods and from The Containment in Selves ,
(γαρ που αν απεστη των θεων και της περιοχης εν αυτοις ,
how then could beings be able to remain apart for even a second ?)
πως δ’ αν ηδυνατο διαμενειν αποσταντα ακαρη ;)
on the other hand , Those that are Generative of The Divine Beings are said
δε τα γεννητικα των θειων λεγεται
to Embrace The Offspring of Themselves *In A Different Way* ,
περιεχειν τα γεννηματα εαυτων διαφεροντως ,
insofar as Selves are The Immediate Causes of Selves
καθ’ οσον εστιν προσεχως αιτια αυτων
and Subsist The Ousia of Selves with A More Abundant Distinction
και υφιστησιν την ουσιαν αυτων μετα πλειονος διαιρεσεως
and A More Specific Providence .
και ιδικωτερας προνοιας .
For on the one hand , The Paternal Causes Produce The Secondary Beings
γαρ μεν Τα πατρικα παραγει τα δευτερα
In-A-Singularly-Ideal and *Exempt* and *Un-Coordinate-Way* ,
μονοειδως και εξηρημενως και ασυντακτως
and on the other hand , Comprehend The Offspring of Themselves *In-A-Unific-Way* ;
και αλλ’ περιεχει τα εκγονα εαυτων ενιαιως :
and on the one hand , The Variety of Selves is Presupposed *In-A-Simple-Way* ;
P196 και μεν τη ποικιλον αυτων προειληφεν απλοτητι

while the other hand , The Multitude of Selves is Presupposed *In-A-Unific-Way* .
δε το πληθος ενωσει .
Now then , from The Logos that have been stated , it is Clear that
τοινυν εκ των ειρημενων Δηλον οτι
The Super-Heavenly Place is Intelligible , and *In-What-Way* Self is Intelligible ;
ο υπερουρανιος τοπος εστιν νοητος , και οπως δη νοητος :
and in Relation to These Logos , it is also Clear *In-What-Way* Self is Feminine .
και προς τουτοις , οπως θηλυπρεπης .
And since Place Innately-Belongs to The Generative Gods
Και γαρ ο τοπος προσηκει τοις γεννητικοις θεοις
According to The Previously-Discussed Causes ;
δια τας ειρημενας αιτιας :
and The Meadow is The Source/Fountain of The Vivific Nature ,
και ο λειμων εστιν πηγη της ζωογονου φυσεως ,
just as Self will soon (Chapter 15 **P202**.1-4) be brought to Light ;
ως μικρον υστερον δειχθησεται :
and since Socrates (**Phaedrus 247**D) Receives All Divine Natures in Self ;
και ο Σωκρατης παραλαμβανει παντα τοιαυτα τα θεια εν αυτω ,
such as **Self** Knowledge , Self Righteousness , Self Soundmindedness ,
τοιαυτη την αυτην επιστημην , την δικαιοσυνην , την σωφροσυνην ,
Self Truth , and Self Adrasteia/Necessity/Inevitability ,
την αληθειαν , την Αδραστειαν ,
which surely then may also *Especially* be considered as A Certain *Indication/Sign*
ο δη αν και μαλιστα ποιησαιτο τις τεκμηριον
that Plato also *Outstandingly* Attributes **The Feminine** to **This Order** ,
του τον Πλατωνα και διαφεροντως απονεμειν το θηλυ τη ταυτη ταξει ,
and not only other theologists .
και ου μονον αλλους θεολογους .

Chapter 11 – ια

What then is The Cause *Through which* Plato First Celebrates This Deity
Τις ουν η αιτια δι’ ην ο Πλατων την πρωτην ανυμνησεν ταυτην την θεοτητα
Analogous to The One ***In-A-Negative-Way*** ? And what are The Negations ?
αναλογον τω ενι αποφατικως ; Και τινες αι αποφασεις ;
For He Addresses Self as Color***less*** and Shape***less*** and ***Un***-Touchable (**Phaedrus 247**C) ,
γαρ προειρηκε αυτην Αχρωματον και ασχηματιστον και αναφη ,
and thus *Takes away* These Three Hyparxes from Self , Color , Shape and Contact .
και αφειλεν ταυτας τρεις υπαρξεις απ’ αυτης , το χρωμα , το σχημα , την αφην .
Now then I say that by This Self Order Being The Summit of The Intellectual Gods ,
τοινυν Λεγω οτι η αυτη ταξις ουσα ακροτης των νοερων θεων ,
Self Is both Unknowable and Ineffable According to The Characteristic of Herself
εστι και αγνωστος και αφραστος κατα την ιδιοτητα εαυτης
and is thus only Known/Recognizable through Intelligible ***Covenants/Signs*** .
και γιγνωσκεται δια νοητων συνθηματων .
For by Being The Summit of The Intellectuals She Conjoins Herself to The Intelligibles ;
γαρ υπαρχουσα Ακροτης των νοερων συνηνωσεν εαυτην τοις νοητοις :
for how else could The Intellectuals be Conjoined to The Intelligibles , if not
γαρ πως και αν τα νοερα συνηπτετο τοις νοητοις , ει μη
by Pre-Subsisting in The Intelligible Pre-Eminent-Superiority of Themselves ?
προυπεστησεν νοητην υπεροχην εαυτων ;
What Connection and Communion of The Whole Orders could then be Contemplated ,
Τις συνεχεια και κοινωνια των ολων διακοσμων αν δ’ εθεωρειτο ,
if The Limits of Those that are First did not possess ***A Certain Likeness***
ει τα περατα των πρωτων μη ειχε τινα ομοιοτητα
in Relation to The Beginnings of Those that are Second ?
προς τας αρχας των δευτερων ;
For According to ***This Likeness*** These are of The Same Nature with Each Other
γαρ Κατα την ταυτην ομοιοτητα ταυτα συμφυεται αλληλοις
and All Subsist According to One Series .
και παντα υφισταται κατα μιαν σειραν .
Therefore just as The Limit of The Intelligibles is Intellectual ,
ουν Ωσπερ το περας των νοητων ην νοερον ,
so also is The Beginning of The Intellectuals is Allotted The Intelligible Hyparxis ;
ουτως η αρχη των νοερων ελαχεν νοητην υπαρξιν ;
And Each One of These is Intelligible , but The One is Simply Intelligible ;
και εκατερον μεν τουτων νοητον , αλλ’ ου μεν απλως νοητον ,
while The Other is not Intelligible without the addition of The Intellectual .
ου δε <ουκ> ανευ προσθηκης του νοερου .
Now then These Co-Subsist with Each Other ,
τοινυν Ταυτα συνυφεστηκεν αλληλοις ,
and The One is The Cause of The Wholes *In-A-Paternal-Way* , insofar as
και το μεν εστι αιτιον των ολων πατρικως , καθ’ οσον
Self is Intelligible , and The Intellectual in Self is Extended *In-An-Intelligible-Way* ;
εστι νοητον , και το νοερον εν αυτω προτεινεται νοητως :

while The Other is Substantive of The Selves *In-A-Generative-Way* , by The Logos that
το δε εστιν υποστατικον των αυτων γεννητικως , διοτι
Self is Intellectual and since The Intelligible Good Presides in The Intellectual Genus .
εστι νοερον και το νοητον αγαθον προεστησατο εν τω νοερω γενει .
Therefore All Arise from Both ; on the one hand , *In-An-Exempt-Transcendent-Way*
ουν Παντα εξ αμφοιν , μεν εξηρημενως
from The Intellectual of The Intelligibles , and on the other hand ,
απο του νοερου των νοητων , δε
In-A-Co-Ordinate-Way from The Intelligible of The Intellectuals .
συντεταγμενως απο του νοητου των νοερων .
And as Plato says (**Phaedrus** **247**D), Glorify Both The Unknown Hyparxes
Και ως ο Πλατων φησιν , αγαλλεται αμφοτερα αγνωστοις υπαρξεσιν
and Are Only Known *In-A-Mystic* and *Ineffable-Way* by Intelligible ***Covenants/Signs***
και μονοις γνωριζεται μυστκως και αρρητως νοητοις συνθημασι
(and for which Logos He calls Daring-Bold , the attempt which endeavors to unfold
(και διο αποκαλει τολμαν την επιχειρουσαν εκφαινειν
The Inexpressible and to explain by Logos The Unknown Union of Selves) .
τα αρρητα και αφερμηνευειν λογω την αγνωστον ενωσιν περι αυτων) ,
And thus The Summit of The Intellectuals Possesses The Unknown Characteristic
P197 και αλλ’ η ακροτης των νοερων εχει την αγνωστον ιδιοτητα
from The Intelligible Limit . For insofar as Self Conjoins Herself
εκ του νοητου περατος . γαρ Καθ’ οσον συνηνωσεν εαυτην
to The First Intelligibles and is Filled of The Unific and Ineffable and
τοις πρωτοις νοητοις και πεπληρωται της ενιαιας και αρρητου και
Paternal Hyparxis of Selves , inasmuch as Self also Pre-Subsists *In-An-Unknown-Way*
πατρικης υπαρξεως αυτων , τοσουτον αυτη και προυπαρχει αγνωστως
to Intellectuals . For which Logos Self is Incomprehensible by Those after Self ,
των νοερων . Διοπερ εστι αληπτος τοις μετ αυτην ,
but is Known by Those Prior to Self , by Being Super-Expanded in
δε γιγνωσκεται υπο των προ αυτης , υπερπλωθεισα εις
The Continuous Union in Relation to Selves ,
την συνεχη ενωσιν προς αυτα ,
and by Knowing Those that are Prior to Self *In-An-Intelligible-Way* ;
και γιγνωσκει τα προ αυτης νοητως :
but this in no way Differs from The Ineffable Intuitive-Knowledge
δε τουτο ουδεν διαφερει της αρρητου γνωσεως
and from The Idea of The One .
και ενοειδους .
For The Intelligible Intuitive-Knowledge Is The Union and Cause and Summit
γαρ Η νοητη γνωσις εστι ενωσις και αιτια και ακροτης
and Unknowable and Hidden Hyparxis of All Intuitive-Knowledge !
και αγνωστος και κρυφιος υπαρξις πασης γνωσεως .
Now then , Seeing that The Singular and Unified Triad of The Unknowable Union of All
τοινυν Επειδη η μια και ηνωμενη τριας της αγνωστου ενωσεως απασης
The Intelligible Orders , if it is Lawful to say , is The Intellectual Image of Intellectuals ,
των νοητων διακοσμησεως , ει θεμις ειπειν , εστιν νοερα εικων της νοερας ,

and Presides-Over The Unknown Power of The-Idea-of-The-One of Self
και προεστησατο την αγνωστον δυναμιν ενοειδη αυτην
among The Intellectuals as The Cause of Herself ,
εν τοις νοεροις τη αιτια εαυτης ,
and thus Plato *Unfolds-into-Light* Self *In-A-Mystic-Way* through Negations .
και ο Πλατων εκφαινει αυτην μυστικως δια των αποφασεων .
For That which is The Loftiest and Unknowable Is Everywhere Analogous to The Unific God .
γαρ Το ακροτατον και το αγνωστον εστι πανταχου αναλογον τω ενιαιω θεω .
Therefore just as we are Taught to Celebrate This God through Negations ,
ουν Καθαπερ εδιδαχθημεν υμνειν εκεινον δια των αποφασεων ,
surely then so also must we earnestly try to Unfold The Ideas-of-The-One and
δη και σπουδασομεν εκφαινειν τας ενοειδεις και
The Unknown Self Summits of The Secondary Orders *In-A-Negative-Way* .
τας αγνωστους τα αυτα ακροτητας των δευτερων διακοσμων κατα αποφατικως .
And Seeing that in the **Phaedrus** (247C) Socrates Wholly Makes The Ascent
Και επειδη εν τω Φαιδρω ο Σωκρατης Ολως ποιειται την ενοδον
as far as The Super-Heavenly Place , by Arranging Self Analogous to The First
μεχρι του υπερουρανιου τοπου , ταττων αυτον αναλογον τω πρωτω
just as in This Order and in The Ascent of Souls , He Celebrates Self by Negations .
ως εν ταυτη τη διακοσμησει και τη ανοδω των ψυχων , υμνει ταις αποφασεσιν .
For in the **Timaios** (28C) He also contends that The One Demiurgos is *Ineffable* and
γαρ εν Τιμαιω Και διατεινεται την μιαν την δημιουργιαν ειναι αρρητον και
Unknowable ; *Through which* Every Demiurgic Genus of The Gods Subsists ; and that
αγνωστον υφ' ης παν το δημιουργικον γενος των θεων υφισταται : και
Everywhere The Highest Summit has *This Transcendency* in Relation to The Secondary ,
πανταχου το ακροτατον εχει ταυτην την υπεροχην προς τα δευτερα ,
for surely then Self *Imitates* The Transcendent Cause of All The Beings At-Once
γαρ δη μιμειται την εξηρημενην αιτιαν απαντων των οντων ομου
In-A-Unific-Way . But on the one hand , only through Negations since we Celebrate That
ενιαιως . Αλλ' μεν μονον δια των αποφασεων ως υμνουμεν εκεινην
as Subsisting-Prior to All , while on the other hand , we unfold The Summits
προυπαρχουσαν παντων : δε εκφαινομεν τας ακροτητας
which Proceed Analogous to That *In-Both An-Affirmative and Negative-Way* ;
προελθουσας αναλογον εκεινη ομου και καταφατικως και αποφατικως ,
on the one hand , *Negatively* , by Their Exempt Superiority over The Secondary ,
μεν αποφατικως , ως εξηρημενας υπεροχας των δευτερων ,
while on the other hand , *Affirmatively* , by Participating of Those Prior to Selves .
δε καταφατικως , ως μετεχουσας των προ αυτων .
For He not only calls The Super-Heavenly Place Ousia that Truly Is Truly and The Plain
γαρ ου μονον καλει Και τον υπερουρανιον τοπον ουσιαν οντως ουσαν και της πεδιον
of Truth and The Meadow and The Intelligible Watch-Tower of The Gods , but also
αληθειας και λειμωνα και νοητην περιωπην των θεων , και
Color-*Less* , Shape-*Less* and *In*-tangible by Blending Affirmations **with** *Negations* .
αχρωματον και ασχηματιστον και αναφη , μιγνυς τας αποφασεσι τας καταφασεις .
Since This Self Order is also **The Middle** of *Both* The Intelligible Gods
Επει η αυτη ταξις εστιν και μεση τε των νοητων θεων

And The First Intellectual Divine Orders , by Containing **The Bond** of Both ;
και των πρωτων νοερων θειων διακοσμων , συνεχει τον συνδεσμον και :
and on the one hand , by Watching-Over/Guarding Intellectuals According to
και μεν φρουρει τα νοερα κατα
The Transcendency of The Idea-of-The-One that is also Unknowable , while
την υπεροχην ενοειδη και αγνωστον ,
on the other hand , by Ferrying-Across The Fullness of Intelligibles as far as the last ;
δε (**Sym** **202**E) διαπορθμευει τας πληρωσεις των νοητων και μεχρι των εσχατων :
and Leads-Up All At-Once According to One Common Union as far as
και αναγει τα παντα ομου κατα μιαν κοινην ενωσιν μεχρι
The Intelligible Father , while Producing and Generating All as far as Matter .
του νοητου πατρος , και προαγει και γεννα μεχρι της υλης .
Now then by Being Established **Between** The Unific and Multiple Gods
τοινυν ιδρυμενη Μεση των ενιαιων τε και των πληθυομενων θεων
Self is Unfolded-into-Light *Negatively* on the one hand , through The Unknown
εκφαινεται αποφατικως μεν δια την αγνωστον
Transcendency of Self Over The Secondary , while Self is Unfolded-into-Light
την υπεροχην των δευτερων ,
Affirmatively on the other hand , through Her Participation of The First .
P198 καταφατικως δε δια την μεθεξιν των πρωτων .
For on the one hand , in **Timaios** (**28**C) The First Demiurgos is also called Creator
γαρ μεν εν Τιμαιω ο πρωτος ο δημιουργος Και αποκαλειται ποιητης
and Father and Good and All Such Names ; insofar as Self Participates
και πατηρ και αγαθος και παντα τα τοιαυτα : καθ’ οσον μετεχει
of The Pre-Subsisting Causes ; whereas insofar as Self is The Monad of All Fabrication ,
των προυπαρχοντων αιτιων , δε καθ’ οσον εστι μονας απασης της δημιουργιας ,
Self is Left Unknown and Ineffable and Exempt from The Fabricators of Wholes ;
αυτον αφιησιν αγνωστον και αρρητον και εξηρημενον αφ’ των διμιοργων ολων :
for He also says (**Phaedrus** **247**C-**248**B) “It Takes Work to Discover Self ,
γαρ και φησιν εργον ευρειν αυτον ,
and being Found , it is impossible to speak of Self to Everyone .”
και ευροντα αδυνατον λεγειν εις απαντας .
Now then in this way He Unfolds-into-Light The Super-Heavenly Place Affirmatively
τοινυν Ουτω αναφαινει τον υπερουρανιον τοπον καταφατικως
on the one hand , by Being Filled from The Primary Causes , at one time by The Ousia
μεν ως πληρουμενον εκ των πρωτων αιτιων , ποτε μεν ουσιαν
That Truly Is , and at another time , by The Plain of Truth , then at another time ,
οντως ουσαν , ποτε δε πεδιον αληθειας , δε ποτε
by some other Beauty *Like* This ; but by Self Stepping-Beyond The Intellectual Gods
τι αλλο καλων τοιουτον , δε ως εκβεβηκοτα των νοερων θεων
and by Self Being The Highest Summit and Unific , Self is Celebrated *Negatively* ,
και ως ακροτατον και ενιαιον ευφημει αποφατικως ,
Exactly as The Source that is Exempt from All .
καθαπερ την αρχην εξηρημενην των παντων .

1 September 2023

Chapter 12 – ιβ

Therefore what are The Negations and from what Orders do Selves Arise-into-Being ?
ουν Τινες αι αποφασεις και απο ποιων ταξεων γιγνονται ;
For this is what has to be considered-in-detail .
γαρ Τουτο εστιν εχομενον διελθειν .
Thus on the one hand , in the **Parmenides** (1st Hypothesis) , The Negations of **The One**
ουν μεν Εν Παρμενιδη αι αποφασεις του ενος
have Arisen from All The Divine Orders , since **The One** is also The Cause of All ,
εγιγνοντο απο πασων των θειων ταξεων , επει το εν και αιτιον πασων ,
and All That Is Divine According to The Hyparxis of Itself Partakes of The 1st Source ;
και παν το θειον κατα την υπαρξιν την εαυτου μετεχει της πρωτιστος αρχης :
and since **The One** Transcends/Excels/Surpasses These in a much greater way
και το εν υπερεχον τουτων πολλω μειζονως
so also is **The One** Exempt from The Realities that Arise after Selves ; for All Proceed
και εξηρηται των παραγματων μετ' αυτας : γαρ τα παντα προεισιν
from These ; for They Receive The Characteristics of These *In-A-Partible-Way* .
εκ τουτων , γαρ υποδεχεται τας ιδιοτητας τουτων μεριστως .
This then is Clear from The Other Hypotheses , in which The Self/Same Conclusions
δε Δηλον εκ των αλλων υποθεσεων , εν αις τα αυτα συμπερασματα
are in turn Carried-Round-in-A-Circle (**Theaitetos 160**E) ,
παλιν ανακυκλειται ,
at one time , Being-Woven-together *In-A-Negative-Way* ,
τοτε μεν συμπλεκομενα αποφατικως ,
and at another time , In-An-Affirmative-Way .
τοτε δε καταφατικως .
And since what would be able to Subsist , if Self was not
Και γαρ τι δυναιτο υποστηναι , μη
Pre-Supposed in The Wholes According to Cause ?
προειλημμενον εν τοις ολοις κατ' αιτιαν ;
On the other hand , in the **Phaedrus** (**247**C) Those that are Denied
δε Εν τω Φαιδρω τα αποφασκομενα
of **The Intelligible Summit** of All The Intellectuals
της νοητης ακροτητος των παντων νοερων
are The Intellectual Genera Immediately Established After **Self** , such as
εστι τα νοερα γενη προσεχως ιδρυμενα μετ' αυτην ,
The Connective , The Perfective , The Paternal
το συνεκτικον , το τελεσιουργον , το πατρικον
of The Genera that are Properly/Innately/Characteristically called Intellectuals ;
των ιδιως καλουμενων νοερων :
For **Self Is Exempt** from These and also **Steps-Beyond** All The Intellectual Gods .
γαρ εξηρημενη τουτων και εκβεβηκε απαντων των νοερων θεων .
For That which Every Genus of The Gods is In Relation to The One ,
γαρ Ο παν γενος θεων ην προς το εν ,
so also are The Three Orders After **Self** in Relation to **This** .
τουτο εισιν αι τρεις διακοσμησεις μετ' αυτην προς ταυτην .

Thus on the one hand , Plato Names The Heavenly Order Color , that also
ουν μεν προσονομαζει Την ουρανιαν ταξιν χρωμα και
Collapses-Together The Wholes and Illuminates Selves with The Intelligible Light ,
συνεχουσαν τα ολα και φωτιζουσαν τω νοητω φωτι ,
for which Logos The Beauty of This Visible Heaven also Shines-forth-through
διοτι το καλλος τουτο εμφανες του ουρανου και διαλαμπει
All-Various Colors and through Pure/Clear Light ;
παντοιοις χρωμασι και φωτι :
And hence He Calls That Heaven Intellectual Color and Clear Light .
τοινυν αποκαλει κακεινον ουρανον νοερων χρωμα και φως .
For on the one hand , The Invisible/Clear Light that Proceeds from Th'Good Above
γαρ μεν Το φως προιον εκ ταγαθου ανω
is Unknowable and Hidden , by Abiding in The Inner-Sanctuaries of The Gods ;
εστιν αγνωστον και κρυφιον , μενον εν τοις αδυτοις των θεων ,
while on the other hand , Self Shines-forth in This Order
δε εκφαινεται εν ταυτη τη ταξει
and The Visible Arise-into-Being from The Invisible .
και φανερον γιγνεσται εξ αφανους .
Surely then for which Logos **Self** is *Likened* to Color as The Offspring of Light .
P199 δη Διο προσεικασται τω χρωματι τω εγκονω του φωτος .
Furthermore , if Heaven is Sight Beholding The Intelligibles Above , then
Ετι δε , ει ουρανος εστιν η οψις ορωσα τα ανω ,
The Intelligible of **Self** may Reasonably be called The Color that is Yoked to The Sight .
το νοητον αυτης αν εικοτως καλοιτο χρωμα συζυγον τη οψει .
Accordingly then on the one hand , **The Cause** of The Intelligibles in The Heaven
αρα μεν το αιτιον των νοητων εν τω ουρανω
is Color-*Less/Invisible* ; while on the other hand , **Self** is Exempt from Selves ;
Αχρωματον , δε εξηρημενον απ' αυτων .
for Perceptible Color is also The Offspring of The Light of The Sun .
γαρ το αισθητον χρωμα εστιν Και εκγονον του φωτος ηλιακου .
Thus He Calls The Order **Shape**/**Figure** (**Phaedrus** **247**B) that Subsists Immediately
δε προσαγορευει Την σχημα υφισταμενην προσεχως
After The Heavenly Order , which we have also called The Sub-Heavenly Arch .
μετα τον ουρανιον διακοσμον , ην προσειπομεν υπουρανιον αψιδα .
For The Self Arch is also The Name of A Certain Shape ;
γαρ η αυτη αψις εστιν Και ονομα σχηματος :
and **Parmenides** (**145**B) Wholly Places Intellectual Shape in This Order .
και ο Παρμενιδης ολως αποτιθεται το νοερον σχημα εν ταυτη τη ταξει .
Then as it is Clear from The Conclusions of the Parmenides ,
δε ως δηλον εκ των συμπερασματων του Πασρμενιδου ,
He first Delivers **Contact**/**Touch** to The Summit of The Intellectuals .
πρωτον αποδιδωσιν την αφην Τη ακροτητι των νοερων .
For by taking away **That** which is In Itself (**Shape**) from The One in **The First**
γαρ αφαιρων το εν εαυτω του ενος Εν τη πρωτη
Hypothesis (**138**A3-7) **Self** serves as a Medium that The One does not **Touch** Itself ;
υποθεσει τω κεχρηται μεσω το εν μη απτεσθαι εαυτου :

For on the one hand , He says that “**That** which is In **Itself Touches** All of **Itself**,”
γαρ μεν φησιν < το εν εαυτω απτεσθαι παν εαυτου ,>
while on the other hand “The One does not **Touch** Itself,” and The Conclusion is Clear .
δε το εν ουχ απτεσθαι εαυτου , και το συμπερασμα δηλον .
Now then **Contact**/Touch First Subsists In This Place and According to Cause .
τοινυν η αφη πρωτον υφεστηκεν Ενταυθα και κατ’ αιτιαν .
For of Those which The Demiurgos (Zeus) is The Cause *In-An-Immediate-Way* ,
γαρ τουτων Ων ο δημιουργος εστιν αιτιον προσεξως ,
The Father (Kronos) that is Prior to Self is The Cause *In-A-Paradigmatic-Way* ;
ο πατηρ προ αυτου παραδειγματικως :
Surely then In This Order , **Contact** is The Paradigm of The Liberated Gods .
δη ουν εν τουτω , η αφη το παραδειγμα των απολυτων θεων .
Therefore Three Self Orders are Set-In-Order , Color , Figure , Contact ,
ουν Τρεις αυται ταξεις εισιν εφεξης , το χρωμα , το σχημα , η αφη ,
and thus The Super-Heavenly Place is Exempt from These *According to Ousia* .
και ο υπερουρανιος τοπος εξηρηται τουτων κατ’ ουσια
Accordingly then Self *Is* Color-*Less* and Shape-*Less* and *In*-Tangible .
αρα εστι αχρωματος και ασχηματιστος και αναφης .
And neither does Self step-outside of These Three according to loss-deprivation ,
Και ουχι εκβεβηκεν των τουτων τριων κατα στερησιν ,
but According to Causal Excellence/Pre-Eminence/Superiority .
αλλα κατ’ αιτιας υπεροχην .
For Self also Imparts **Color** from The Intelligibles through The Participation of Light
γαρ Και ενδιδωσιν τω χρωματι εκ των νοητων την μετουσιαν του φωτος
and by Placing The Intellectual Limit upon **Shape** through Illumination (**Meno 75**B) ;
και επιτιθησιν το νοερον το περας τω σχηματι επιλαμπει
and by Placing The Union and The Continuity upon **Contact** from On-High ;
και την ενωσιν και την συνεχειαν τη αφη ανωθεν
and Perfects All by The Power of Itself ,
και τελειοι παντα κατα την δυναμιν εαυτου ,
on the one hand , Those that are Touched , through The Union ,
μεν τα απτομενα δια της ενωσεως ,
on the other hand , Those that have Shape , through The Impartation of The Limit ,
δε τα σχηματιζομενα δια της μετσαδοσεως του περατος ,
then , Those that have Color , through The Illumination of The Light ;
δε τα χρωννυμενα δια της ελλαμψεως του φωτος :
thus Self Well-Disposes and Draws-Upward All to Itself *In-An-Ineffable-Way*
δε ανασπα και ανελκει παντα προς εαυτον αρρητως
and through The Intelligible Covenants (**Meno 81**C , **Hymn of The Pearl**)
και τοις νοητοις συνθημασιν
and Fills All with Unific Goods .
και πληροι των ενιαιων αγαθων .
If then we state These Logos In-The-Right-Way , then we must not admit
Ει δη λεγομεν ταυτα ορθως , ουκ αποδεξομεθα
the logos of those who are very occupied with perceptible colors , contacts and shapes
τους πολυπραγμονουντας τα αισθητα χρωματα και αφας και σχηματα

and who denounce/reject that The Super-Heavenly Place *Steps-Beyond* These ;
και αποφαινοντας τον υπερουρανιον τοπον εκβεβηκοτα τουτων :
for these are trifling and by in no way adapted to That Place .
γαρ ταυτα μικρα και ουδεν προσηκοντα εκεινω .
For even Nature not only Possesses The Whole , but also the partial , and is also *Exempt*
γαρ Και η φυσις ουχ μονον η ολη , αλλα και η μεριστη , και εξηρηται
from sensible colors and from apparent figures and from corporeal contacts .
των αισθητων χρωματων και των φαινομενων σχηματων και των σωματικων αφων .
Therefore how is this venerable , if it is also present to partial natures ?
ουν Τι τουτο σεμνον , ει και παρεστιν ταις φυσεσι ;
Therefore even Colors and Shapes and Contacts must be Extended-Forth from *On-High*
Αλλα τε τα χρωματα και τα σχηματα και τας αφας δει διατεινειν ανωθεν
as far as the last and to bring-forth-into-Light that The Super-Heavenly Place
μεχρι των εσχατων και αποφαινειν τον υπερουρανιον τοπον
is Similarly *Exempt* from All . Since both Soul and Intellect Participate of Shape ;
ομοιως εξηρημενον παντων . Επει και η ψυχη και ο νους μετεχει σχηματος :
and even if Contact is in many places Incorporeal According to The Communion
και καν η αφη εστι πολλαχου ασωματοις κατα την κοινωνιαν
of The First in Relation to The Secondary , and since it is customary to call Communions
των πρωτων προς τα δευτερα , και ειωθασι καλειν κοινωνιας
Like These Conjoinings and The Contacts of Intellections Touching .
τας ταυτας συναφας και τας επαφας των νοησεων θιξεις .
Now then we must not be carried from The First to The last
P200 τοινυν Μη φερωμεθα απο των πρωτων επι τα εσχατα
nor must we compare The Highest Order of The Intellectual Beings with the last ,
μηδε παραβαλλωμεν την ακροτατην ταχιν των νοερων των οντων τοις τελευταιοις ,
From Which both Soul and Nature are Established .
ων και η ψυχη και η φυσις υπεριδρυται .
For if we also maintain this about That , then we shall also not Harmonize with Plato
γαρ Και ανεξομεθα τουτο περι εκεινης και ουκ πλημμελησομεν του Πλατωνος
who Exclaims ; that these logos' that we speak are self recklessness/audacity .
βοωντος : οτι ταυτα λεγομεν αυτο Τολμωντες .
For what is the nature of recklessness/boldness ?
γαρ Ποια τολμα ;
What is more venerable than The Unknowable Power of The Ousia that Transcends our
Τις σεμνοτεραν *** αγνωστος δυναμις ουσια υπεραιρουσα ημετερας
Attempts to Behold The Truth concerning perceptible colors , figures and contacts .
τας επιβολας θεωμενη αληθεια των αισθητων χρωματων και σχηματων και αφων
For a foundation such as this is also known by physiologists (Aristotelians) ,
γαρ υποστασιν τοιαυτην Και εγνωσαν οι φυσικοι ,
but not indeed by The Children of Theologists .
οτι μη γε παιδες θεολογων .

Chapter 13 – ιγ

Thus on the one hand , Such Is The Power Held by The Negations
ουν μεν τοιαυτην δυναμιν εχουσι Αι αποφασεις
and *through which* Plato Celebrates The Super-Heavenly Place .
και δι’ ων υμνησεν τον υπερουρανιον τοπον .
Then in turn on the other hand , let us Contemplate The Affirmations in order ;
δε αυ Παλιν θεωρησωμεν τας καταφασεις εφεξης ,
in what way Selves Subsist by Participating of The First Intelligible Selves .
οπως υπαρχουσιν κατα μεθεξιν των πρωτων νοητων αυτων .
Thus on the one hand , The Super-Heavenly Place is said to be The Ousia that Truly Is ,
ουν μεν λεγεται Ουσια οντως ουσα ,
by The Logos that Self Shares of That which Is Primarily Being .
διοτι μετειληφεν του πρωτως οντος .
For That which Is and That which Truly Is are Present to
γαρ το ειναι και το οντως ειναι παρεστιν
The Offspring of The Intelligible Ousia .
εκγονον της νοητης ουσιας .
For *just as* **The One** Arises from **The Primary Source** that is Prior to The Intelligibles ,
γαρ Ως το εν εκ της πρωτιστης αρχης της προ των νοητων ,
so also is The Nature of The Being from The Intelligibles ,
ουτως η φυσις του οντος απο των νοητων ,
For **There Is The One Being** , as **Parmenides** taught a little while ago (**P43**.1) .
γαρ εκει το εν ον , ως ο Παρμενιδης ανεδιδασκεν και μικρω προτερον .
Therefore **This Place** is Beheld by the Pilot/Guide of **The Soul** , by The Logos that
δε θεατη κυβερνητη Ψυχης , διοτι
She is Allotted An Intelligible Dignity in Relation to The Other Intellectual Gods .
ελαχεν νοητην υπεροχην προς τους αλλους νοερους θεους .
Now then **The Intelligible Good** of **Self** is made Clear by Being Known by **Intellect** .
τοινυν Το νοητον αγαθον αυτης διασαφει γινωσκοντος απο του νου .
Accordingly then , **This Intelligible** Arrives to **Self** *just as* That which Truly Is ,
αρα δε τουτο το νοητον εφηκει εις αυτην ωσπερ το οντως ον ,
also Arrives from The Unific Gods .
Και απο των ενιαιων θεων .
For Those Selves Are Intelligibles *In-A-Primary and Imparticipable-Way* ,
γαρ Εκεινα νοητα πρωτως και αμεθεκτως
and by Being The Primary-Efficient Causes of All The Intelligibles ;
και πρωτουργια αιτια απαντων των νοητων :
and since These Selves Concur with Each Other that ,
και ταυτα συντρεχει αλληλοις ,
That which Truly Is , Is also The Intelligible .
το οντως ον τε και το νοητον .
And since All that Is Intelligible , Truly Is , and All that Truly Is , Is Intelligible .
Και γαρ παν εστιν το νοητον οντως ον και παν το οντως ον υπαρχει νοητον .
And since Self Is The Intelligible Intellect According to The Being that Is In Self ,
Και γαρ εστι ο νοητος νους κατα το ον το εν αυτω ,

whereas Self Is Intellect According to That which is Gnostic .
δε νους κατα το γνωστικον .
And on the one hand , for which Logos
και μεν Διο
Every Intellect Is The Provider of **Intuitive**-**Knowledge** ;
πας νους εστι χορηγος γνωσεως ,
while on the other hand , Every Intelligible is The Provider of Ousia ;
δε παν νοητον το ουσιας :
for *That which* Each Self Is *In-A-Primary-Way* ,
γαρ ο εκατερον εστι πρωτως ,
This Self also Imparts-by-Illumination to The Secondary Orders .
τουτο και επιλαμπει τοις δευτεροις δισκοσμοις .
Now then in the third place , The Genus of **True Knowledge** is said to be
τοινυν Το τριτον το γενος της αληθους επιστημης λεγεται
Established about **Self** (The Super-Heavenly Place **Phaedrus 247**C) .
ιδρυσθαι περι αυτην .
For These Two Ascend to The Contemplation of **That Ousia** ;
γαρ ταυτα Δυο ανεισιν επι την θεωριαν της εκεινης ουσιας ,
The Intellect that Is The Pilot/Guide/Governor of **The Soul**
ο νους κυβερνητης της ψυχης
(This then is The Partial **Intellect** that is on the one hand , Established-Above **Souls** ,
(ουτος δε εστι ο μερικος μεν υπεριδρυμενος των ψυχων ,
while on the other hand , Leading-Up Selves to Their Paternal Port)
δε αναγων αυτας εις τον πατρικον τον ορμον)
and **The True Knowledge** , which Is The Perfection of **The Soul** .
και η αληθης επιστημη , ουσα τελειοτης ψυχης .
Thus on the one hand , **Self** *Energizes* about **That Place**
ουν μεν Αυτη ενεργει περι εκεινην
by *Dancing-About* **Being** *In-A-Circuitous-Way* ,
ως περιχορευουσα το ον μεταβατικως ,
while on the other hand , **Intellect** Contemplates **Self**
δε νους θεαται αυτην
by Using **Simple Intellection** .
ως χρωμενος απλη νοησει .

Chapter 14 – ιδ

Thus on the one hand , The Knowledge that Exists within us is One ,
δε μεν η επιστημη Εστι εν ημιν αλλη ,
while on the other hand , That which Is In That Place is Another ;
δε η εν εκεινω τω τοπω αλλη :
and on the one hand , **This Self** is **True** ,
και μεν αυτη αληθης ,
whereas on the other hand , **That Is Self**-**Truth** .
δε εκεινη αυτοαληθεια .
What then Is **Self** and *Where* does **Self** Subsist ?
Τις ουν ουσα και ποθεν υποστασα ;
On the one hand , **Self Is The Divine Fountain**
μεν εστι της Θεοτης πηγη
of All Intellectual Intuitive-Knowledge
πασης νοερας γνωσεως
and **The Primary-Efficient Cause**
και της πρωτουργος αιτια
of Faultless and Stable Intellection ,
αχραντου και σταθερας νοησεως ,
while on the other hand , **Self Is Unfolded-into-Light**
δε εκφαινεται
in The First Triad of The Intellectuals
εν τη πρωτιστη τριαδι των νοερων
and surely then by Being Perfective of All The Rest including The Divine Souls ;
και δη ως τελεσιουργω απαντων των αλλων τε και των θειων ψυχων :
for Selves Ascend to The Power of All Intuitive-Knowledge of This Idea-of-The-One
γαρ ανιουσαι εις την δυναμιν πασων των γνωσεων ταυτην ενοειδη
that Perfects The Intuitive-Knowledge of Themselves (**Republic 517**B-C) .
τελειουσι τας γνωσεως εαυτων .
For He says (**Phaedrus 247**D) , Each One of The Undefiled Souls
P201 γαρ φησιν , εκαστη των ακηρατων ψυχων
that Turn-About-Together with Zeus and with Heaven Behold
συμπεριαγομενη τω Διι και τω ουρανω Καθορα
Righteousness , Soundmindedness , Knowledge .
δικαιοσυμην , σωφροσυνην , επιστημην .
Now then The Three Self Fountains are **There** ,
τοινυν αι τρεις αυται πηγαι Εκει ,
by Being Intelligible Divinities and Fountains of The Intellectual Virtues ,
ουσαι νοηται θεοτητες και πηγαι των νοερων αρετων ,
and thus are not Intellectual Ideas as some people think .
αλλ’ ουχ νοερα ειδη ως τινες οιονται .
Since on the one hand , Plato is Accustomed to Characterize These by The Term Self ,
γαρ μεν ειωθεν χαρακτηριζειν Ταυτα τω αυτο ,
by saying Self-Knowledge and Self-Righteousness ;
λεγων αυτοεπιστημην και αυτοδικαιοσυνην ,

and Socrates also says this somewhere in the **Phaedo** (75D) , when speaking of The Ideas
και ο Σωκρατης και φησι τουτο που εν τω Φαιδωνι , λεγων υπερ των ειδων
"to which we apply The Self Confirming-Seal/Logos" ;
οις προσαγομεν το αυτο επισφραγιζοντες :
whereas on the other hand , when speaking in the case of These ;
δε ειπων εν τουτοις
of Self Righteousness and of Self Soundmindedness and of Self Knowledge
αυτην δικαιοσυνην και αυτην σωφροσυνην και αυτην επιστημην
it is Reasonable that He Unfolds-into-Light for us
εοικεν εκφαινειν ημιν
Certain Self-Perfect and Intelligible Divinities that Subsist *In-A-Triadic-Way* ,
τινας αυτοτελεις και νοητας θεοτητας υφεστωσας τριαδικως ,
of which on the one hand , Knowledge is The Monad ;
ων μεν επιστημη εστιν μονας ,
while on the other hand , Soundmindedness has The Second Order ,
δε η σωφροσυνη εχει δευτεραν ταξιν ,
while Righteousness has The Third Order .
δε η δικαιοσυνη τριτην .
And thus on the one hand , Knowledge is The Provider
Και μεν η επιστημη εστιν χορηγος
of Faultless and Stable and Un-Changeable Intelligence ,
αχραντου και ακλινους και ατρεπτου νοησεως :
while on the other hand , Soundmindedness Imparts The Cause to All The Gods
δε η σωφροσυνη ενδιδωσιν την αιτιαν πασι τοις θεοις
of Their Turning-About to Themselves ,
της επιστροφης εις εαυτους :
while Righteousness Imparts the Distribution of The Wholes of Goods
δε η δικαιοσυνη της διανομης των ολων αγαθων
According to That which is Due .
κατ' αξιαν .
And thus on the one hand , through Knowledge , Each One of The Gods Intellects
Και μεν δια την επιστημην εκαστος των θεων νοει
Those that are Prior to Themselves and are Filled with **Intelligible Union** ,
τα προ εαυτου και πληρουται νοητης ενωσεως ,
on the other hand , through Soundmindedness Selves are Turned-about to Themselves
δε δια την σωφροσυνην εστραπται προς εαυτον
and Enjoy The Second Union and Good
και καρπουται δευτεραν ενωσιν και αγαθον
that is Coordinate to The Turning-About to Self ,
συστοιχον τη επιστροφη προς αυτον ,
then through Righteousness , Self Guides Those After Self In A Silent Way , they say ,
δε δια την δικαιοσυνην ποδηγει τα μετ' αυτον αψοφω κελειθω , φασι ,
and Measures their Due and Provides a Certain Dispensation Adapted to each one ,
και μετρει την αξιαν και χορηγει την διανομην προσηκουσαν εκαστοις .
Surely then The Three Self Fountains Hold-Together All The Energies of The Gods .
δη ουν αι τρεις αυται πηγαι συνεχουσιν Πασας τας ενεργειας των θεων .

And thus on the one hand , Knowledge Proceeds Analogous
Και μεν η επιστημη προηλθεν αναλογον
to The First Triad of The Intelligibles ,
τη πρωτιστη <τριαδι> των νοητων ,
and just as That Triad Imparts Ousia to All ,
και ωσπερ εκεινη ενδιδωσιν τας ουσιας πασιν ,
so also does This Self Triad Illuminate The Gods with Intuitive-Knowledge ;
ουτως αυτη επιλαμπει τοις θεοις τας γνωσεως :
while on the other hand , Soundmindedness Proceeds Analogous
δε η σωφροσυνη
to The Second Triad of The Intelligibles ,
τη δευτερα ,
for Soundmindedness Imitates The Connective and Measuring Power of That Triad ,
γαρ η σωφροσυνη μιμειται το συνεκτικον και το μετρητικον εκεινης ,
by Measuring The Energies of The Gods
μετρουσα τας ενεργειας των θεων
and by Turning-About Each One to Itself ;
και επιστρεφουσα εκαστον προς εαυτον :
then Righteousness Proceeds Analogous
δε η δικαιοσυνη
to The Third Triad of The Intelligibles ,
τη τριτη ,
for Self also Separates The Secondary According to That which is Due
γαρ αυτη και αφοριζουσα τα δευτερα κατα την προσηκουσαν
In-A-Just/Proper-Way

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just as That Triad Separates Selves According to The First Paradigms.
ωσπερ εκεινη τοις πρωτιστοις παραδειγμασιν
In-An-Intelligible-Way .
νοητως .

Chapter 15 – ιε

Surely then after These we will Contemplate Another Triad that Pre-Subsists
δη Επι τουτοις θεωρησωμεν αλλην τριαδα προυπαρχουσαν
in This Place , which Socrates (**Phaedrus 248**B) also Celebrates as ,
εν τωδε τω τοπω , ην ο Σωκρατης και εξυμνησεν ,
The Plain of The Truth , The Meadow , The Nourishment of The Gods .
το πεδιον της αληθειας , τον λειμωνα , την τροφην των θεων .
Thus on the one hand , **The Plain** of **The Truth** is Expanded/Spread-out
ουν μεν Το πεδιον της αληθειας ανηπλωται
In-An-Intellectual-Way in Relation to The Intelligible Light
νοερως προς το νοητον φως
and is Brilliant with The Illuminations that Proceed from That Source .
και καταλαμπεται ταις ελλαμψεσιν προιουσαις εκειθεν .
For just as The One is Productive-of-One Light that Illuminates ,
P202 γαρ Ως το εν ενοποιον φως ελαμπει
so also is The Intelligible Productive-of-The-Ousia that Imparts Participation
ουτως το νοητον ουσιοποιον ενδιδωσι μεθεξιν
to The Secondary Beings .
τοις δευτεροις .
Whereas on the other hand , **The Meadow** is The Cause of The Prolific Power of Life
δε Ο λειμων εστι αιτια γονιμος δυναμις ζωης
and of All-Various Logos and The Comprehension of The Primary-Efficient Causes
και παντοιων λογων και περιοχη των πρωττουργον αιτιων
of The Life and of The Variety and of The Production of The Ideas .
της ζωης και της ποικιλιας και της απογεννησεως των ειδων .
For the meadows in This Place are also productive of All Various Ideas and Logos ,
γαρ οι λειμωνες τηδε εισιν Και οιστικοι παντοδαπων ειδων τε και λογων ,
and bear Water which is The Symbol of Vivification .
και γερουσι υδωρ το συμβολον της ζωογονιας .
Furthermore , **The Nourishing** Cause of The Gods is **A Certain** Intelligible Union
δε Η τροφιμος αιτια των θεων εστιν τις νοητη ενωσις
that Comprehends in Herself The Whole Perfection of The Gods
συλλαβουσα εν εαυτη την ολην τελειοτητα των θεων
and Fills The Gods with Abundance and Power so that
και πληρουσα τους θεους ακμης και δυναμεως τε
Selves Bestow Their Providential-Attention to The Secondary Beings so that
την προνοιαν εις των δευτερων
Selves also Possess The Unchangeable Intellection of Those that are First .
και την ατρεπτον νοησιν των πρωτων .
Thus on the one hand , The Gods Participate of These *In-A-Singular-Ideal-Way* Above ,
Αλλ’ μεν οι θεοι μετεχουσιν τουτων ενοειδως ανω ,
whereas on the other hand , *In-A-Divided-Way* in The Processions of Themselves Below ,
δε διηρημενως εν ταις προοδοις εαυτων ,
and surely then One Kind of Nourishment is called by Plato
και δη η μεν οπου της τροφης καλειται παρα του Πλατωνος

Ambrosia , while the other kind is called Nectar . Thus he says (**Phaedrus 247**E)
αμβροσια δε η νεκταρ . δε φησι ,
"Resting The Horses at their manger , The Charioteer places before them Ambrosia
στησας τους ιππους Προς την φατνην παρεβαλεν αμβροσιαν
and after Self , Nectar to drink ."
και επ' αυτη νεκταρ εποτισεν .
Is it not the case then , that on the one hand , The Charioteer Is Nourished
Ουκουν μεν ο ηνιοχος τρεφομενος
by Participating of The Intelligibles *In-A-Unific-Way*
μετεχει τοις νοητοις ενιαιως
of Their Perfection that is Imparted-by-Illumination from The Gods ,
της τελειοτητος της ελλαμπομενης εκ των θεων ,
while on the other hand , The Horses Participate *In-A-Divided-Way* ;
δε οι ιπποι μεμερισμενως ,
first on the one hand , of The Ambrosia , whereas after Self , of The Nectar .
προτερον μεν της αμβροσιας , δε επ' αυτη του νεκταρος .
For on the one hand , from the Ambrosia , Selves must Abide among Their Superiors
γαρ μεν εκ της αμβροσιας αυτους Δει μενειν εν τοις κρειττοσι
In-A-Stable and *Un-Inclining-Way* ,
σταθερως και ακλινως ,
while on the other hand , through The Nectar , Selves must Provide for The Secondary
δε δια του νεκταρος προνειν των δευτερων
In-An-Unchangeable-Way
ατρεπτως .
Since they also say that on the one hand , Ambrosia is Solid , while on the other hand ,
Επει και φασιν μεν την αμβροσιαν ειναι στερεαν , δε
that The Nectar is Liquid Nourishment ; which Plato also indicates when He says that
το νεκταρ υγραν τροφην : ο ο Πλατων και ενδεικνυμενος φησιν οτι
The Charioteer first places Ambrosia before Selves and after Self , Nectar to drink .
μεν παρε– την αμβροσιαν – βαλεν μετα εποτισεν .
Is it not the case then , that one the one hand , The Nourishment of Nectar clearly shows
Ουκουν μεν η τροφη του νεκταρος δηλοι
The Unfettered and The Freely-Yielding Nature of Providence
το αφετον και το ευλυπτον της προνοιας
and Her Way of Proceeding to All *In-A-Faultless-Way* , whereas The Nourishment ,
και το προιον επι παντα αχραντως , δε η
of Ambrosia shows Her Stable and Solid Foundation among Those that are Superior ;
της αμβροσιας το μονιμον και το στερεως ιδρυμενον εν τοις κρειττοσιν :
thus it is clear that The Gods Abide and Proceed to All through Both , and that neither
δε οτι οι θεοι και μενουσιν και προιασιν επι παντα εξ αμφοιν , και ουτε
the Un-inclining and the Un-Deviating Prolific Power and Procession of Selves is
το ακλινες και η ανεπιστροφον γονιμος δυναμις και προοδος αυτων εστιν
unproductive or unstable , since They Abide while Proceeding and by Being Established
αγονον η ανιδρυτος , αλλα μενοντες προιασι και ιδρυμενοι
in Those Prior to Selves while Providing for Secondary Beings *In-An-Un-Defiled-Way* .
εν τοις προ αυτων προνοουσι των δευτερων αχραντως .

Thus Nectar and Ambrosia are Perfections of The Gods inasmuch as Selves are Gods ;
ουν Νεκταρ και αμβροσια τελειοτητες θεων η θεοι :
while Others are The Perfections of Intellect and Soul and Nature and Bodies .
δε αλλα νου <και ψυχης> και φυσεως και σωματων .
For which Logos by Plato (**Phaedrus 248**A) also assuming These in Souls ,
Διο ο Πλατων και παραλαβων ταυτα εν ταις ψυχαις
He calls These Souls Divine . For inasmuch as Selves are Filled
αποκαλει τας ψυχας θεους . γαρ Καθ’ οσον αυται πληρουνται
of both Nectar and Ambrosia by so much do Selves also Participate of The Gods .
και του νεκταρος και της αμβροσιας κατα τοσουτον και μετεχουσι των θεων .
Whereas by Proceeding , on the one hand , These are Divided *In-A-Dyadic-Way* ;
Αλλα προιοντα μεν ταυτα διηρηται δυαδικως ,
The One by Being The Provider of The Stable and Firm Perfection to The Gods ;
το μεν υπαρχον χορηγον μονιμου και σταθερας τελειοτητος τοις θεοις ,
The Other by Being The Provider of The Un-inclining/Im-partial Providence
P203 το δε ακλινους προνοιας
and of The Flawless Management (**Republic 342**B)
και απολυτου διοικησεως
and of The Impartation of Goods
και των μεταδοσεως αγαθων
that Is Free-of-ill-will ,
αφθονου ,
According to The Two Sources of The Wholes
κατα τας δυο αρχας των ολων
that Preside-Over Such A Distribution .
προστησαμενα την τοιαυτην διανομην .
For one must Suppose that ,
γαρ υποθετεον
on the one hand , The Ambrosia is Analogous to The Limit ,
μεν την αμβροσιαν Αναλογον τω περατι ,
while on the other hand , The Nectar is Analogous to The Unlimited .
δε το νεκταρ τη απειρια .
For which Logos The One is *Like* A Solid and Has Its Boundary/Measure from Itself ,
Διο το μεν οιον στερεον και εχον τον ορον αφ’ εαυτου ,
while The Other is *Like* Moisture and is not Bound/Determined by Itself .
το δε οιον υγρον και μη οριζομενον αφ’ εαυτου .
Therefore The Ambrosia is Stable/Fixed/Firm/Unchangeable Perfection ,
ουν η αμβροσια μονιμος τελειοτης
and is The-Idea-of-The-Limit
και περατοειδης
and is The Cause of Their Establishment in Selves for The Gods
και αιτια της ιδρυσεως εν αυτοις τοις θεοις
and is The Provider of Their Solid/Firm and Un-Inclined/Im-Partial Intellection ;
και χορηγος της στερεας και ακλινους νοησεως .
whereas on the other hand , The Nectar Is Prolific/Productive/Fertile
δε το νεκταρ Γονιμον

and Is The Perfective/Efficacy of The Secondary Presence of The Gods
και τελεσιουργον της δευτερας παρουσιας των θεων
and is The Cause of The Power
και αιτιον δυναμεως
and of The Providential Full-Flowering of The Wholes
και προνοητικης ακμης των ολων
and of Their Un-Limited and Un-Failing Abundance .
και απειρου και ανεκλειπτου χορηγιας .
Furthermore , Prior to Both These
δε Προ αμφοτερων τουτων
there Is The Singular **Fountain** and **Hearth**/**Hestia**
η μια πηγη και εστια
of All The Perfection of All The Gods ,
απασης της τελειοτητος πασι τοις θεοις ,
which Plato calls Nourishment and Banquet/Feast and Food
ην ο Πλατων αποκαλει τροφην και δαιτα και θοινην
that on the one hand , Unifically Perfects The Distinct Multitude of The Gods ,
ως μεν ενιαιως τελειουσαν το μεριστον πληθος των θεων ,
and that on the other hand , Turns-About All to **Herself** through Divine Intellection .
δε επιστρεφουσαν πανταπρος εαυτην δια της θειας νοησεως .
For on the one hand ,
γαρ μεν
The Banquet clearly shows The Divided Distribution to All of The Divine Nourishment ;
Η δαις δηλοι την διηρημενην διανομην επι παντα της θειας τροφης :
while on the other hand ,
δε
The Food clearly shows The United Turning-about of The Wholes to **Self** ,
η θοινη την ηνωμενην επιστροφην των ολων προς αυτην ,
For **Self** is **The Intelligence** of The Gods inasmuch as Selves are Gods ;
γαρ νοησις θεων η θεοι :
whereas , The Nourishment Conjoins Both of These Powers ,
δε η τροφη συνεχει συναμφοτεραν δυναμιν ,
by Being The Plentitude/Fullness/Abundance of The Intelligible Goods
υπαρχουσα το πληρωμα των νοητων αγαθων
and by Being The Divine Perfection of The Self-Sufficient The-Idea-of-The-One .
και η θειας της τελειοτης της αυταρκειας ενοειδης .

Chapter 16 – ις

Thus on the one hand , so much is enough for the present Contemplation about These .
ουν μεν τοσαυτα εξαρκει προς την παρουσαν θεωριαν Περι τουτων .
Whereas on the other hand , following in order is the Discussion about The Division
δε Επομενον εστι διελθειν περι της διαιρεσεως
of This Place into Three ; since The Intelligible Summit of The Intellectuals
του τουτου τοπου εις τρια : γαρ η νοητη ακροτης των νοερων
as we have also said before (**P15**.3-13 , **P37**.3-5) , is A Triad .
ως και ειπομεν προτερον , εστιν Τριας .
Thus on the one hand , According to The First Immediate Intuition , Plato Unfolds
ουν μεν κατα την πρωτην Ευθυς επιβολην ο Πλατων εμφαινει
The Triadic Nature of Self , on the one hand , by also Assuming Three Negatives ;
το τριαδικον αυτης , μεν και παραλαβων τρια αποφατικα ,
The Color-*Less* , The Shape-*Less* , The *In*-Tangible ;
το αχρωματον , το ασχηματιστον , το αναφες ,
by having established , on the other hand , Three Divinities in **Self** ;
ιδρυσας δε τρεις θεοτητας εν αυτη ,
Knowledge , Soundmindedness , Righteousness .
την επιστημην , την σωφροσυνην , την δικαιοσυνην .
And indeed Our Leader , Syrianos , who thinks it is Proper to Divide This Triad into
Και γε ημετερος καθηγεμων ο αξιοι διαιρειν ταυτην την τριαδα εις
These Three Monads and also Indicates This by following The Orphic Theologies .
τας τρεις μοναδος και και δεικνυσι τουτο επομενως ταις Ορφικαις θεολογιας .
If then one must also discover from The Logos that have been laid down
Ει δε δει και ανευρειν εκ των κειμενων
The Definite Characteristics of These Three Goddesses ,
τας αφωρισμενας ιδιοτητας των τριων θεαινων ,
then we must bear in Mind that The Plain of The Truth and The Meadow
εννοησωμεν οτι και το πεδιον της αληθειας και τον λειμωνα
and The Nourishing Cause of The Gods are Placed **There** .
και την τροφιμον αιτιαν των θεων τιθεται εκει .
Is it not the case then , that on the one hand , *To Nourish* Belongs to
Ουκουν το μεν τρεφειν εστι
Intelligible Perfection ; for which Logos The Anagogic Impulse (**Parmenides 135**D)
νοητης τελειοτητος : διο η αναγωγος ορμη
also Belongs to The Wing of The Soul (**Phaedrus 246**D) and The Intellectual Perfection
και τω πτερω της ψυχης και η νοερα η τελευωσις
According to The Nourishment which Flows from **That Source** into Self .
P204 κατα την τροφην επιρρευσαν εκειθην εις αυτην .
On the other hand , The Characteristic of The Meadow Belongs to The Power
δε Το ιδιωμα του λειμωνος εστι δυναμεως
that is Productive/Generative The Logos’ and The Ideas (**Theaitetos 185**D-E) ,
γεννητικης λογων και ειδων
and Makes- The Likenesses -Live ; for which Logos
και ζωο– εικων –ποιιας : διο

Souls are also Fed/Maintained by The Meadow ,
αι ψυχαι και νεμονται περι τον λειμωνα ,
and on the one hand , The Pasturage (**Republic 531**D) is Nourishment ,
και μεν η νομη εστιν τροφη ,
but *In-A-Divided-Way* (**P202**.12) .
αλλα διηρημενη .
On the other hand , The Plain of The Truth is The Expansion
δε Το πεδιον της αληθειας εστιν η εξαπλωσις
and The Revelation of The Intelligible Light
και εκφανσις του νοητου του φωτος
and The Exposition/Unfolding of The Inner Logos
και η αναπτυξις των ενδων λογων
and The Perfection that Proceeds *Everywhere* !
και η τελειοτης η προιουσα πανταχου .
Now then This is The Characteristic of The Third Monad ,
τοινυν Τουτο εστι ιδιον της τριτης μοναδος ,
whereas The Fertility is The Characteristic of The Second Monad ,
δε το γονιμον της δευτερας ,
while The Intelligible Abundance is The Characteristic of The First Monad .
δε το νοητον το πληρωμα της πρωτης .
For on the one hand , ***The Whole*** Super-Heavenly Place is Illuminated
γαρ μεν ο Πας υπερουρανιος τοπος καταλαμπεται
by The Light of The Truth , and for which Logos
τω φωτι της αληθειας , και διο
All The Beings Contained in That Place are also called True/Real
παντα τα περιεχομενα εν εκεινω και καλειται αληθη
and since Socrates says (**Phaedrus 248**C)
και ο Σωκρατης
"Any Soul that may See *Any-Aspect* of The Beings that are Real/True" ;
Ητις ψυχη αν ιδη τι των αληθων :
For ***All*** are Truly Beings and Intelligible and Full of Her Divine Union .
γαρ παντα εστιν οντως οντα και νοητα και πληρη της θειας της ενωσεως .
Thus on the one hand , This Intelligible Light ***Exists In-A-Collapsed-Way*** ,
Αλλ' μεν τουτο το νοητον φως εστι συνηρημενως
in The First Monads and as if Being Established ***In-A-Hidden-Way***
εν ταις πρωταις μονασιν και οιον ιδρυμενον κρυφιως
among ***The Sanctuaries*** ,
εν αδυτοις ,
whereas on the other hand , Self-Shines-Forth in The Third Monad
δε προφαινεται εν τη τριτη
and is Expanded-Together and Divided-Together with The Multitude of The Powers .
και συναπλουται και συνδιισταται τω πληθει των δυναμεων .
Therefore from These Logos Contemplate The Differences of The Three Monads
ουν εκ τουτων θεωρειν τας διαφορας των τριων μοναδων
by Following The Hypotheses of Plato .
επομενοι ταις υποθεσεσιν Πλατωνικαις .

If on the one hand , Knowledge Innately-Belongs to The First Monad ,
Ει μεν επιστημη προσηκει τη πρωτη και ,
while on the other hand , Soundmindedness Innately-Belongs to The Second Monad ,
δε σωφροσυνη τη δευτερα
whereas Righteousness Innately-Belongs to The Third Monad ,
δε δικαιοσυνη τη τριτη ,
then The Triad will also *In-Every-Way Come-to-Light* from These Logos .
δε η τριας και παντως αναφαινεται εκ τουτων .
Since on the one hand , how could Knowledge that is Stable
δε μεν Πως η επιστημη ουσα μονιμος
and The Intelligence of The Wholes that Is The Idea-of-The-One
και νοησις των ολων ενοειδης
that also Co-Subsists At-Once with The Intelligibles ,
και συνυπαρχουσα ομου τοις νοητοις
not Innately-Belong to The Intelligible **Paternal Unity** that does not Proceed
ουχι προσηκει τω νοητω πατρι τη ηνωμενη και μη προελθουση
nor is **The Union** of **Herself** separate from **The Divinity** of **That** (**Parm 142**E-7) ?
μηδε την ενωσιν εαυτης διελουση απο της θεοτητος εκεινου ?
On the other hand , does not The Genus Righteousness Innately-Belong to The Power
δε το γενος της δικαιοσυνης δυναμει
that Distinguishes and that Separates The Intellectual Genera
Τη διηρημενη και τη διακρινουση τα νοερα γενη
and that Leads-up The Intelligible Multitude into Order
και αγουση το νοητον το πληθος εις ταξιν
and that Illuminates Their Distribution According to That which is Due ?
και επιλαμπουση την διανομην κατ’ αξιαν ;
Furthermore , does not The Genus of Soundmindedness Innately-Belong to The Power
δε το της σωφροσυνης
that is The Middle of both of These Monads
τη μεση αμφοτερων τουτων
and that Turns-Selves-About to Herself
και επεστραμμενη προς εαυτην
and that Possesses The Common Bond of This Triad ?
και εχουση τον κοινον συνδεσμον της ταυτης τριαδος ;
For According to The Logos The Concord and The Communion
γαρ κατα λογον Το εναρμονιον και το επικοινωνειν
in Relation to The Summits is The Outstanding Good of This Middle Power .
προς τα ακρα εστιν εξαιρετον αγαθον ταυτης .
Then in order that we do not speak beyond measure , that which has been said is enough
ουν Ιν’ μη λεγωμεν και πολλα , των ειρημενων αποχρωντων
to remind us of The Mind of Plato ; that The Three Divine Selves that are Celebrated
αναμνησαι ημας της διανοιας του Πλατωνος , **αι** τρεις θεοτητες αυτ**αι** υμνεισθωσαν
by us Divide The Super-Heavenly Place , on the one hand , by All Being Intellectuals
ημιν διελομεναι τον υπερουρανιον τοπον , μεν ως πασ**αι** νοητ**αι**
that are also Summits that are also Connective of All into One Intelligible Union ,
και ακρ**αι** και συναγωγοι παντων εις μιαν την νοητην ενωσιν ,

since The One is Intelligible *In-A-Stable-Way* ,
αλλ’ η μεν μονιμως ,
while The Other is Intelligible *In-A-Productive-Way* ,
η δε γεννητικως ,
and The Other is Intelligible *In-A-Restorative Way*
η δε επιστρεπτικως
by Possessing The Primary-Effective-Power among The Intellectuals ;
εχουσα το πρωτουργον εν τοις νοεροις :
for The One Unites The Monads of All The Gods
γαρ η μεν ενοι τας μονας των παντων θεων
and Conjoins Selves about The Intelligible ,
και συναγει περι το νοητον ,
whereas The Other Conjoins Selves about The Processions of The Gods ,
η δε τας προοδους ,
and The Other Conjoins Selves about The Restorations of The Gods .
η δε τας επιστροφας .
since The One Conjoins and Unites The Monads of All The Gods about The Intelligible ,
γαρ η μεν συναγει και ενοι τας μονας παντων των θεων περι το νοητον ,
The Other Conjoins and Unites The Monads of All The Gods about Their Processions ,
η δε τας προοδους ,
The Other Conjoins and Unites The Monads of All The Gods about Their Restorations .
η δε τας επιστροφας .
Since All The Divine Selves Collect into One The Whole Hyparxis *At-Once*
P205 δε Πασ**αι** συναγουσιν εις εν την ολην υπαρξιν ομου
that Always , Abides , Proceeds and Turns-About .
την αει μενουσαν και προιουσαν και επιστρεγουσαν .
Surely then for which Logos Plato also Elevates The Gods that are distributed in
δη Διο ο Πλατων και ανηγαγεν τους θεους τους διηρημενους εν
The Kosmos to This One Place and Turns-Selves-About by Energizing about This
τω κοσμω εις τουτο ενα τοπον και επεστρεψεν ενεργουντας περι τουτον
by Being Collective of The Whole Orders
ως συναγωγον των ολων διακοσμων
to The Participation/Communion of The Intelligibles .
εις την μετουσιαν των νοητων .
Therefore The Self Monads also Lead The Way for The Intelligible Ideas
ουν **αι αυται** μοναδες Και προαγουσιν τα νοητα τα ειδη
and Fill Selves of The Participation of The Whole
και πληρουσι της μεταδοσεως του ολου
and in turn Recall Those that have Proceeded
και παλιν ανακαλουνται τα προελθοντα
and Conjoin Selves to The Intelligibles .
και συναπτουσι τοις νοηρτοις .

Chapter 17 – ιζ

Thus on the one hand , The Logos' spoken about This Whole Triad will suffice ;
Αλλα μεν τα ειρημενα περι ταυτης της ολης τριαδος αρκειτω :
on the other hand , it remains to Discuss-in-detail concerning
δε λειπεται διελθειν περι
Adrasteia/Unavoidable/Inevitable/Bound-to-Happen/Fated/**Necessity** ,
της Αδραστειας ,
and which Socrates indicates that **Self** Possesses **Her** Kingdom in **This Place** .
και ην ο Σωκρατης ενδεικνυται αυτην εχειν την βασιλειαν εν τωδε τω τοπω .
For That which Defines The Measures of Her Favorable/Fortunate Life to Souls
γαρ Το αφοριζον τα μετρα της απημονος ζωης ταις ψυξαις
from The Vision/Sight of These Intelligible Goods is quite certainly allotted **There**
εκ της θεας των τουτων νοητων αγαθων που δηλαδη ελαχεν εκει
from Her First Unfolding-into-Light .
την πρωτην εκφανσιν .
And since on the one hand , by **The Anagogic Cause** Being Second to **The Desirable**
και γαρ μεν Το αναγωγον αιτιον ον δευτερον των εφετων
Self would be Able to Lead both **Itself** and The Others to **That** by Turning-About ;
αν δυναιτο αναγειν τε εαυτο και τα αλλα προς εκεινα δι' επιστροφης :
while on the other hand , **That** which Defines and Measures for The Souls
δε το αφοριζον και μετρουν ταις ψυχαις
The Fruits of The Vision of The Intelligible
τους καρπους της θεας του νοητου
by Possessing **Her** Hyparxis in The Intelligible
εχον την υπαρξιν εν τω νοητω
Illuminates The Blessedness to Selves from **That Source** .
επιλαμπει το μακαριον αυταις εκειθεν .
Thus on the one hand , just as I have said , **Self** is Established in **That Place** ,
ουν μεν , ωσπερ εφην , Ιδρυται εν εκεινω τω τοπω ,
while on the other hand , **She** Rules-over All The Divine **Laws**
δε επικρατει παντων των θειων νομων
In-A-Singularly-Ideal-Way from On-High as far as The Last ;
μονοειδως ανωθεν αχρι των εσχατων :
She also Binds The Whole
και ανεδησατο τους ολους
including The Intellectual and The Super-Kosmic and The Kosmic **Laws**
τε τους νοερους και τους υπερκοσμιους και τους εγκοσμιους θεσμους
to **The One Sacred-Law** of **Herself** .
εις τον ενα θεσμον εαυτης ,
Therefore whether there are certain **Kronian Laws** (1)
ουν ειτ' ειεν τινες Κρονιοι νομοι
(just as Socrates indicates in the **Gorgias** (**523**A) ,
(ωσπερ ο Σωκρατης εν τω Γοργια ,
"Thus This Law that Existed in the time of **Kronos** even now Exists among The Gods") ,
ουν οδε νομος Ην επι Κρονου και ετι νυν εστιν εν θεοις) ,

or whether there are certain **Zeusian Laws** (2) ,
ειτε Διιοι
(just as The Athenian Guest (**Laws 716**A) says ,
(καθαπερ ο Αθηναιος ξενος φησιν ,
“Since **Justice** Follows **The Avenger** of those that abandon The Divine Law”) ,
δε Δικη επεται τω τιμωρος των απολειπομενων του θειου νομου) ,
or whether there are certain **Fated Laws** (3)
ειτε ειμαρμενοι
(just as **Timaios** (**41**E) teaches ;
(καθαπερ ο Τιμαιος αναδιδασκει
“**The Laws** of **Fate** (**Crito 54**C) were given to Selves) .
τους Νομους ειμαρμενους ειπειν αυταις) .
Surely then The Law of Adrasteia is **Connective** of All These Laws
δη ο θεσμος της Αδραστειας εστι συνεκτικος Απαντων τουτων
According to **The Singular Intelligible *Simplicity*** ,
κατα μιαν νοητην απλοτητα ,
and ***At-Once*** Provides **Existence** to All Selves and **The Measures** of **Her** Power .
και ομου χορηγων το ειναι πασιν αυτοις και τα μετρα της δυναμεως .
And if I must relate my own opinion ,
Και ει με δει ειπειν τουμον ,
The Inevitable Guardian Power of This Triad
η αναποδρεαστος η φρουρητικη δυναμις ταυτης της τριαδος
and The Immutable Comprehension of The Order that Pervades Everywhere
και η ατρεπος περιληψις της τ αξεως διηκουσης πανταχου
Pre-Subsists in This Goddess .
προυφεστηκεν εν ταυτη τη θεω .
For The Three Selves not only Unfold-into-Light and Collect-Together All ,
γαρ αι τρεις αυταις ου μονον εκφαινουσι και συναγουσι τα παντα ,
since According to The Oracle (Frag 82) , Selves are also The Guardians
αλλα κατα το λογιον , εισιν και φρουροι
of The Works of The Father and of The Intelligible One .
των εργων του πατρος και του νοητου του ενος .
Now then That which is Protective of The Sacred Law of Adrasteia Indicates
τοινυν το φρουρητικον της ο θεσμος Αδραστειας ενδεικνυται
That which No One is able to escape .
Τουτο ον ουδεν δυνατον αποδραναι .
For on the one hand , not only are The Gods Superior to The Fated Laws ,
γαρ μεν ου μονον θεοι κρειττους Των ειμαρμενων νομων ,
but even Partial Souls when Selves (**The Crito**) Live According to Intellect
αλλα και μερικαι ψυχαι ζωσαι κατα νουν
and Offer-Themselves-Up/Surrender to The Light of Providence ;
και επιδουσαι τω φωτι της προνοιας :
and as The Kronian Gods are Exempt from The Laws of Zeus According to Ousia ,
P206 και οι Κρονιοι θεοι εξηρηνται των Διιων κατ’ ουσιαν ,
and as The Connective and Perfective Gods are Exempt from The Laws of Kronos ;
και οι συνεκτικοι και τελεσιουργοι των Κρονιων :

whereas on the other hand , All Must Obey The Sacred Law of Adrasteia ,
δε παντα υπηκοα τω θεσμω της αδραστειας ,
including All The Distributions of The Gods
και πασαι διανομαι θεων
and All The Measures
και μετρα
and All The Guardianships that Subsist Through This Law .
και φρουραι υφεστηκασι δια τουτον .
And thus According to **Orpheus** (**Fr 152**)
και δε Παρ’ Ορφει
She is said to Guard The Whole Demiurgos , and
λεγεται φρουρειν τον ολον δημιουργον , και
Receives bronze drumsticks and a goat-skin drum
λαβουσα χαλκεα ροπτρα και αιγηκες τυπανον
in this way to make a loud sound in order to Turn-About All The Gods to Self !
ουτως ηκειν ωστε επιστρεφειν παντας τους θεους εις αυτην .
And Socrates Similarly Imitates This Mythic Sound that extends a Proclamation
και Ο Σωκρατης παραπλησιως απομιμουμενος τον μυθικον τον ηχον διατεινοντα
to All by Producing The Sacred-Law of Adrasteia to All Souls .
επι παντα προαγει τον θεσμον της Αδραστειας επι πασας τας ψυχας :
For he says (**Phaedrus 248**C) ,
λεγω
“This then is The Sacred Law of Adrasteia ,
οδε δε Θεσμος Αδραστειας ,
“Any Soul that may See *Any-Aspect* of The Beings that are Real/True” ;
Ητις ψυχη αν ιδη τι των αληθων :
shall also be Free-from-harm until another Cycle/Period”
τε ειναι απημονα μεχρι της ετερας περιοδου ,
all but impressing the Orphic sound through this proclamation
μονον ουχι αποτυπωσαμενος τον Ορφικον ηχον δια τουδε του κηρυγματος
and by uttering this Like A Certain Hymn of Adrasteia .
και αναφθεγξαμενος τουτον οιον τινα υμνον της Αδραστειας .
For in the first place , He addresses Self as The Sacred Law , but not as A Law ,
γαρ πρωτον μεν προσειρηκεν αυτον θεσμον , αλλ’ ου νομον ,
just as He Addresses The Law of Kronos and The Law of Zeus ;
ωσπερ τον Κρονιον και τον Διιον :
for The Sacred-Law is Woven-together with The Deity
γαρ ο θεσμος συμπεπλεκται τω θεω
and Innately-Belongs More to The Intelligibles ;
και προσηκει μαλλον τοις νοητοις ,
since The Law Indicates The Intellectual Distribution
δε ο νομος εμφαινων την νοεραν διανομην
that is Innately-Adapted to The Intellectual Fathers .
εστι οικειος τοις νοεροις πατρασιν .
Then in the second place , He also Proclaims Self in The Ideal-Way-of-The-One
δε Δευτερον τε προηνεγκεν αυτον ενοειδως

by Saying This ;
ειπων οδε
The Sacred-Law of Adrasteia ,
Θεσμος Αδραστειας ,
and not in a multiple-way , just as **Timaios** (**41**E) calls The Fated Laws .
και ου πεπληθυσμενως , ωσπερ ο Τιμαιος επι των ειμαρμενων νομων .
Now then in the third place , He extends Self to All The Genera of Souls
τοινυν Το τριτον διετεινεν αυτον επι παντα τα γενη των ψυχων
and shows that Self is The Common Measure
και απεφηνεν κοινον μετρον
of The Good-Daimon-State-of-Being and The Blessed Life of Selves
της ευδαιμονος και μακαριας ζωης αυτων
and The True Guard of Those Souls that are Able to Abide On-High
και αληθινην φρουραν των δυναμενων μενειν ανω
from The Whole of Apathy/Indifference ;
της ολης απαθειας :
for such is The Law ;
γαρ τοιουτον εστι το Καν
that The Soul is Always Able to Do This , and Is Always Free from harm .
αει δυνηται ποιειν τουτο , ειναι αει αβλαβη .
Accordingly then This Sacred-Law Comprehends The Faultless Life of The Divine Souls
αρα ουτος ο **θ**εσμος περιειληφεν την αχραντον ζωην των θειων ψυχων
that includes The Blessedness of The Partial Souls in Time ,
τε και την μακαριοτητα των μερικων εν χρονω ,
and on the one hand ,
και μεν
Self Guards The Former In-An-Intelligible-Way
φρουρει την νοητως
while on the other hand ,
δε
Self Measures The Latter by The Vision of The Intelligible Goods .
καταμετρει την τη θεα των νοητων αγαθων .

Chapter 18 – ιη

These Logos will also suffice concerning Adrasteia .
Ταυτα και ειρησθω περι της Αδραστειας .
Surely then concerning that which remains we say in conclusion that
δη λοιπον ειπωμεν Συνελοντες ως
The Super-Heavenly Place is The First Triad
ο υπερουρανιος τοπος εστι η πρωτη τριας
of The Intelligible *And At-Once* Intellectual Gods , Having 3 Characteristics ;
των νοητων και αμα νοερων θεων , εχουσα τριττας ιδιοτητας ,
The Revelatory , The Collective , The Protective ,
την εκφαντορικην , την συναγωγον , την φρουρητικην ,
that also Comprehends All These *In-An-Intelligible* and *Unknowable Way* ,
και περιεχουσα παντα ταυτα νοητως και αγνωστως ,
on the one hand , by Conjoining The Intellectuals to The Intelligibles ,
μεν και συναπτουσα τα νοερα τοις νοητοις ,
then on the other hand , by Calling-Forth The Prolific Powers of The Intelligibles
δε προκαλουμενη τας γομιμους δυναμεις των νοητων
and by Receiving in Herself The Fullness of The Ideas from The Intelligible Paradigms ;
και καταδεχομενη εις εαυτην το πληρωμα των ειδων απο των νοητων παραδειγματων :
on the one hand , by Producing The Meadow of Herself There from The Fontal Summit ,
μεν και προβαλλουσα τον λειμωνα τον εαυτης εκει απο της πηγαιας ακροτητος ,
and on the other hand , by Giving Subsistence to The 3 Virtues from The One Intellect ,
P207 δε υποστησασα τας τρεις αρετας απο του ενος νου ,
while Perfecting All by The Intelligible Covenants of Herself
δε τελειωσασα πασαν τοις νοητοις συνθημασιν εαυτην
and by Receiving The Whole Intelligible Light in The Ineffable Bosoms of Herself ;
και υποδεξαμενη το ολον νοητον φως τοις αφραστοις κολποις εαυτης :
and on the one hand , *At-Once* Abides in The Hidden Nature of The Intelligible Gods ,
και μεν ομου μενουσα εν τω κρυφιω των νοητων θεων ,
and on the other hand , *At-Once* Proceeds from There *In-an-Intelligible-Way*
δε ομου προιουσα εκειθεν νοητως
and Shines-Forth for The Intellectuals and Turns-About and Draws-Up by Ineffable
και προφαινομενη τοις νοεροις και επιστρεφουσα και ανελκουσα αρρητοις
Powers All The Likenesses of Her Innate Unity which are Disseminated in Each One .
δυναμεσιν παντας ταις εικονας της οιυκειας ενοτητος ας ενεσπειρεν εκαστοις .
We must also approach This Place In-A-Mystical-Way , on the one hand ,
ημας δει και προσιεναι Ηι μυστικως , μεν
by letting-go to The Earth , All the generation-producing Life and the corporeal Nature ,
αφεντας κατα γης , πασαν την γενεσιουργον ζωην και την σωματικην φυσιν ,
with which upon coming here we were also surrounded-as-if-with-a-wall ,
ην ελθοντες δευρο και περιετειχισαμεθα ,
while on the other hand , only Arousing The Summit of The Soul to The Sharing
δε μονον ανεγειραντος το ακροτατον της ψυχης εις την μετουσιαν
of The Whole Truth and The Fullness of The Intelligible Nourishment .
της ολης αληθειας και την αποπληρωσιν της νοητης τροφης .

Chapter 19 – ιθ

After This Intelligible and Unknowable Triad ,
Μετα ταυτην την νοητην και αφνωστον τριαδα ,
which Presides-over All The Intellectual Genera ,
προισταμενην παντων των νοερων γενων ,
let us then Contemplate The Triad that Holds-together The Bond of Selves
δε θεωρησωμεν την συνεχουσαν τον συνδεσμον αυτων
In-An-Intelligible *And At-Once* Intellectual-Way .
νοητως και αμα νοερως .
For on the one hand , it is **Necessary** that Prior to Intellect and The Intellectual Gods
γαρ μεν Αναγκη προ του νου και των νοερων θεων
The Cause of The Holding-Together Be in These Gods ;
την αιτιαν της συνοχης ειναι εν τουτοις τοις θεοις ,
and on the other hand , that This Cause Be Established
δε ταυτην ιδρυμενην
in The Middle of The Intelligible and Intellectual Order
κατα μεσον τον νοητον και νοερον διακοσμον
by Extending to All The Divine Multitudes and to All The Genera of The Beings
διατεινειν επι παντα τα θεια τα πληθη και παντα τα γενη των οντων
and to All The Divisions of The Kosmos .
και πασας τας διαιρεσεις του κοσμου .
For surely then what will Be That which Primarily Holds-Together The Realities ?
γαρ δη Τι εσται το πρωτως συνεχον τα πραγματα ;
If on the one hand , it is the nature of breath and extended motion , as some say ,
Ει μεν , η φυσις του πνευματος και η τονικη κινησις , ως τινες λεγουσιν ,
then the self body that is connective of the others will be in need of being held-together .
το αυτο σωμα το συνεκτικον των αλλων δεησεται συνοχης .
For every body (**Timaios 37**A)
γαρ Παν σωμα
(inasmuch as every body is composed out of Fire , Air , Water and-or Earth)
is dissolvable and divisible According to the composition of itself , which
εστι σκεδαστον και μεριστον κατα την συστασιν εαυτου , ο
the Elean Guest (**Sophist 246**B) also indicates , to those who make corporeal sources
ο Ελεατης ξενος και ενδεικνυμενος , τοις ποιουσαν τας σωματικας αρχας
by saying that the Ousia that is much celebrated by selves is quite broken and scattered .
φησι την ουσιαν θρυλουμενην υπ’ αυτων καταθραυεσθαι και διακορπιζεσθαι .
It is not the case then , that the body is naturally-adapted to be *Connective* of others ,
Ουκουν το σωμα πεφυκεν συνεκτικον των αλλων ,
not even if *A Power* such as *This* were to belong to bodies ,
ουτ’ και ει η δυναμις τοιαυτη ην προσηκουσα σωμαθσιν ,
would the nature of the breath be able to allow/grant/offer us *This Power* ,
την φυσιν το πνευμα ην δυνατον παρεχεσθαι ημιν ταυτην ,
by always flowing-away and breathing-out
αει διαπιπτον και διαπνεομενον

and by always being-in-need of That which Defines/Limits/Binds from Without .
και δεομενον του οριζοντος εξωθεν .
If on the other hand , we suppose that it is the Conditions and The Connective Ideas
Ει δε υποθησομεθα τας εξεις και τα συνεκτικα ειδη
that are divided about bodies , then on the one hand , it is entirely necessary that from
τα μεριζομενα περι τοις σωμασιν , μεν παντως αναγκαιον τω απο
These being Present with them They Illuminate Their subjects with Their Connection ;
τουτων παρειναι ταυτα ελλαμπεσθαι τοις υποκειμενοις την συνοχην :
whereas on the other hand , how will Selves Connect Themselves ,
δε πως αυτα συνεχει εαυτα ,
for this is also difficult to devise/formulate .
και χαλεπον πλασαι .
For if Selves are distributed about material masses and are also
γαρ Μεριζομενα περι τους ενυλους ογκους και
divided together with Their subjects They will be in need of Boundary and Connection ;
συνδιαιρουμενα τοις υποκειμενοις δειται ορου και συνοχης :
since They are not Naturally-Adapted to be Bound nor Connected *From*-Themselves ,
δε ου πεφυκεν οριζεσθαι ουδε συνεχεσθαι αφ εαυτων ,
for which Logos They do not Possess The *Self*-Begotten and *Self*-Subsistent **Ousia** ,
διοτι μηδε εχει την αυτογονον και αυθυποστατον ουσιαν ,
since That which neither Produces nor Perfects Itself is unable to Connect Itself .
δε το μη παραγον μηδε τελειουν εαυτο αν ουδ' δυναιτο συνεχειν εαυτο .
Moreover Every Habit/Condition and Every material Idea is moved-by-**Another**
γε μην Πασα εξις και παν ενυλον ειδος εστι ετεροκινητον
and depends upon **Another More Ancient Cause** , and through this They are inseparable
και ηρτηται απ' αλλης πρεσβυτερας αιτιας , και δια τουτο εστιν αχωριστον
from Their subjects , by being unable to Converge to Itself .
των υποκειμενων , ου δυναμενον συννευειν εις εαυτο .
If we take leave of These and prefer to say that Souls are Incorporeal
Ει αποσταντες τουτων και προστησαιμεθα τας ψυχας ασωματους
and Self-Begotten , by Being The First-Efficient Causes of The Connection ,
και αυτογονους , ουσας πρωτουργους αιτιας της συνοχης ,
then where shall we place The Partible *And At-Once* Impartible Nature of Souls
δε που θησομεθα το μεριστον και αμα αμεριστον των ψυχων
and That which is Blended-together from These
P208 και το συγκρατον εκ τουτων
and That which Participates of The Genera of Being
και το μετεχον των γενων του οντος
and That which is Divided into The Harmonic Logos'/Ratios ?
και το διηρημενον εις τους αρμονικους λογους ;
For on the one hand , Souls Connect-together Bodies and Natures ,
γαρ μεν αι ψυχαι συνεχουσιν Σωματα και φυσεις ,
by The Logos that Souls Participate of The Impartible Characteristic ; on the other hand ,
διοτι μετεχουσι της αμερους ιδιοτητος : δε
Selves Need Another Connection , which also Provides **The First Source**
αυται δεησονται αλλης συνοχης , η και παρεξεται την πρωτην αρχην

of The Blending to The Genera of Being and of The Connection to Divided Logos'.
μιξεως τοις γενεσιν και συνοχης τοις διηρημενοις λογοις .
Since That which is Self-Motive of Souls is both Changeable and Extended in Time
Επει το αυτοκινητον των ψυχων υπαρχον και μεταβατικον και εκτεινομενον εις χρονους
Needing That which Connects Her Singular Life and Makes Her Whole and Indivisible .
δειται το συνεχοντος την μιαν ζωην και αποτελουντος ολην και αδιαιρετον .
For The Whole that is Connective of The Parts Exists-Prior to The Parts ;
γαρ Το ολον το εστιν συνεκτικον των μερων προυπαρχον των μερων :
since indeed The Whole that is Composed from The Parts Receives Her Connection
επει γε το συνεστηκος εκ των μερων καταδεχεται την συνοχην
from **Another Source** .
αλλαχοθεν .
Surely then if we Come to Be Beyond The Souls by The Power of Mind
δη Ει γενομενοι επεκεινα των ψυχων τη διανοια
and Contemplate The Intellect , either then That which is Participated ,
και θεωρησαιμεν τον νουν , ειτ' ουν τον μετεχομενον ,
or if you wish , The Imparticipable and Divine Self .
ειτε βουλει τον αμεθεκτον και θειον αυτον ,
And if we indicate The Intellectual Genus of The Gods as being Connected Together
και φαναι το νοερον γενος των θεων ως συνελοντι ομου
to See whether This Genus Is indeed Primarily Connective of The Beings , then
ει τουτο εστι γε πρωτως συνεκτικον των οντων ,
we shall also find in This Genus All-Various Multitude and The Divisions of Genera ,
καν ευρησομεν τουτω παντοια πληθη και διαιρεσεις γενων ,
and as Socrates (**Phaedrus 247**A) says ,
και ως ο Σωκρατης φησιν ,
"Many Blessed Visions and Many Passage-Ways" .
και πολλας μακαριας θεας τε και διεξοδους .
For The Separation/Distinction of The Divine Natures and
γαρ Η διακρισις των θειων και
The Variety of The Ideas Come-Forth-Into-The-Light in The Intellectuals ,
η ποικιλια των ειδων εκφαινεται εν τοις νοεροις ,
including The Mythical Sections and The Generative Powers .
και αι μυθικαι τομαι και αι γεμννητικαι δυναμεις .
How then can That which Connects Exist *In This Place* In-A-Primary-Way ;
Πως ουν το συνεχον ενταυθα πρωτως ,
Where The Separative/Divisive Genus Shines-forth ?
ου το διαιρετικον γενος εκλαμπει ;
How then can The Intellectual Multitude not refer The Participation
Πως δε το νοερον το πληθος ουκ ανοισει την μεθεξιν
of Its Innate Connection to **Another More-Ancient Cause** ?
της οικειας της συνοχης εις αλλην πρεσβυτεραν αιτιαν ;
And since That is Being-Connected-Together In-A-Primary-Way ,
Και γαρ το εστι συνεχομενον πρωτως ,
since That is also Being-Divided-Apart In-A-Primary-Way ,
επει το και διαιρουμενον πρωτως ,

since That which is in Need of Connection is That which is Divisible
δε το δεομενον της συνοχης εστιν το διαιρετον
(since The Indivisible Self Is Beyond The Connective Hyparxis) ;
(δε το αδιαιρετον αυτο εστιν επεκεινα της συνεκτικης υπαρξεως) :
therefore Self is not Connected In-A-Primary-Way ; for All That is Being-Connected
δε εστι ουκ συνεχον πρωτως , γαρ παν το συνεχομενον
is Connected by Another that Possesses The Power of Connection In-A-Primary-Way .
συνεχεται υπ' αλλου εχοντος την δυναμιν της συνοχης πρωτως .
Now then it is **Necessary** from what has been said ,
τοινυν Αναγκη εκ των ειρημενων ,
that The Connective Order of The Beings is Established Prior to The Intellectual Gods .
την συνεκτικην ταξιν των οντων ιδρυσθαι προ των νοερων θεων .
Thus on the one hand , The Intelligible and Hidden Hyparxis is The Provider
Αλλ' μεν η νοητη και κρυφιος υπαρξις εστι χορηγος
of The Union to All , inasmuch as This Order Subsists Immediately after **The One**
της ενωσεως τοις πασιν , ατε υποστασα προσεχως μετα το εν
and by Being Indivisible and The-Idea-of-**The-One** ; whereas on the other hand ,
και ουσα αδιαιρετος και ενοειδης : δε
The Connection is The Drawing-Together of The Multitude into Impartible Communion ;
η συνοχη εστι συναιρεσις του πληθους εις αμεριστον κοινωνιαν :
surely then for which Logos This Order The Intelligibles Subsists Second .
δη διο των νοητων υφεστηκεν δευτερα .
And since The Middle There (**P47**.22-**P48**.10) was In-An-Intelligible and Unific-Way
Και γαρ η μεσοτης εκει ην νοητως και ηνωμενως
by Being The Primary-Efficient Cause of The Connection ;
πρωτουργος αιτια της συνοχης :
whereas The Connective of The Intelligibles and Intellectuals
αλλα το συνεκτικον των νοητων και νοερων
Imitates The One-Making Power of The Intelligibles .
μιμειται την ενοποιον δυναμιν των νοητων .
For There (**P51**.11-19) The Three Triadic Monads were The Unions of The Wholes ;
γαρ Εκει αι τρεις τριαδικαι μοναδες ησαν αι ενωσεις των ολων ,
thus on the one hand , One Monad , According to Transcendency ,
αλλ' μεν η καθ' υπεροχην ,
on the other hand , Another Monad , According to The Middle Center ,
δε η κατα το μεσον κεντρον ,
and Another Monad , According to Turning-About/Restoration ;
δε η κατ' επιστροφην :
whereas in The Intelligible *And* Intellectual Orders The Three Self Triads
δε εν τοις νοητοις και νοεροις αι τρεις αυται τριαδες
are Second after Those Unions and Possess The Same Nature as The Multitude .
δευτεραι μετ' εκεινας ενωσεις και συμφυομεναι τω πληθει .
For which Logos One Triad is Unitive ; Another is Connective of The Multitude ;
Διοπερ η μεν τριας εστι συναγωγος , η δε συνεκτικη του πληθους ,
and Another is Perfective ; and since That which is Being-Collected and
P209 η δε τελεσιουργος . Και γαρ το συναγομενον και

That which is Being-Held-Together and That which is Being-Perfected is The Multitude .
το συνεχομενον και το τελειουμενον εστιν το πληθος .
Therefore whether The Multitude is Intellectual , or Super-Kosmic , or Kosmic , or
ουν Ειτ’ πληθος εστι νοερον , ειτε υπερκοσμιον , ειτ’ εγκοσμιον , ειθ’
any other Kind , Self is Collected , Connected and Perfected by These Three Triads ;
οποιον ουν , και συναγεται και συνεχεται και τελειουται δια τουτων τριων των τριαδων :
And upon Being-Collected on the one hand , Self is Led-Up to The Union of Intelligibles
και συναγομενον μεν αναγεται εις την ενωσιν των νοητων
and is Firmly Established in **Self** , whereas upon Being-Connected on the other hand ,
και σταθερως ιδρυεται εις αυτην , συνεχομενον δε
Self Abides Impartible and Undiffused in its Offspring , then upon Being-Perfected
μενει αμεριστον και ασκεδαστον εν ταις απογεννησεσιν , δε τελειουμενον
Self Is Filled-Full from All The Innate/Proper Parts or Powers .
συμπληρουται εκ παντων των οικειων μερων η δυναμεων .
Since The Beings must Benefit/Enjoy This Triple Providence
Επει τα οντα δει απολαυειν ταυτην τριττης προνοιας
of Abiding and Proceeding and Turning-About ,
της και μενοντα και προιοντα και επιστρεφοντα ,
then on the one hand , there must Be The Three Pre-Subsisting Collective Monads ,
δε μεν αι τρεις προυπαρχουσιν συναγωγοι μοναδες ,
and on the other hand , The Three Pre-Subsisting Connective Monads ,
δε αι τρεις συνεκτικαι ,
and then , The Three Pre-Subsisting Perfective Monads .
δε αι τρεις τελεσιουργοι .
And we do not say *this* ; that The Primary are Divided In This Way
και ου φαμεν τουτο , οτι τα πρωτα μεμερισται τοιωσδε
and Preside-Over So Many Orders and Powers *through the good of the secondary* ;
και προεστησαντο τοσασδε ταξεις και δυναμεις δια το αγαθον των δευτερων :
since on the one hand , They are Always The Primary-Causes of The Goods
αλλ’ μεν εκεινα αει προκαταρχει των αγαθων
to Those that are Subordinate , whereas on the other hand ,
τοις υποδεεσρεροις , δε
we refer back to The Causes of The Wholes from Those that are Inferior .
ανατρεχομεν επι τας αιτιας των ολων εκ των υφειμενων .
Thus on the one hand , The Intelligible *And* Intellectual Triads Always
ουν μεν Αι νοηται και νοεραι τριαδες αει
Perfect and Connect and Collect The Realities into Union In-A-Triadic-Way ;
τελειουσι και συνεχουσιν και συναγουσιν τα πραγματα εις ενωσιν τριαδικως :
while on the other hand , The Intelligible Monads Always Produce/Generate
δε αι νοηται μοναδες απογεννωσιν
The Abiding-Stability and The Progressions and The Restorations of Selves
τας μονας τε και τας προοδους και τας επιστροφας αυτων
Without-Separation and In-A-Unific-Way .
αδιακριτως και ενιαιως

19 September 2023

Chapter 20 – κ

Thus on the one hand , we have spoken about Some of The Others (**Chapters** 10-18) ,
Αλλα μεν ειρηται περι τα μεν ειρηται των αλλων ,
and shall again speak about Selves (**Chapters** 23-25) ; whereas on the other hand ,
αυθις ρηθησεται εις τα δε : δε
at the present time , we must speak about The Connective Triad .
παροντι λεκτεον περι της συνεκτικης τριαδος ,
Now then in the **Phaedrus** (**247**C) Socrates calls This The Heavenly Turning-About ,
τοινυν εν τω Φαιδρω ο Σωκρατης αποκαλει Ταυτην ουρανιαν περιφοραν ,
on the one hand , by The Logos that
μεν διοτι
Self Holds-Fast The Middle Center of The Imparticipable Life and Is
αυτο κατεχει το μεσον κεντρον της αμεθεκτου της ζωης και εστι
That which Is The Most-Vital of Life , calling Self Turning-About by Comprehending
το ζωτικωτατον της ζωης , αποκαλων αυτην περιφοραν ως περιεχουσαν
All The Other Lives and The Divine Intellections *In-A-Circle and On-All-Sides*
πασας τας αλλας ζωας και τας θειας τας νοησεις κυκλω και πανταχοθεν
(Since through This Logos The Souls that are Led-Up to Self are also Perfected
(γαρ δια τουτο αι ψυχαι αναγομεναι προς αυτην και τελειουνται
According to Her Intellection and are Conjoined-with The Intelligible Visions ;
κατα την νοησιν και συναπτονται τοις νοητοις θεαμασιν :
whereas on the one hand , The Turning-About of Heaven Is Always Established
αλλ' μεν η περιφορα του ουρανου αει εστηκεν
In-The-Same-Way , for Self Is Eternal and Whole and One and United Intelligence ;
ωσαυτως , γαρ εστι αιωνιος και ολη και μια και ηνωμενη νοησις :
while on the other hand , The Turning-About of Souls Arises in Time by Subsisting
δε η των ψυχων γιγνεται δια χρονου και υφισταται
in-a-more-partial-way and is not An All-At-Once Comprehension of The Intelligibles .
μερικωτερον και εστι ουκ αθροα περιληψις των νοητων ,
Therefore Souls are Carried-Round in A Circle and are Restored ,
ουν περιφερονται κυκλω και αποκαθιστανται ,
while The Heavenly Turning-About of Self Always Abides) .
της ουρανιας της περιφορας αυτης αει μενουσης) :
And on the other hand , by The Logos that
αυ δε διοτι
Self Helps-Fulfill/Complete The Bond of The Intelligible and Intellectual Gods
συμπληροι τον συνδεσμον των νοητων και νοερων θεων
and Conjoins All The Orders that , Abide and Proceed and Turn-About ,
και συνεχει παντας τους διακοσμους , μενοντας και προιοντας και επιστρεφομενους ,
Self was named Heavenly .
αυτην επονομαζων ουρανιαν .
Since **Timaios** (**58**A) also says that This Heaven Squeezes and Binds-Together
P210 Επει ο Τιμαιος και φησι τουτον τον ουρανον σφιγγειν και συνδειν
All The Elements Under Self From-Every-Side/In-Every-Way
τα στοιχεια υπ' αυτον πανταχοθεν

and accordingly then By These Logos there is no place left that is empty/void .
και αρα δια ταυτα ουδενιαν χωραν απολιμπανειν κενην .
Therefore just as The Visible Heaven is Connective of All that are Under Self
ουν Ωσπερ ο φαινομενος ουρανος εστι συνεκτικος των παντων υπ’ αυτω
and The Cause of The Continuity/Coherence and of The Sympathy
και αιτιος της συνεχειας και της συμπαθειας
(for the intervention of the void would tear-apart The Continuity/Coherence ,
(γαρ η παρεμπτωσις του κενου διειργει την συνεχειαν
and the undertaking of This Continuity would interrupt The Sympathy of bodies) ,
και η αναιρεσις ταυτης διακοπτει την συμπαθειαν των σωματων) ,
so also then does That Intellectual Heaven Bind-Together All The Multitudes
ουτω και δη εκεινος ο νοερος ουρανος συνδει παντα τα πληθη
of The Beings into The Impartible Communion by Illuminating Each One
των οντων εις την αμεριστον κοινωνιαν επιλαμπων εκαστοις
with The Properly-Innate Share of The Connection .
την προσηκουσαν μοιραν της συνοχης .
For Intellect Participates of The Connective Cause In-One-Way ,
γαρ ο νους μετεχει της συνεκκτικης αιτιας Αλλως ,
while The Nature of Soul Participates of The Connective Cause In-Another-Way ,
η φυσις ψυχης αλλως ,
and The Corporeal Composition Participates of The Connective Cause In-Another-Way ;
η σωματικη συστασις αλλως :
For Intellect is Impartible by Sharing of The Summit of The Connection ,
γαρ ο νους αμεριστος δια μετουσιαν την ακραν της συνοξης ,
whereas The Soul is both Partible *and* Impartible by Participating of Secondary Measures
δε η ψυχη εστι μεριστη και αμεριστος δια της μεθεξεως τα δευτερα μετρα
According to The Singular Blend ,
κατα μιας συγκρασιν ,
then because of The Last Descent , Bodies also Possess a Partible Underlying-Reality
δε δια την εσχατην υφεσιν τα σωματα και εχοντα την μεριστην υποστασιν
Remaining Connected while-at-the-same-time They are Being-dissolved/dispersed
διαμενει συνεχομενα ομως σκιδναμενα
so that they do not wholly-perish
ου διολλυται
and Enjoy-The-Benefit/Advantage of The Division and Powerlessness of Themselves .
και απολαυει της διαιρεσεως και ασθενειας εαυτων .

Chapter 21 – κα

Thus on the one hand , The Whole Connective Triad has been Named Heaven
ουν μεν η Απασα συνεκτικη τριας επονομαζεται ουρανος

According to The Hyparxes of Herself (**Phaedrus** **247**B) ; while on the other hand ,
κατα τας υπαρξεις εαυτης , δε

The Scope of Life that is Spread Under Self has been Named The Turning-About .
της πλατος ζωης υπεστρωμενον αυτω το περιφορα .

And since among Those that are Visible The Cycle/Period of Heaven is Motion
Και γαρ εν τοις φαινομενοις η περιοδος του ουρανου εστι κινησις

and is *Like* The Life of The Body .
και οιον ζωη του σωματος .

If one must also Discover The Triadic Nature of Self from what has been proposed
Ει δει και ανευρειν το τριαδικον αυτης εκ των κειμενων

then one Must Use The Way of Analogy .
δε χρηστεον τω τροπω της αναλογιας .

Therefore since Plato calls The Back of Heaven One Self
ουν Επει Πλατων καλει ο νωτον του ουρανου αυτος

and The Depth Another Self ,
και βαθος αλλο ,

then it is also Clear that The Heavenly Arch is The Third Self .
δε και δηλον οτι η ουρανιος αψις εστιν το τριτον .

Since on the one hand , He calls The Arch that is Immediately Under This
γαρ μεν προσειρηκεν Την ευθυς υπο ταυτην

The Sub-Heavenly Arch ; whereas on the other hand , just as we say that
υπουρανιον αψιδα : δε ωσπερ φαμεν

The Super-Heavenly Place is Established-Above The Back of Heaven ,
τον υπερουρανιον τοπον υπεριδρυσθαι του νωτου

surely then so also must we agree that The Sub-Heavenly Arch
δη ουτω και συγχωρησομεν την υπουρανιον αψιδος

is Different from The Heavenly Arch .
εξηλλαχθαι της ουρανιας .

Since on the one hand , Heaven is Bound from Above by The Back ,
γαρ μεν ο ουρανος Περατουται ανωθεν τω νωτω ,

while on the other hand , Heaven is Bound from Below by The Arch ;
δε κατωθεν τη αψιδα :

and on the one hand , Heaven is Comprehended by The Super-Heavenly Place ,
και μεν περιεχεται τω υπερουρανιω τοπω ,

while on the other hand , Self Comprehends The Sub-Heavenly Arch . Surely then
δε αυτος περιεχει την υπουρανιον αψιδα . δη ουν

from These Logos' it is Clear that Heaven Shines-forth for us In A Triadic-Way ;
εκ τουτων Δηλον οτι αναφαινεται ημιν τις τριαδικος ,

in One Way , According to The Back , Holding-Together All in One Simplicity ,
μεν κατα το νωτον συνεχων παντα μια απλοτητι ,

then in A Second Way , According to The Arch , Binding-Together The Whole Triad ,
δε κατα την αψιδα περατων την πασαν τριαδα ,

then in a Third Way , According to The Depth , Self Proceeds into Itself
δε κατα το βαθος αυτος προιων εις εαυτον
and Gives-Subsistence to The Middle Scope of The Connection/Coherence .
και υφιστας το μεσον πλατος της συνοχης .
Surely then on the one hand , The Back of The Whole Heavenly Order Is
δη μεν Το νωτον της ολης ουρανιας ταξεως εστι
The Intelligible Deity , and perhaps is Allotted This Name from That Source
νοητη θεοτης , και ταχα λαχουσα την επωνυμιαν εντευθεν
(since Self Is Intelligible by Being in The Connective Triad) ,
(δε νοητη ως εν τη συνεκτικη τριαδι) ,
on the one hand , by Squeezing/Compressing from The Outside
μεν σφιγγουσα εξωθεν
and by **Holding-Together** The Whole Kingdom of Heaven ,
και συνεχουσα την πασαν βασιλειαν Ουρανου ,
and on the other hand , by Illuminating All The Gods with The Idea-of-The-One
δε επιλαμπουσα πασι τοις θεοις την ενοειδη
and with The Simple Comprehension of The Secondary Beings ,
και απλην περιοχην των δευτερων ,
and on the one hand , by Being-Filled from Above with The Intelligible Union , *** .
P211 και μεν πληρουμενη ανωθεν της νοητης ενωσεως , *** .
Surely then By These Logos’ The Divine Souls that are being Led-Up through
δη Διο αι θειαι ψυχαι αναχθεισαι δια δια
All of The Heavenly Depth , on the one hand , Stand on The Back of Heaven ,
παντος του ουρανιου βαθους , μεν ιστανται επι του νωτω ,
whereas on the other hand , The Turning-About of Heaven
δε η περιφορα
Carries Selves Round while They Stand , and surely then in this way
περι– αυτας– αγει στασας , και δη ουτω
Selves Behold/Contemplate That which is called The Super-Heavenly Place .
θεωνται καλουμενον τον υπερουρανιον τοπον .
Surely then on the one hand , The Place where Souls Stand is The Foundation
δη μεν Η στασις εστι ιδρυσις
of The Souls in The Intelligible Watch-Tower (**Statesman 272**E) of Heaven ,
των ψυχων εν τη νοητη περιωπη του ουρανου ,
Providing Sameness and Flawless Power and Undeviating Intellection to Souls ;
χορηγουσα ταυτοτητα και αχραντον δυναμιν και ακλινη νοησιν ταις ψυχαις :
whereas on the other hand , The Turning-About is The Participation
δε η περιαγωγη εστι μεταληψις
of The Life In-Full-Bloom and of The Most Keen Energy ;
ζωης ακμαιας και οξυτατης ενεργειας :
furthermore The Common Presence of both of These
δε η κοινη παρουσια αμφοτερων τουτων
Comprehends The Prolific/Virile Energy and
περιλαμβανει την μονιμον ενεργειαν και
The Quiet Motion and The Stable Intellection of The Intelligibles .
την ηρεμαιαν κινησιν και την σταθεραν νοησιν των νοητων .

On the other hand , The Heavenly Depth
δε Το ουρανιον το βαθος
Is indeed The Singular Continuity/Coherence of The Whole Triad
εστι γε η μια συνεχεια της ολης τριαδος
and The Middle Deity that Conjoins The Whole Heavenly Order ,
και η μεση θεοτης η συναπτουσα την ολην ουρανιαν διακοσμησιν ,
on the one hand , by Proceeding from The Intelligible Comprehension ,
μεν προιουσα απο της νοητης περιοχης ,
while on the other hand , Stopping at The Heavenly Arch
δε καταληγουσα εις την ουρανιαν την αψιδα
that Defines The Limit of The Whole Heaven .
αφοριζουσαν το περας του παντος ουρανου .
Now then The Singular Union and Holding-Together/**Maintenance** of This Whole Triad
τοινυν της Μια ενωσις και συνοχη ταυτης συμπασης τριαδος
and The Indissoluble Procession from The Back as far as The Arch
και αδιαλυτος προοδος απο του νωτου μεχρι της αψιδος
Arises Through This Middle Deity by Being of The-Same-Nature with both Summits ,
δια ταυτην την μεσην θεοτητα την συμφυομενην αμφοτεροις τοις ακροις ,
and which on the one hand , Unfolds-into-Light The Connective Multitude ,
και μεν εκφαινουσαν το συνεκτικον το πληθος ,
and which on the other hand , Is Bound on Each Side by The Summits ;
δε περατουμενην εφ εκατερα υπο των ακρων ,
by The One Summit Comprehending The Procession From-Above ,
του μεν περιεχοντος την προοδον ανωθεν
while The Other Extremity Defines The Procession of Self From-Below .
του δε οριζοντος αυτης κατωθεν .
Thus there remains The Heavenly Arch that is The Lower Limit of The Triad
ουν Λοιπον η ουρανια η αψις εστι το κατω περας της τριαδος
and The Intellect in Self , on the one hand , by being Filled with Life ,
και ο νους εν αυτη , μεν υπο πληρουμενος της ζωης ,
and on the other hand , by Being United with The Intelligible ,
δε υπο ενιζομενος του νοητου ,
and furthermore , by Turning-About The Whole Triad to The Source .
δε επιστρεφων την πασαν τριαδα προς την αρχην ,
and since The Arch of Heaven happens to be Like The Back of Heaven ,
και επει η αψις του ουρανου τυγχανει ουσα ομοια τω νωτω ,
even if according to interval/dimension The Arch is less than The Back of Heaven ;
και ει κατα την διαστασιν εστιν ελαττων :
thus on the one hand , Self is lessened by Subjection/Descending ,
ουν μεν ηλαττωται δια την υφεσιν ,
while on the other hand , Self is Turned-About by Likeness to The Heavenly Summit .
δε επεστραπται την ομοιοτητα προς την ουρανιαν την ακροτητα .
And This Is The Heavenly Intellect that Is The Immediate **Maintainer**
Και ουτος εστιν ο ουρανιος νους ο προσεχως συνοχευς
of The Sub-Heavenly Arch ; and for which Logos Each Arch is called , ***
της υπουρανιος αψιδος : και διο εκατερον αψις καλειται , ***

The Limit of The Connective Triads and
το περας της συνεκτικης τριαδος και
The Intellectual Limit of The Intelligible and Intellectual Gods .
το νοερον περας των νοητων και νοερων θεων .
Thus on the one hand , The Whole Connective Triad has been Allotted
ουν μεν Η ολη συνεκτικη τριας ελαχε
The Division Such as This ;
την διαιρεσιν τοιαυτην ,
The Back , According to The Intelligible ,
το νωτον κατα το νοητον ,
The Depth , According to Life ,
το βαθος κατα την ζωην ,
The Arch , According to Intellect ;
την αψιδα κατα τον νουν :
whereas on the other hand , The Whole is Always One and Conjoined , seeing that
δε πασα συν– μια και –εχης , επειδη
That which Connects All The Others must be much more Connective of Herself .
την συνεχουσαν παντα τα αλλα εδει ειναι πολλω μειζονως συνεκτικην εαυτης .
For Each Characteristic of The Gods Initiates The Energy from Herself ;
γαρ Εκαστη ιδιοτης των θεων αρχεται της ενεργειας αφ’ εαυτης :
on the one hand , by The Characteristic that is Collective ,
μεν η συναγωγος ,
Fixing Herself Firmly to The Summit of Union ,
συν–εαυτην–ερειδουσα προς την ακραν ενωσιν ,
while on the other hand , The Characteristic that is Restorative of Wholes ,
δε η επιστρεπτικη των ολων ,
Turning-Herself-About to The Source of Wholes ;
επισ– εαυτην–τρεφουσα προς την αρχην ,
then , The Characteristic that is Flawless/Undefiled/Immaculate/Pure ,
P212 <δ’> η αχραντος ,
Preserving/Watching/**Maintaining** Herself Pure from Matter Prior to All The Others .
διατηρουσα εαυτην καθαραν απο της υλης προ των αλλων .
And now then The Connective Characteristic is also Prior
Και τοινυν η συνεκτικη και προ
to Those that Participate of Herself
των μετεχοντων εαυτην
by Being-Held-Together In-An-Intelligible and Intellectual-Way
συνεχει νοητως και νοερως
and by This Connection The Nature of Heaven is Delivered as One and Continuous .
και δια ταυτην συνοχην την φυσιν του ουρανου παραδιδοται μια και συνεχης .
For The Whole Triad Converges to Herself
γαρ η Πασα τριας συννευει εις εαυτην
and thus Preserves Her Innate Unified Wholeness
και διασωζει την οικειαν την ηνωμενην ολοτητα
and Is Most-Like Herself In-A-Way-According to Nature .
και ομοιοτατην εαυτη κατα φυσιν .

And thus on the one hand , The Arch
Και μεν η αψις
Immediately Holds-together and Squeezes All The Intellectuals from all sides ;
προσεχως συνεχει και σφιγγει παντα τα νοερα πανταξοθεν :
whereas on the other hand , Prior to This , The Self Heavenly Depth
δε προ ταυτης το αυτο ουρανιον βαθος
(which also Comprehends/Contains The Arch)
(ο και περιειληφεν την αψιδα)
Binds-Together The Whole Orders ;
συνδει τους ολους διακοσμους :
Furthermore , Prior to These , The Heavenly Back
δε προ τουτων το ουρανιον νωτον
Comprehends The Whole Heavenly Kingdom
περιοχην την συμπασαν Ουρανιαν βασιλειαν
and also All that are Contained by Self
τε και παντα τα περιλαμβανει υπ’ αυτην
According The Singular Simplicity of Self
κατα μιαν απλοτητος αυτην
In-A-Singularly-Ideal-Way while Binding-Together Selves to Themselves
μονοειδως και συνδει προς εαυτα
by Her Connective Power and Her Hyparxis .
τη συνεκτικη δυναμει και υπαρξει .
For even among Those that are Visible ; The Inner Circumference of Heaven
γαρ Και εν τοις φαινομενοις η κοιλη περιφερεια του ουρανου
on the one hand , Immediately Squeezes/Compresses The Elements
μεν προσεχως σφιγγει τα στοιχεια
and does not Allow Selves to be scattered-abroad and blown-away everywhere
και ουκ αφιησιν διασκεδαννυσθαι και διαπνεισθαι πανταχοθεν
by being borne-along in-an-indefinite-way ;
φερομενα αοριστως :
and on the other hand , Prior to This The Heavenly Mass Presses-Together
δε προ ταυτης ο ουρανιος ογκος συνερειδει
and Forcibly-Compresses-Together All to The Middle and leaves no empty place ;
και συνωθει παντα προς το μεσον και απολειπει ουδεμιαν κενην χωραν :
furthermore The Back of Heaven Is The Singular Circumference/Comprehension of All ,
δε το νωτον του ουρανου εστι μια περιοχη παντων ,
which is also The Cause of The Likeness to Heaven
ο εστιν και αιτιον της ομοιοτητος τω ουρανω
and of The Connection of Heaven in Relation to The Elements .
και της συναφης τον ουρανον προς τοις στοιχειοις .
Since as **Timaios** (**34**B) says , The Smooth and Even Nature of The Back of Heaven
γαρ ως ο Τιμαιος λεγει , Η λεια και ομαλης φυσις του νωτου
Makes The Whole Heaven Like Itself and since
ποιει τον παντα ουρανον ομοιον εαυτω και
Those that Comprehend are Always Connective of Those that are Comprehended .
τα περιεχοντα αει συνεκτικα των περιεχομενων .

Now then we must accordingly transfer The Likeness from The Visible
τοινυν Δει αρα μεταγαγειν την ομοιοτητα απο των φαινομενων
to **Heaven** , The Father of The Intellectual Gods ,
επι Ουρανον τον πατερα των νοερων θεων ,
to Contemplate in what way Heaven Is both One and Triple ,
θεωρειν οπως εκεινος εστι και εις και τριπλους ,
on the one hand , From-Above and From-Below
μεν ανωθεν και κατωθεν
by Possessing The Intelligible and The Intellect ;
εχων το νοητον και τον νουν ,
then on the other hand , According to The Middle by Possessing The Life ,
δε κατα το μεσον την ζωην ,
by Being The Cause of Processions and Separations and Generative Powers which
ουσαν αιτιαν προοδων και διαστασεων και γεννητικων δυναμεων ην
we have Reasonably Arranged as The Heavenly Depth According to The Separation ,
εικοτως εταττομεν το ουρανιον το βαθος κατα την διαστασιν ,
since Self Plato (**Phaedrus** **247**B) has also called The Highest Summit The Back ;
επει ο αυτος Πλατων και εκαλεσεν ακροτητα το νωτον :
"Since on the one hand , when Those that are called Immortal Proceed Outside
γαρ μεν ηνικ Αι καλουμεναι αθανατοι πορευθεισαι εξω
They will Arrive At The Summit taking their Place Upon The Back of Heaven."
αν γενωνται προς ακρω εστησαν επι τω νωτω του ουρανου .
Therefore He calls The Highest Summit of The Heavenly Order
ουν προσαγορευει ακροτητα της ουρανιας διακοσμησεως
both That which Is Outside and The Back of Heaven , which are surely then
Και το εξω και το νωτον του ουρανου , α εστιν δη
In-An-Outstanding-Way The Privileges of **The 1st** of **The Maintainers** .
διαφεροντως εξαιρετα του πρωτου των συνοχεων .
For According to The Chaldean Oracle (**Fr.** **84**) , by Holding-All-Together
γαρ κατα το λογιον , συν– Παντας –εχων
by The Singular Summit of The Hyparxis of Himself , Self Wholly Exists Outside
τη μια ακροτητοι της υπαρχεως εαυτου , αυτος πας υπαρχει εξω
and is United to The Super-Heavenly Place and to The Ineffable Power of That ,
και ηνωται προς τον υπερουρανιον τοπον και την αφραστον δυναμιν εκεινου ,
by being Contained *On-All-Sides* by Self and by Enclosing Himself
περιεχομενος πανταχοθεν υπ' αυτου και κλεισας εαυτον
in The Singular Comprehensive Idea of The Intelligibles .
εν τη μονο– περιοχη –ειδει των νοητων .
For what is the Difference between saying that **The 1st** of **The Maintainers** is Enclosed
P213 γαρ Τι διαφερει λεγειν το τον πρωτιστον των συνοχεων κεκλεισθαι
in The Intelligible Watch-Tower and by Bringing-to-Light that Self
εν τη νοητη περιωπη αποφαινειν του αυτον
Is Immediately Contained by The Super-Heavenly Place ,
προσεχως περιεχομενον τω υπερουρανιω τοπω ,
which is Intelligible , while being Unfolded Among The Intellectuals ?
ος ην νοητος ανηπλωμενος εν τοις νοεροις ;

If That which is Outside is **The First** , then The Summit is *Both*
Ει το εξω εστι το πρωτον , δε το ακρον και
Clearly Co-Arranged with The Rest *And* is Exempt from Selves .
δηλονοτι συντετακται τοις λοιπος και εξηρηται απ’ αυτων .
If **The 1st** is Like This , by Being Established According to The Intelligible Summit
Ει ο πρωτος τοιουτος , ιδρυμενος κατα την νοητην την ακροτητα
and by Illuminating The Connection to The Other Gods in Relation to
και επιλαμπων την συναφην τοις αλλοις θεοις προς
to The Intelligible and The Paternal Port ,
το νοητον και τον πατρικον τον ορμον ,
then without a doubt Self Must also Be The Middle and The End ,
δε δηπου δει και ειναι τον μεσον και τον εσχατον ,
The One , According to The Heavenly Depth ,
τον μεν κατα το ουρανιον το βαθος ,
The Other , According to The Completion of The Whole Turning-About .
τον δε κατα την αποπερατωσιν της συμπασης περιφορας .
If The Turning-About of The Wholes Subsists as One and Perpetual ,
Ει περιφοραν των ολων υπεστησατο μιαν και συνεχη ,
then The Characteristic Must be The Cause of This Order ;
δε την ιδιοτητα αιτιατεον της ταυτης ταξεως :
since by Being Connective of The Whole Orders
γαρ ουσα συνεκτικη των ολων διακοσμων
and by Being Prior to The Others of Herself ,
και προ των αλλων εαυτης ,
and by Being Like The Center and The Bond of The Divine Genera ,
και οιον κεντρον και δεσμος των θειων γενων ,
Self First Binds-together and Conjoins and Extends to The One Life of Herself .
πρωτον συνδει και συνεχει και ανατεινει εις μιαν ζωην εαυτην .
Therefore Heaven is At-Once One and Triple ,
ουν ο Ουρανος εστιν αμα Εις και τριπλους ,
and Self Advances-forth into The Three Monads ,
και αυτος προερχεται εις τας τρεις μοναδας ,
by Being Invisible
ων αφανης
and Visible
και φανερος
and That which is Between These ,
και το μεταξυ τουτων ,
and by Imitating The Intelligible Gods ,
και μιμουμενος τους νοητους θεους ,
Descending into The Intelligible Triads .
υποβαντας εις νοητας τριαδας .

25 September 2023

Chapter 22 - κβ

If you wish to See The Characteristic of This Order from what is written in the **Cratylus** ,
Ει βουλει ιδειν την ιδιοτητα της ταυτης ταξεως απο των γεγραμμενων εν Κρατυλω ,
then in the first place let this also be for thee The Sure-Sign/Symbol/Proof
δε πρωτον μεν εσ– εκεινο και –τω σοι τεκμηριον
of the **Maintainer** that is Established in The Middle ;
της συνοχης καθιδρυμενης εν μεσω ,
that The Twofold Condition of Self is to be Delivered ,
το την διττην σχεσιν αυτης παραδιδοσθαι ,
in One Way , in Relation to The Intelligibles ,
την μεν προς τα νοητη
and in another way , in Relation to The Intellectuals ;
την δε προς τα νοερα :
for it is also said that (**Cratylus** **396**B)
γαρ και λεγεται
“Self Sees Those Above” and “Produces The Pure Intellect .”
οραν τα ανω και απογενναν τον καθαρον νουν .
Is it not the case then , that on the one hand , Self Is The Intelligence of The Intelligibles ,
Ουκουν μεν εστι νοησις των νοητων ,
while on the other hand , Self Is The Intelligible of The Intellectuals
δε νοητον των νοερων
(for The Cause of Intellect Subsists-Prior to The Intellectual Ousia) ;
(γαρ το αιτιον του νου προυφεστηκεν της νοερας ουσιας) :
and This that Is Both-of-These-Together Especially Fulfills
και τουτο το συναμφοτερον μαλιστα συμπληροι
The Middle Order of The Intelligibles and Intellectuals .
την μεσην διακοσμησιν των νοητων και νοερων .
For The Collective , does not Primarily Give-Subsistence to The Divine Intellect
γαρ Η συναγωγος ου πρωτως υφιφτησιν τον θειον νουν
on the one hand , by Seeing The Intelligibles
μεν ορωσα τα νοητα
but rather on the other hand , by Being United to The Intelligibles ;
μαλλον δε ηνωμενη τοις νοητοις :
since The Perfective , Produces The Intellectuals *together with* The Middle ,
δε η τελεσιουργος , συμ– τα νοερα –παραγουσα τη μεση ,
by Immediately Intellecting The Heavenly Order ,
προσεχως νοει την ουρανιαν ταξιν ,
and not The Intelligibles Prior to Heaven .
και ου τα νοητα προ Ουρανου .
Since Only Self Grasps/Comprehends The Intelligible and Intellectual Center ,
δε Μονη αυτη καταλαβουσα το νοητον και νοερον κεντρον ,
on the one hand , by Extending Equally to both ,
μεν εξ διατεινει ισου επ’ αμφω ,
and on the other hand ,
δε

by Intellecting The Intelligibles *In-An-Intellectual-Way* ,
νοουσα τα νοητα νοερως
Self is The Cause of The Intellectuals *In-An-Intelligible-Way* .
εστι αιτια των νοερων νοητως .
Since The Habit/Condition/Custom/Way in Relation to The Causes Precedes
Επει η σχεσις προς τα αιτια προηγειται
The Generative Power of The Intellectuals in Self ,
της γεννητικης δυναμεως των νοερων εν αυτη ,
Socrates (**Cratylus 396**B) thus begins from That
ο Σωκρατης δε αρχομενος απ’ εκεινης
and Delivers The Second (Pure Intellect) as Depending on That ;
και παραδιδωσιν την δευτεραν ως εξημμενην εκεινης :
since in turn The Sight/Vision that is Directed to Those Above is Elegantly Called
δε αυ Η οψις εχει εις τα ανω καλως καλεισθαι
This Name ; *Heavenly* , *by Seeing Those Above* .
τουτο ονομα , ουρανια , ορωσα τα ανω .
Thus on the one hand , This Perfectly Defines for us The More Ancient Custom/Way
ουν μεν Τουτο τελεως αφωρισατο ημιν την πρεσβυτεραν σχεσιν
than The Order that Maintains/Keeps/Holds-The-Kosmos-Together ,
της συν– διακοσμησεως – οχικης ,
by Self Joining-Together The Intellectual in Relation to The Intelligibles
ως αυτην συναπτων νοεραν προς τα νοητα
and Sight in Relation to Those that are Seen ;
και οψιν προς ορωμενα :
even if Self both Intellects Herself and is Intelligible in Herself ,
P214 καιτοι και νοει εαυτην και εστιν νοητον εν εαυτη ,
and since The Intelligible of Self is Allotted The Intellectual Order
και αλλα το νοητον αυτης ελαχεν νοεραν ταξιν
by Being in Relation to That which Is Primarily Intelligible .
ως προς το πρωτως νοητον .
Thus The Following Unfolds The Way of This Middle Self in Relation to Intellectuals .
δε Το εξης εξηγειται την σχεσιν της ταυτης μεσοτητος αυτης προς τα νοερα :
“Surely then from which Source The Star-Gazers also say , O Hermogenes , that
δη Οθεν οι μετεωρολογοι και φασιν , ω Ερμογενες ,
Heaven Produces The Pure Intellect and that This Name is Correctly Set .”
παραγιγνεσθαι τον καθαρον νουν και το τουτω ονομα ορθως κεισθαι .
Now then The Kosmic-Order of Heaven is Unfolded as The Middle
τοινυν η διακοσμησις του Ουρανου ανηπλωται Μεση
among The Middle Intellectual and Intelligible Gods , by Holding-Together At-Once
εν τοις μεσοις νοεροις και νοητοις θεοις , συλλαβουσα ομου
The Intelligible and The Intellectual in One Impartible Connection
το νοητον και νοερον εις μιαν αμεριστον συνοχην
and by Subsisting in Relation to Each *In-A-Similar-Way* and also
και αφεστωσα προς εκατερον ομοιως τε και
by having to Be Equal to The First Intellectuals and The Unific Intelligibles ;
εχουσα ισον των πρωτων νοερων και των ενιαιων νοητων :

and for which Logos Self is said to Intellect Those Above
και διο λεγεται νοειν τα ανω
and *In This Way* Produces The (Pure) Intellect .
και ουτως παραγειν τον νουν .
Surely then assuming this first from The Logos laid down ,
δη ουν λαβοντες Τουτο πρωτον εκ των κειμενων ,
in the next place let us attend to this , that by The Heavenly Order Being Triple
μετα συννοησωμεν τουτο οτι της ουρανιας ταξεως ουσης τριπλης
and The Whole of Self also Intellects The Intelligibles and Produces The Intellectuals ,
και πασης αυτης και νοουσης τα νοητα και παραγουσης τα νοερα ,
on the one hand , by Intellecting The Intelligibles
μεν νοει τα νοητα
Self Produces **The First Monad** *In-An-Exceptional-Outstanding-Eminent-Way*
η πρωτιστη μονας διαφεροντως
(for Self Blends Herself with The Intelligibles and Knows The Intelligible Intellect
(γαρ συγκιρνησιν εαυτην τοις νοητοις και οιδε τον νοητον τον νουν
and is United to Those Prior to Self and Is Impartible such as among The Partibles ,
και ηνωται τοις προ αυτης και εστιν αμεριστος ως εν μεριστοις ,
by-Unfolding/Expanding-Herself-Above in Relation to The Intelligible Simplicity) ;
υπερ– εαυτην –απλωσασα εις την νοητην την απλοτητα) :
on the other hand , Self Is Especially Productive of **The Third Monad** of Intellectuals ;
δε εστιν μαλιστα γεννητικη η τριτη των νοερων ,
since Intellect is also The Whole Connective Triad ,
επει ο νους εστι και της ολης συνεκτικης τριαδος ,
and According to The Orphic Hymns (**Fr 107**) Heaven , The Father of Kronos , is Third ;
και παρα τοις Ορφικοις Ουρανος ο πατηρ του Κρονου εστιν τριτος :
since on the one hand , **The Middle Monad**
δε μεν η μεση
Wholly-Produces **The Third** Intellectual Kosmic-Order of The Gods ;
συμπαραγει τη τριτη τον νεωρον διακοσμον των θεων ,
while on the other hand , by Being-Conjoined-Together with The First Intelligibles ,
δε συναπτεται μετα της πρωτης τοις νοητοις ,
and on the one hand , by Being Filled of The Intelligible Union from The First ,
και μεν πληρουται νοητης ενεσεως απο της πρωτης ,
while on the other hand , Filling The Third Monad with Prolific Powers .
δε πληροι την τριτην γονιμων δυναμεων .
Therefore Behold *In What Way* Plato Unfolds-into-Light The Whole Heavenly Order
ουν Ορας οπως ο Πλατων εξεφηνεν την ολην ουρανιαν διακοσμησιν
through The Characteristic of The Summits/Monads ,
δια της ιδιοτητος των ακρων ,
on the one hand , by Conjoining The Intelligible Hyparxis of Self to The Intelligibles ;
μεν συναψας την νοητην υπαρξιν αυτης τοις νοητοις ,
on the other hand , by Conjoining The Intellectual Hyparxis of Self to The Intellectuals ;
δε την νοεραν τοις νοεροις ,
then , by Providing us The Way to Infer that The Hyparxis of Self that Is The Middle
δε παρεχων ημιν συλλογιζεσθαι την μεσην

of Both Proceeds According to The Common Characteristic .
αμφοιν προελθουσαν κατα την κοινην ιδιοτητα .
Since if you also wish to Assume this from These Logos ,
Επει ει και βουλει λ αμβανειν τουτο εκ των ειρημενων ,
that The Heavenly Light is Conjoined to The Light of The Intelligibles ;
το ουρανιον φως συνηπται τω φωτι των νοητων :
since Sight is nothing else than Light .
γαρ η οψις εστιν ουδεν αλλο η φως .
Now then The Middle Kosmic-Order is Conjoined to The First Orders
τοινυν η μεση διακοσμησις συνηπται τοις πρωτοις
by The Light and by The Divine Summit of Herself , whereas
Τω φωτι και τη θεια τη ακροτητι εαυτης , δε
Self Produces Intellect and All The Pure/Flawless Divinity of The Intellectuals
απογεννα τον νουν και πασαν την αχραντον θεοτητα των νοερων
by Her Intellectual Nature and by The Limit of The Whole Triad ,
τη νοερα φυσει και τω περατι της ολης τριαδος .
For Intellect is not Produced by Himself , but in Conjunction with Her Purity ,
γαρ τον νουν Ου παραγει καθ’ εαυτον , αλλα μετα της καθαροτητος ,
For Socrates certainly also speaks in this way (**Cratylus 396**C) ;
γαρ ο Σωκρατης που και φησιν ουτω :
“Surely then from which Source The Star-Gazers also say , O Hermogenes , that
δη Οθεν οι μετεωρολογοι και φασιν , ω Ερμογενες ,
Heaven Produces The Pure Intellect and that This Name is Correctly Set .”
παραγιγνεσθαι τον καθαρον νουν και το τουτω ονομα ορθως κεισθαι .
And now then The Heavenly Order is The First-Effective Cause
Και τοινυν η ουρανια ταξις εστιν πρωτουργος αιτια
of The Intellectual Hyparxis and of The Pure/Undefiled/Flawless Power .
της νοερας υπαρξεως και της αχραντου δυναμεως .
If The Purity should not belong to Intellect by chance/accident ,
Ει την καθαροτητα δει μη υπαρχειν τω νω κατα συμβεβηκος
then it Must Be The Divinity of The Beings that are Exempt from Secondary Beings
P215 δε εστι θεοτης των εξηρημενων απο των δευτερων
that is also The Provider of Immutable Power ,
και χορηγος ατρεπτου δυναμεως ,
which Mighty Heaven Produces-in-Conjunction with Intellect
ην ο μεγιστος Ουρανος συμπαραγων τω νω
and by Being *At-Once* The Underlying-Reality
και εστιν ομου υποστατης
of The Flawless Gods and of The Intellectual Fathers .
των αχραντων θεων και των νοερων πατερων .
These Indications of The Truth concerning The Maintaining/Connective/Effective Gods
Ταυτας τας ενδειξεις της αληθειας περι των συνεκτικων θεων
must also be assumed from the Cratylus .
και παραληπτεον εκ του Κρατυλου .

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Chapter 23 – κγ

Now then it remains to contemplate The Sub-Heavenly Arch
τοινυν Λοιπον θεωρησαι την υπουρανιον αψιδα
and The Characteristic of The Gods that is There , by being Persuaded by the ***Phaedrus*** .
και την ιδιοτητα των θεων εστι ενταυθα πειθομενους τω Φαιδρω .
But before I begin The Doctrine/Teaching about Self , I wish to say this beforehand ,
δε Πριν αρξωμαι της διδασκαλιας περι αυτης , βουλομαι προ–τοσουτον–ειπειν ,
that surely then The Most Celebrated of the Commentators Prior to us
οτι δη οι κλεινοτατοι των προ ημων
have also Thought that This Sub-Heavenly Arch
και υπονοησαντες ταυτην υπουρανιαν αψιδα
is The Divine Order Arranged under Heaven ,
την θειαν διακοσμησιν τεταγμενην υπο τω ουρανω ,
and on the one hand , They Thought it Appropriate to Arrange Self ,
μεν οι ηξιωσαν ταττειν αυτην ,
Immediately After The First by Calling The First Heaven ,
ευθυς μετα το πρωτον ειποντες ουρανον ,
and on the other hand , Others have Arranged Each One of These
δε οι ταττουσι εκατερον
within The Scope of The Intelligibles .
εν τω πλατει των νοητων .
For on the one hand , **Theodoros** , The Harmless/Safe Philosopher
γαρ μεν της Ασινης φιλοσοφος
by being Persuaded by **Plotinos** , calls That which Immediately Proceeds
εκ πειθομενος τω Πλωτινω προσειρηκεν το προσεχως προελθον
from The Ineffable , The Sub-Heavenly Arch ,
απο του αρρητου υπουρανιον αψιδα ,
such as in his work Concerning Names , He Philosophizes about These .
ως εν τω Περι ονοματων φιλοσοφει περι τουτων .
Surely then The Great **Iamblixos** proposes that The Mighty Heaven ,
δη δε Ο μεγας Ιαμβλιχος προστησαμενος τον μεγαν Ουρανον ,
Is A Certain Order of Intelligible Gods ,
εστι τινα ταξιν νοητων θεων
since Self is *In Some Place/Way* The Self/Same as The Demiurgos ,
δε εστι οπου την αυτην τω δημιουργω ,
by Establishing This Kosmic-Order Immediately Under Self
ιδρυμενην την διακοσμησιν προσεχως υπ’ αυτω
and as if The Sub-Heavenly Arch was Placed as The Under-Girding of Heaven ;
και οιον υπουρανιον αψιδα τιθεται υπεζωκυιαν τον ουρανον :
and **Iamblixos** has written These Logos in His Commentaries on the ***Phaedrus*** .
και γεγραφεν ταυτα εν τοις υπομνημασιν εν του Φαιδρου .
Therefore let no one think that we make any innovation concerning
ουν Μηδεις οιεσθω ημας καινοτομειν περι
The Theology of This Order and that we are the first to divide
την θεολογιαν της ταυτης ταξεως και πρωτους διαιρειν

The Sub-Heavenly Arch from Heaven ,
την υπουρανιον αψιδα απο του ουρανου ,
whereas on the one hand , we are Primarily Persuaded by **Plato**
αλλα μεν προηγουμενως πειθεσθαι τω Πλατωνι
who also Distinguishes These Three Orders ,
και διαστελλοντι τουτους τους τρεις διακοσμους ,
The Super-Heavenly Place , The Heavenly Turning-About , The Sub-Heavenly Arch ;
τον υπερουρανιον τοπον , την ουρανιαν περιφοραν , την υπουρανιον αψιδα :
and on the other hand , after Plato we are Persuaded by Those who Pursue-after
και δε μετα Πλατωνα τοις μεταδιωξασιν
The Theory of That Man in A Divinely-Inspired Way ,
την θεωριαν εκεινου ενθεαστικως ,
such as **Iamblixos** and **Theodoros** .
Ιαμβλιχω και Θεοδωρω .
For why is it necessary to speak of our leader , **Syrianos** ,
γαρ Τι δει λεγειν τον ημετερον καθηγεμονα
who was Truly Like Bacchus (Inspired with Divine Fury) ,
τον αληθως ως Βακον
who was In-An-Outstanding-Way Divinely-Inspired concerning Plato
ος διαφεροντως ενθεαζων περι τον Πλατωνα
and Shined-Forth as far as ourselves The Wonder and Passion of The Platonic Theory ?
και εξελαμψεν μεχρις ημων το θαυμα και την εκπληξιν της Πλατωνικης θεωριας ?
And now then in His Writings of "The Symphony" Syrianos has surely then
Και τοινυν εν τοις γραμμασιν της Συμφωνιας ουτος δη
Distinguished The Heavenly from The Sub-Heavenly Order
διαστελλουσι της ουρανιας την υποουρανιον διακοσμησεως
whereas after this the Two above-mentioned Wise Men
δε μετα τουτου τω προειρημενω σοφω
differ much from each other in a certain way according to The Theory .
διαφερουσι πολλω αλληλων τινα κατα την θεωριαν .
For on the one hand , by Theodoros saying that The First is Heaven ,
γαρ μεν Ο Θεοδωρος ειπων το πρωτον ουρανον ,
no longer is Vision 'Looking towards Those Above',
ουτε ετι την οψιν ορωσαν εις τα ανω ,
as Socrates in the **Cratylus** (**396**B-C) Allows Self to Be
ως ο Σωκρατης εν Κρατυλω αφιησιν υπαρχειν
– For **The First** neither Sees , nor is Vision , nor is inferior to anything –
– γαρ το πρωτον ουδε ορα ουτε εστιν οψις ουτε εστιν κατωτερω τινος –
neither then does Theodoros admit this explanation of the name , nor does he Celebrate
ουτ' ουν προσγσεται ταυτην την αναπλωσιν του ονοματος ουτε υμνησεν
The Super-Heavenly Place as Socrates in the **Phaedrus** (**247**C) Under Divine Inspiration ;
τον υπερουρανιον τοπον , ως ο Σωκρατης εν τω Φαιδρω ενθουσιαζων :
for there is neither Place nor Intelligible nor Multitude of Ideas not of **The One** ,
γαρ εστιν ουτε τοπος ουτε νοητον ουτε πληθος ειδων ουτε του ενος ,
nor does the Genus of Souls Ascend Beyond **The First** , for there is nothing beyond .
ουδε το γενος ψυχων ανεισιν επεκεινα του πρωτου , γαρ εστιν ουδεν επεινα .

Then indeed on the other hand , the Divine Iamblixos hypothesizes
P216 γε δε Ο θειος Ιαμβλιχος υποθεμενος
that Heaven exists in-an-indefinite-way after **The First**
τον ουρανον αοριστως μετα το πρωτον
and He has not delivered The Characteristic of The Hyparxis ,
και ου παραδεδωκως την ιδιοτητα της υπαρξεως ,
on the one hand , if He free from the above-mentioned Puzzles ,
μεν καθαρευει των προειρημενων απορηματων ,
then on the other hand , He should have instructed us
δε διδασκετω ημας
What Is The Heavenly Order ,
τις η ουρανια η ταξις ,
and In What Way The Heavenly Order Subsists ,
και πως υπεστη ,
and what Genus of The Gods Helps-Fulfill Self Prior to The Demiurgos .
και ποιον γενος των θεων συμπληροι αυτην προ του δημιουργου .
Whereas The One who has Perfected and Confirmed These Irrefutable Logos
δε Ο τελεωσαμενος και καταδησαμενος τοις ανελεγκτοις λογοις
will be our Leader , Syrianos , who has also Contemplated/Reviewed
αν ειη ημετερος καθηγεμων , ος και επεσκεψατο
All The Orders Between **The First**
πασας τας διακοσμησεις μεταξυ του πρωτου
and The Kingdom of Heaven
τε και της βασιλειας Ουρανου
and who has Beheld The Characteristic of This Order *In-An-Intellectual-Way*
<και> εθεασατο την ιδιοτητα της ταυτης ταξεως νοερως
and has Delivered to us , The Mystics of Himself , The Accurate Truth concerning Self .
και παραδεδωκεν ημιν τοις μυσταις εαυτου την απηκριβωμενην αληθειαν περι αυτης .
Thus on the one hand , our Fathers and Grandfathers
ουν μεν ημετεροι οι πατερες και προπατορες
Truly Differ from Each other In-This-Way ;
οντως διαφερουσιν αλληλων Ταυτη :
whereas on the other hand , All of Them In-Common
δε απαντες κοινη
Distinguish The Sub-Heavenly Arch
διακρινουσιν την υπουρανιαν αψιδα
from The Heavenly Turning-About .
της ουρανιας περιφορας .
Now then , This must also be Hypothesized by us ,
τοινυν Τουτο και υποθετεον ημιν ,
and also in Relation to This , it must also be Hypothesized by us ,
και προς τουτο
that This Order of The Gods is Immediately Arranged-Under Heaven .
το τουτον τον διακοσμον των θεων προσεχως υποτεταχθαι τω ουρανω .

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Chapter 24 – κδ

Now then Seeing that by Heaven Being One *and* Triple
τοινυν Επειδη ο ουρανος ων εις και τριπλους
Self has been Allotted The Connective/Maintaining Order ,
εκληρωσατο την συνεκτικην ταξιν ,
while The Super-Heavenly Place has been Allotted The Highest Summit
δε ο υπερουρανιος τοπος ελαχε την ακροτητα
of The Intelligible *And At-Once* Intellectual Order ,
των νοητων και αμα νοερων ,
surely-then-without-a-doubt it is Necessary that The Sub-Heavenly-Arch
δηπου αναγκη την υπουρανιον αψιδα
Wholly-Completes The End of The Middle Procession of The Gods
συμπεραινειν το τελος της μεσης προοδου των θεων
and Wholly-Closes This Whole Order and Turns-Self-About to The Source ,
και συγκλειειν ταυτην την ολην διακοσμησιν και επιστρεφειν προς την αρχην ,
and that on the one hand , Self Receives The Order Second to Heaven ,
και μεν παραδεχεσθαι ταξιν δευτεραν του ουρανου ,
while on the other hand , Self is Convolved with The Summit of Union ;
δε αυτην συνελισσειν επι την ακραν ενωσιν :
on the one hand , by Being Yoked-Together to The Middle Genera by The Same Nature ,
μεν συνεξευχθαι τοις μεσοις γενεσιν ομοφυως ,
while on the other hand , Subsisting-Prior to The Intellectuals .
δε προυπαρχειν των νοερων .
Since on the one hand , These Separate The Kingdom of Themselves
γαρ μεν Εκεινοι διεκριναν την βασιλεαν εαυτων
from The Heavenly Power ;
της Ουρανιας δυναμεως ,
while on the other hand , The Sub-Heavenly Arch is United to Heaven
δε η υπουρανιος αψις συνηνωται τω ουρανω
and is Comprehended by The Heavenly Order ;
και περιεχεται τη ουρανια διακοσμησει :
and surely then for which Logos Self is Named Sub-Heavenly .
και δη οθεν επονομαζεται υπουρανιος .
Surely then by Being-Conjoined to The Heavenly Turning-About
δη ουν Συναψασα προς την ουρανιαν περιφοραν
and by Subsisting Immediately from Self ,
και υποστασα προσεχως απ᾽ αυτης ,
The Sub-Heavenly Arch Turns-About All The Secondary Beings to The Intelligibles
επιστρεφει παντα τα δευτερα προς τα νοητα
and They are Perfected by The Intellectual Watch-Tower .
και τελειοι κατα την νοεραν περιωπην .
For The Intellectual Gods are Brought-forth-into-Being by The Turning-About
γαρ Των νοερων θεων απογεννηθεντων κατ᾽ επιστροφην
and are Convolved to Themselves by One Spherical Union ,
και συνελισσομενων εις εαυτους κατα μιαν σφαιρικην ενωσιν ,

since The Perfective Leadership must be Immediately Established-Above Selves .
την τελεσιουργον ηγεμονιαν εδει προσεχως υπεριδρυσθαι αυτων .
Surely then , by which Logos I am led to wonder at those who are ignorant of This
δη Οθεν μοι επερχεται θαυμαζειν τους αγνοησαντας ταυτην
Divine Order and are not already-won-over by The Whole Fountain of Perfection ;
την θειαν διακοσμησιν και ου προσποιησαμενους την ολην πηγην της τελειοτητος ,
since on the one hand , some [Aristotelians] descend to *the realities* ,
αλλα μεν τους καταφερομενους εις τας εντελεχειας
(of whom I admit only this much ; that surely then selves also weave-together the Perfect
(ων αποδεχομαι μονον τοσουτον , οτι δη αυτοι και συμπλεκουσιν το τελειον
with the Idea of Connection ; while on the other hand , they are thus ignorant
P217 τω ειδει της συνοχης : δε αρα αγνοουσι
of The Perfection that is Separate from subjects , and lovingly-embrace
την τελειοτητα χωριστην των υποκειμενων , και φιλοφρονουνται
the images of The Truly-Real Perfections and spend their time with these) ;
τα ειδωλα των οντως τελειων και διατριβουσιν περι ταυτα) ;
on the other hand , Others [Anaxagoreans] claim that it is The Soul
δε τους αιτιωμενους την ψυχην
(who are unaware that [by alleging in this way] they do not Pre-attach themselves
(οι λανθανουσιν μη προσποιουμενοι εαυτους
from The Pre-Subsisting Perfection in Eternity ,
την προυπαρχουσαν τελειοτητα εν αιωνι
and who begin from The Life which Energizes According to Time
και αρχομενοι απο της ζωης ενεργουσης κατα χρονον
and which Possesses Her Perfection in Cycles/Periods ;
και εχουσης την τελειωσιν εν περιοδοις :
since The Whole Perfection which Subsists At-Once
δε την πασαν ομου
Must Exist Prior to that which is divided
δει ειναι προ της διηρημενης
and The Perfection that Is At-Rest Must Be Prior to that which is being-moved ,
και την εστωσαν προ της κονουμενης ,
for The Self Motion which Exists According to Time Exists *In-Need* of The End and
γαρ η αυτη κινησις η κατα χρονον εστι ενδεης του τελους και
of *The Desirable* and is Unfolded about Time According to Part (**Parmenides 137**D) **)** ;
του εφετου και ανελισσεται περι εκεινο κατα μερος **)** :
then in the third place after these , others run back to Intellect
δε τριτον επι τουτοις , αλλους αναδραμοντας επι νουν
and hypothesize that the first perfection is Intellectual
και υποθεμονους την πρωτιστην τελειοτητα νοεραν
(since on the one hand , Intellect is Energy and Intellectual Perfection ,
(γαρ μεν ο νους ενεργεια και νοερα τελειοτης ,
whereas on the other hand , Intellect Longs For Divine Perfection
δε εφιεται της θειας τελειοτητος
and to Subsist about That and to Turn-About to Itself Through That ;
και υφεστηκεν περι εκεινην και επιστρεφεται εις εαυτον δι’ εκεινην :

now then The Cause of The Turning-About Must Subsist-Prior
τοινυν το αιτιον της επιστροφης δει προυπαρχειν
to The Intellectual Genera that are Turned-About to Themselves ;
των νοερων γενων επιστρεφομενων εις εαυτα ;
and that The Leader of The Singular Perfection
και το ηγεμονουν της μιας τελειοτητος
Must be Expanded-Above Those that are Being Perfected) ;
υπερηπλωσθαι των τελειουμενων) :
Accordingly then The Sub-Heavenly Arch Is also Reasonably Prior
αρα την οπουρανιον αψιδα και εικοτως προ
to All The Intellectual Gods
παντων των νοερων θεων
by Pre-Establishing The Order that Is Restorative and Perfective
προεστησατο διακοσμησιν επιστρεπτικην και τελεσιουργον
of All The Wholes of The Secondary Divine Genera .
των ολων δευτερων θειων γενων .
And According to This Logos Those Gods and Those Daimons that follow Zeus
Και δια τουτο τους θεους τε και τους δαιμονας επομενους τω Δii
are Led-Up to This Sub-Heavenly Arch and through This Arch
αναγει ταυτην την αψιδα και δια ταυτης
to Heaven and to The Super-Heavenly Place ;
επι τον ουρανιον τε και τον υπερουρανιον τοπον :
“Surely then , when They Go in order to Feast and Banquet ,
δη δε οταν ιωσιν προς επι δαιτα και θοινην
They Proceed Upwards to The Summit *Under* The Heavenly Arch” (**Phaedrus 247**B) .
πορευονται αναντες προς ακραν υπο την υπουρανιον αψιδα :
Accordingly then They are Perfected By This Summit
αρα τελειουνται Δια ταυτης
and By Being Allotted A Share of The Turning-About of Heaven
και μεταλαγχανουσι της περιφορας του ουρανου
They are also Lifted-Up to The Intelligible ;
και ανατεινονται επι το νοητον :
for The Intelligible is That which Nourishes and Fulfills All .
γαρ το νοητον εστι το τρεφον και πληρουν παντα .
Now then The Perfective Order Is Established *Under* The Self Connective Order
τοινυν η τελεσιουργος ταξιν ιδρυθεισα Υπ’ την αυτην συνεκτικην
and on the one hand , Perfects All Those that Ascend to The Intelligible ,
μεν τελει παντα τα ανιοντα προς το νοητον ,
and on the other hand , Opens-Up The Souls for The Reception of Divine Goods ,
δε ευρυνει τας ψυχας εις υποδοχην των θειων αγαθων ,
then , Illuminates The Souls with Intellectual Light ,
δε ελλαμπει το νοερον φως ,
furthermore , by Embracing The 2nd Genera of The Gods in ***The Bosoms*** of Herself
δε περιλαβουσα τα δευτερα γενη των θεων τοις κολποις εαυτης
She Establishes All in The Connective Turning-About of The Wholes (Ch.Or. Fr.28) .
εντιθησι παντα τη συνεκτικη περιφορα των ολων .

By These Logos surely then a little later , Socrates also says that
Δια ταυτα δη μικρον προελθων ο Σωκρατης και φησι
The Souls that are Lead-up to Intelligible Beauty along with The 12 Gods
τας ψυχας αναγομενας επι το νοητον καλλος μετα των δωδεκα θεων
are *Initiated* by The Most Blessed of The Mysteries
τελεισθαι την μακαριωτατην των τελετων
and by *This Rite* They are *Initiated* into The Mysteries
και δια ταυτης της τελετης μυεισθαι
and are *Allowed* to Behold The Highest Ineffable Mysteries .
και εποπτευειν τα αρρητα .
There then , Is The Initiation of The Gods ;
Εκει τοινυν η τελετη των θεων
There , Are The Primary Mysteries .
εκει τα πρωτιστα μυστηρια .
And therefore it is no wonder if Plato also allows us
και ουν ουδεν θαυμαστον ει ο Πλατων και ανεξεται ημων
to call The Gods The Founders-of-The-Mystic-Rites ,
P218 καλουντων θεους τελεταρχας ,
He who indeed also says that The Souls are *Initiated* ***There*** ,
ος γε και φησι τας ψυχας τελεισθαι εκει ,
by Quite-Clearly Being *Initiated* by The Gods ; since in turn
δηλαδη τελουντων θεων : δε αυ
how could anyone Call Those who are The-Founders-of-The-Mystic-Rites
πως αν τις αποκαλεσειεν τους προκαταρχοντας
other than The Founders-of The-Mystic-Rites ?
αλλως η τελεταρχας ;
Since I on the one hand , by Seeing *Such A Distinctness/Clearness/Self-Evidence*
γαρ Εγω μεν , ορων τοσαυτην εναργειαν
even as far as The Names
και μεχρι των ονοματων
do not See how The Mind could be turned-another-way .
ουδε οπου την διανοιαν εχω τρεψω .

Chapter 25 – κε

Whereas on the other hand , by The Mystic-Rites Being Singular and Triple
δε της τελετης ουσης Μιας και τριπλης
(for The Perfective Gods are Divided-Together with The Connective Gods)
(γαρ οι τελεσιουργοι θεοι συνδιηρηνται τοις συνεκτικοις)
on the one hand , The Connective Order of Heaven is Addressed
μεν την συνεκτικην ουρανον προσειρηκεν
just as The Singular Union of Self of The Sub-Heavenly Arch ;
ωσπερ την μιαν ενωσιν αυτης υπουρανιον αψιδα :
whereas on the other hand , The Depth and The Descent in This , are indicated
δε το βαθος και την υφεσιν εν ταυτη , ενδεικνυται
by placing in Self The Steep Journey to The Highest Summit of The Arch
τιθεμονος εν αυτη αναντη πορειαν προς την ακροτητα ακρον της αψιδος .
Therefore *just as* in the order prior to this we thought it proper to arrange
ουν Καθαπερ εν τη διακοσμησει προ ταυτης ηξιουμεν ταττειν
on the one hand , The Intelligible According to The Highest Summit ,
μεν το νοητον κατα την ακροτητα ,
and on the other hand , The Vivific According to The Depth ,
δε το ζωτικον κατα <το> βαθος ,
whereas , The Intellectual According to The Limit that Defines
δε το νοερον κατα το περας αφοριζον
The Whole Heavenly Turning-About ,
την ολην ουρανιον περιφοραν ,
so also in This Perfective Order , on the one hand , we must place
ουτω καν ταυτη τη τελεσιουργω ταξει μεν θησομεθα
The Intelligible of The Arch as The Summit , by Naming Self in The Same Way
το νοητον της αψιδος ακρον , επονομαζομενον τον αυτον τροπον
as The Back of Heaven , by The Logos that These are thus Co-Ordinate to Each-other ,
τω νωτω του ουρανου , διοτι ταυτα εστι δη συστοιχα αλληλοις ,
and on the other hand , we must place The Depth as Co-ordinate to The Life ,
δε το βαθος τη ζωη ,
through which The Souls Journey to The Summit ; then we must Place ,
δι’ ης αι ψυχαι πορευονται προς την ακροτητα , δε ,
The Limit which surely then Closes The Whole Arch , as Co-Ordinate to **Intellect** .
το περας ο δη συγκλειει την ολην αψιδα , τω νω .
Then we must also Divide This Whole Order
δε και διαιρησομεν ταυτην την Συμπασαν ταξιν
that is United to The Order Prior to Self *In-An-Analogous-Way* ,
ηνωμενη τη προ αυτης προς αναλογον ,
for **The Perfective God** Underlies The Whole Connective Triad ;
γαρ ο τελεσιουργος θεος υπεστρωται την απασαν συνεκτικην τριαδα :
and on the one hand , **He** Is **The Leading-Provider** of Stable Perfection to The Gods
και μεν εστι ο χορηγος της μονιμου τελειοτητος τοις θεοις
by Being Established in All The Gods and by Uniting Themselves to Themselves ,
εδραζων εν παντας και ενιζων εαυτους προς εαυτοις ,

and on the other hand , **He** Is The Primary Source of The Perfection
δε ο προκαταρχει της τελειωσεως
that is Productive of The Wholes by Awakening Those that Lead-The-Way
γεννητικης των ολων ανεγειρων τα προηγουμενα
According to Ousia to The Providential-Care of Those that are Secondary ,
κατ’ ουσιας εις την προμηθειαν των δευτερων ,
then , **He** is The Leader of The Restoration/Turning-About to The Causes
δε εστι ο ηγεων της επιστροφης εις τας αιτιας
by Convolving-together All that Proceed to Their Innate Source .
συνελισσων παν το προιον εις την οικειαν αρχην .
For through This Triad All that Is Perfect and Self-Sufficient Subsists in **Himself** ;
γαρ Δια ταυτην την τριαδα και παν εστι το τελειον και αυταρκες υφεστηκεν εν εαυτω ,
and All that is Produced is Perfect and Produced In-Full-Bloom/At-The-Prime ,
και παν το γεννων εστι τελειον και γεννα ακμαζον ,
and All that Long for **The Innate Source** are Conjoined to **Self**
και παν το εφιεμενον της οικειας αρχης συναπτεται προς αυτην
through The Perfection of **Himself** .
δια της τελειοτητος εαυτου .
Either then you Grasp The Power of The Nature that Is Perfective
Ειτ’ ουν λαμβανοις την δυναμιν της φυσεως τελεσιουργον
of Those that Arise into Being ,
των γιγνομενων ,
or if then you Grasp The Perfect Number of The Soul of Those that are Restored ,
ειτ’ ουν τον τελειον αριθμον της ψυχης των αποκαταστασεων ,
or if you Grasp The Perfection of **Intellect** that Is At-Rest According to The Energy in **One** ;
ειτε την τελειοτητα του νου εστωσαν κατ’ ενεργειαν εν ενι ,
All These are Suspended from **The Singular Perfection** of The Gods
παντα ταυτα εξηρτηται της μιας τελειοτητος των θεων
and by being Referred to **That** ,
και αναφερομενα προς εκεινην ,
Some are Allotted a Greater Share of **The Perfect Hyparxis** ,
τα μεν ελαχεν μειζω μοιραν της τελειας υπαρξεως ,
while Others are Allotted a Lesser Share of The Perfect Hyparxis ;
τα δε ελαττω :
and Every Perfection Proceeds from ***That Source*** .
και πασα τελειοτης προερχεται εντευθεν .
Thus to say that **Perfection** is Triple ; surely then , on the one hand , is to say that
δε ειπειν η εστι Τριττη δη μεν
The Perfection of The Gods is Like saying **The Whole** is Prior to The Parts ,
η τελειοτης των θεων εστιν οια το ολον προ των μερων ,
(for **She** Possesses **Her** Subsistence in **The One** that Self-Perfectly Pre-Subsists
P219 (γαρ εχει την υποστασιν εν τω ενι αυτοτελεως προυπαρχοντι
Prior to All Multitude ; for surely Such Is **The One** of The Gods ,
προ παντος του πληθους : γαρ που το τοιουτον το εν των θεων ,
but not Like The One of Souls or of Bodies ; for on the one hand ,
ουχ οιον το εν ψυχων η των σωματων , γαρ μεν

These are Yoked-together to The Multitude by The Same Nature
ταυτα συνεζευκται τω πληθει ομοφυως
and are Blended-together with The Ousias ,
και συναναμιγνυται ταις ουσιας ,
since The Unities of The Gods are Self-Perfect by Subsisting Prior to The Ousias ,
δε αι εναδες των θεων αυτοτελεις υφεστηκασι προ των ουσιων ,
by Producing the Multitudes and by not being-Produced-together with the Multitudes) ;
γεννωσαι τα πληθη και ου συναπογεννωμεναι τοις πληθεσιν) ;
whereas on the other hand , The Perfection that Arises from The Parts ,
δε η τελειοτης εστι εκ των μερων ,
which Originates-together from The Parts and is Fulfilled-together by The Parts ,
η συνυπαρχει τοις μερεσι και συμπληρουται δια των μερων ,
surely then Like The Perfection of The Kosmos Exists
δη οια η τελειοτης του κοσμου εστιν
(for The Kosmos Possesses That which is All-Perfect from The Fullnesses of **Self**) ;
(γαρ εχει το παντελες εκ των πληρωματων αυτης) :
then The Third Other Perfection is That which Exists in The Parts
δε τριτη αλλη τελειοτης η εν τοις μερεσιν
(surely then in this way Each Part of The Kosmos is also Perfect ; for According to
(δη ουτω εκαστον μοριον του κοσμου εστιν και τελειον : γαρ κατα
Timaios (**33**A) *just as* The Kosmos is A Whole of Wholes ,
τον Τιμαιον ως ολον εξ ολων ,
so also is The Whole Perfect by Subsisting of The Perfect Parts in Self) .
ουτω και το παν τελειον υφεστηκεν εκ των τελειων εν αυτω) .
Therefore in conclusion we say that Perfection is also Divided in The Self/Same Way
δε συνελοντι φανσι Ως η τελειοτης και διαιρειται τον αυτον τροπον
as Wholeness ; for as **Timaios** (**32**C-**33**B) says They are Yoked-together to Each-other ,
τη ολοτητι : γαρ ως ο Τιμαιος φησιν συνεζευκται αλληλοις ,
surely then for which Logos
δη διοτι
The Perfective Genus is also of The Same Nature as The Connective Genus
το τελεσιουργον γενος και συμφυεται τω συνεκτικω
and The Perfective Monad is Arranged-Under All The Connective Genera .
και τελεσιουργος μονας υποτετακται πασι τοις συνεκτικοις .
Therefore *just as* The Wholeness that Maintains/Holds-Together The Parts Is Triple
ουν Της ολοτητος συνοχικης των μερων υπαρχουσης τριττης
so also is The Perfection Triple .
και εστι η τελειοτης τριπλη .
And if I must express my own opinion , then on the one hand ,
Και ει με δει ειπειν τουμον , μεν
All The Perfections Arise from All The Leaders ; whereas on the other hand ,
πασαι αι τελειοτητες εισι εκ παντων των ηγεμονων : δε
The Perfection that is Prior to The Parts More Properly Arises from **The 1st Leader** ,
η μεν προ των μερων μαλλον προσηκει τω πρωτω ,
whereas The Perfection that Arises from The Parts , belongs The Middle Leader ,
δε η εκ των μερων τω μεσω ,

while The Perfection that Arises in The Part , belongs to The Third Leader .
δε η εν τω μερει τω τριτω .
Whereas Prior to This Triad there Is The Intelligible Triad that Is
δε Προ ταυτης τριαδος εστιν η νοητη τριας
The Perfection of ***The Idea-of-Singularity*** and of ***The All-Perfect Hyparxis*** ,
η τελειοτης της μονοειδης και η παντελης υπαρξις ,
which **Timaios** (**30**D) also Addressees as Perfect According to All .
ην ο Τιμαιος και προσειρηκεν τελειαν κατα παντα .
Thus on the one hand , The Three Perfections Pre-Subsist ***There In-A-Unific-Way*** ,
Αλλ’ μεν αι τρεις τελειοτητες προυπηρχον εκει ηνωμενης ,
or on the other hand , That Triad was ***The Singular Fountain*** of Every Perfection , ***
μαλλον δε εκεινη η τριας ην μια πηγη πασης τελειοτητος , ***
Then *just as* The Intellectual is The Unfolding of The Intelligible Holding-Together
ουν ωσπερ (τον νοερον) εστιν ανελιξις της νοητης συνοχης
and The Unitive/Collective of The One-Making and Primary Triad in The Intelligibles ,
και η συναγωγος της ενοποιου και πρωτιστης τριας εν τοις νοητοις ,
surely then *so also is* The Perfective Triad The Image/Copy of The All-Perfect Triad .
δη ουτω και εστι η τελεσιουργος εκκων της παντελους τριαδος .
For The Intelligible and Intellectual Proceed Analogous to The Intelligible Triads .
γαρ αι νοηται και νοεραι προεληλυθασιν Αναλογον ταις νοηταις τριασιν .
Then Perfection is Triple , Prior to The Parts , from The Parts , and in The Part ;
τοινυν η τελειοτης Τριττη , προ των μερων , εκ των μερων , εν τω μερει :
and According to Another Way , Perfection is Stable , Productive , and Restorative ;
και καθ’ ετερον τροπον , η μονιμος , η γεννητικη , η επιστρεπτικη :
and According to Another Insight ,
και κατ’ αλλην επιβολην ,
One Perfection Is of The Intellectual and Impartible Ousias ,
η των νοερων και αμεριστων ουσιων ,
Another Perfection Is of The Souls , and Another of Those Divisible about The Bodies .
η των ψυχικων , η των μεριστων περι τα σωματα .
It is Accordingly Reasonable that there are Three Leaders of Perfection who are Prior to
αρα Εικοτως εισιν τρεις ηγεμονες της τελειοτητος οι προ
The Intellectual Gods ; who Compose One Order Under The Heavenly Turning-About ,
των νοερων θεων , συστησαμενοι μιαν διακοσμησιν υπο την ουρανιαν περιφοραν ,
who also Lead-up *Through* Themselves All The Secondary Beings to The Intelligible
και αναγοντες δι’ εαυτων παντα τα δευτερα προς το νοητον
and Perfect Selves *By* The Intelligible Light and Turn-About/Restore and Conjoin Selves
και τελουντες τω νοητω τω φωτι και επιστρεφοντες και συναπτοντες
to The Kingdom of Heaven ,
τη βασιλεια του Ουρανου ,
and *By* Being-Imparted *Without-hesitation* to Those that are Being-Perfected
και το παρεχοντες αοκνον τοις τελουμενοις
who are also The Guardians of The Flawless Perfection of Selves .
και φρουρουντες την αχραντον τελειοτητα αυτων .

2 October 2023

Chapter 26 – κς

Such are The Conceptions that one should Assume from **Plato**
P220 Τοιαυτα νοηματα ληπτεον παρα του Πλατωνος
about The Third Triad of The Intelligible and Intellectual Orders ;
περι της τριτης τριαδος των νοητων και νοερων διακοσμων :
which on the one hand , at one time , He Calls That which Possesses
ην μεν ποτε προσονομαζει εχουσαν
Summit and Middle and Extremity , The Sub-Heavenly Arch ,
ακρον και μεσον και εσχατον υπουρανιαν αψιδα ,
but on the other hand , at another time , He Calls The Third Triad
δε ποτε (**Phaedrus** **250**B-C)
The Most Ancient and Blessed Mystic-Rite of All The Mystic-Rites ,
πρεσβυτατην και μακαριαν τελετην πασων τελετων ,
through which The Souls are Led-Up and Conjoined
δι' ης τας ψυχας αναγει και συναπτει
to The Mystic Fullness of The Intelligibles .
τη μυστικη πληρωσει των νοντων .
For Self Opens The Heavenly Paths ,
γαρ Αυτη ανοιγει τας ουρανιας οδους ,
Established Under The Heavenly Turning-About of Self ,
ιδρυμενη υπ' την ουρανιαν περιφοραν αυτην ,
and Reveals The Self-Brilliant Visions of The Gods
και δεικνυσιν τα αυτοφανη φασματα των θεων
which are both Complete/Perfect/Whole and Immoveable/Calm/Still/At-Rest ,
και ολοκληρα και ατρεμη ,
and Unfolds The Intelligible Visions/Spectacles in Relation to The Highest-Mysteries ,
και αναπλοι των νοητων θεαματων προς την εποπτειαν ,
as Socrates says in the **Phaedrus** .
ως ο Σωκρατης φησιν εν τω Φαιδρω .
For on the one hand , The Mystic-Rite Precedes The Initiation ,
γαρ μεν τελετη Προηγειται της μυησεως ,
whereas on the other hand , Self Precedes The Highest-Mysteries .
δε Αυτη της εποπτειας .
For on the one hand , is it not the case that we are Initiated
μεν Ουκουν τελουμεθα
by Being-Led-up by The Perfective Gods ,
ανιοντες υπο τοις τελεσιουργος θεοις ,
whereas on the other hand , we See/Contemplate/Speculate with our eyes closed
δε μυουμεθα
The Complete/Perfect/Whole and Immoveable/Calm Visions
τα ολοκληρα και ατρεμη φασματα
by Means of The Connective Gods ,
υπο τοις συνεκτικοις ,
from whom Arise both The Intellectual Wholeness and The Rest of Souls ,
παρ' οις και η νοερα η ολοτης και η στασις των ψυχων ,

then we become Spectators of The Highest Mysteries from The Intelligible Watch-tower
δε εποπτευομεν εις την νοητην περιωπην
by Means of The Unitive/Comprehensive/Collective Gods of Wholes .
παρα τοις συναγωγοις των ολων .
And on the one hand , we speak of All as Being in Relation to The Intelligible ,
Και μεν λεγομεν παντα ως προς το νοητον ,
on the other hand , we encounter *Something Different* by Being of A Different Order .
δε τυγχανομεν αλλου κατ' αλλον διακοσμον .
And since The Perfective Gods Initiate us *In* The Intelligible
Και γαρ οι τελεσιουργοι τελουσιν ημας τω νοητω
Through Themselves ,
δι' εαυτων ,
And The Connective Gods are The Initiators *Into* The Intelligible Visions
*** και οι συνεκτικοι θεοι μυουσωιν τα νοητα φασματα
Through Themselves ,
δι' εαυτων ***
And The Unitive Monads are The Leaders of The Highest Vision of The Intelligibles
και αι συναγωγοι μοναδες καθηγουνται της εποπτειας των νοητων .
Through Themselves ,
δι' εαυτων .
And on the one hand , there are many Steps/Rungs , whereas on the other hand ,
Και μεν οι πολλοι βαθμοι , δε
They All Reach/Extend towards The Paternal Port and The Paternal Mystic-Rite ;
παντες ανατεινουσιν εις τον πατρικον ορμον και την πατρικην τελετην :
In Which surely then The Founders-of-The-Mystic-Rites
εις ην δη τελεταρχαι
who are The Leaders of The Whole Goods , may also establish us ,
οι ηγεμονες των ολων αγαθων και καταστησειαν ημας ,
not by Illuminating us with Their Logos but with Their Actions/Works ,
ου φωτισαντες λογοις αλλ' εργοις ,
and be considered Worthy of Being Filled-Full of The Intelligible Beauty
αξιωσαντες αποπληρωσεως της του νοητου καλλους
Under The Mighty Zeus
υπο τω μεγαλω Δια
by Being Free from the harm that exists about Generation
απαθεις των κακων περι την γενεσιν
by which surely then we declare we are now surrounded .
οσα δη αποφησειαν ημας νυν περικεχυται ,
May They also Illuminate us with This Most Beautiful Fruit of The Present Theory ,
και επιλαμψεισαν ημιν τουτον καλλιστον καρπον της παρουσης θεωριας ,
which by Following The Divine Plato , we have effectively in no way turned away
ην επομενοι τω θειω Πλατωνι ικανον ουδεν αποστροφους
Those who Love The Contemplation of The Truth .
τοις φιλοθεαμοσι της αληθειας ***

3 October 2023

Chapter 27 – κζ

Therefore let us in turn Refer to The **Parmenides** (**145**A) In Another Way
ουν συν– αυθις Φερε τω Παρμενιδη κατ’ αλλην οδον

who surely then Produces The Intelligible *And At-Once* Intellectual Orders
δη απογεννωντι τας νοητας και ομου νοερας διακοσμησεις

who Following After The Intelligible Triads then Unfolds into Light
–κολουθησωμεν μετα τας νοητας τριαδας εκφαινονται

The Continuous Procession of The Divine Beings by Successive Conclusions .
την συνεχη προοδον των θειων δια εφεξης των συμπερασματων .

For The Conjunction and Cohesion of the Logos’ Imitates
γαρ η αλληλουξια και συναρτησις των λογων Μιμειται

The Inseparable Order of The Realities that Always Conjoins
P221 την αδιαλυτον ταξιν των πραγματων αει συναπτουσαν

The Middles to The Summits and Proceeds through The Middle Genera
τα μεσα τοις ακροις και πορευομενην δια των μεσων γενων

to The Last Processions of The Beings .
επι τας εσχατας προοδους των οντων .

Therefore Prior to Each of The Intellections we must Contemplate This ;
ουν προ καθ’ εκαστα των νοησεων θεωρησωμεν Τουτο ,

in what way The Intelligible And Intellectual Triads
οπως αι νοηται και νοεραι

Proceed Analogous to The Intelligible Triads ;
προεληλυθασιν αναλογον ταις νοηταις τριασιν ,

surely then in order that we may also Comprehend from These
δη ινα και περιλαβωμεν απο τουτων

The Well-Arranged Order of The Realities by The Way of The Logos .
την ευτακτον ταξιν των πραγματων τω λογισμω

Now then ***There*** were (**Book 3 Chapter 27**) The Three Self Intelligible Triads ;
τοινυν ησαν αι Τρεις αυται νοηται τριαδες :

The One Being , The Whole , The Unlimited Multitude (**Parmenides 142**D;
το εν ον , το ολον , το απειρον πληθος :

then The Three Intelligible and Intellectual Triads are Brought-to-Light for us ;
δε αι τρεις νοηται και νοεραι ανεφανησαν ημιν ,

Number (**144**A) , The Whole (**144**E) , The Perfect (**145**A) .
ο αριθμος , το ολον , το τελειον .

Is it not the case then , that on the one hand , Number Arises from The One Being ,
Ουκουν μεν ο αριθμος απο του ενος οντος ,

on the other hand , The Whole that Is in These Arises from ***The Intelligible Whole*** ,
δε το ολον εν τουτοις απο του νοητου του ολου ,

while The Perfect Arises from The Unlimited Multitude .
δε το τελειον απο του απειρου πληθους .

For The Unlimited which Is ***There*** Is All-Powerful and All-Perfect ,
γαρ το απειρον ην εκει Πανδυναμον και παντελες ,

on the one hand , by Comprehending/Containing/Embracing All ,
μεν περιλαμβανον παντα ,

while on the other hand , by ***Self*** Being Incomprehensible .
δε αυτο υπαρχον απεριληπτον .
Now then The Perfect is Analogous to The All-Powerful and The All-Perfect ,
τοινυν το τελειον αναλον Τω πανδυναμω και παντελει ,
by Possessing The Intellectual Perfection that is also Secondary
εχον νοεραν τελειοτητα και δευτεραν
to The Primarily-Efficient and Intelligible Perfection .
της πρωτουργου και νοητης τελειοτητος .
And certainly on the one hand , The Whole that is both Intelligible *And* Intellectual
Και μην μεν το ολον το και νοητον και νοερον
is Akin to The Intelligible Whole ; while on the other hand ,
εστι συγγενες τω νοητω : δε
This One , Differs from That One , inasmuch as on the one hand ,
εκεινο διεστηκε εκεινου καθ’ οσον μεν
That One , Possesses The Wholeness According to The One Union of The One Being ,
ειχεν την ολοτητα κατα μιαν ενωσιν του ενος οντος ,
while on the other hand , This One Whole , Self by Self ,
δε τουτο το εν ολον αυτο καθ’ αυτο
has Come to Light of The Unific Parts and The Being of The Many Beings .
αναφαινεται των ενιαιων των μερων και το ον των πολλων οντων .
Therefore if The Self Wholenesses are Divided , surely then They also Differ
ουν αι αυται ολοτητες Διηρημεναι δη και διεστηκασιν
from The Preceding Intelligible Wholeness According to Union .
της προηγουμενης νοητης καθ’ ενωσιν .
For The Wholenesses of This Whole are The Parts of The Intelligible Wholeness .
γαρ Αι ολοτητες τουδε του ολου εισιν αι μερη της νοητης ολοτητος .
Now then in the third place we shall again Contemplate Number
τοινυν Το τριτον επαν– θησομεν τον αριθμον
as Being Analogous to The One Being , for ***There*** on the one hand ,
–ιοντες αναλογον τω ενι οντι . γαρ εκει μεν
The One Being Exists ***In-An-***Hidden and Intelligible and Paternal-***Way*** ,
Το εν ον εστι κρυφιως και νοητως και πατρικως ,
while ***Here*** on the other hand , Self Produces Number along with Otherness/Difference ,
ενταυθα δε απογεννα τον αριθμον μετα της ετεροτητος ,
which Gives-Subsistence to The Separation/Distinction of The Ideas and The Logos’ .
υποστησαμενον διακρισιν ειδων και λογων .
For The Self Difference First Shines-Forth-into-Light in This Order ;
γαρ Η αυτη ετεροτης πρωτον προφαινεται εν ταυτη τη ταξει ,
on the one hand , by Being The Power and The Dyad in The Intelligibles ;
μεν ουσα δυναμις και δυας εν τοις νοητοις ,
and on the other hand , by Being Maternal and The Super-Abundant Fountain in These .
δε μητρικη και γονιμος πηγη εν τουτοις .
For ***There*** on the one hand , Her Power was Collective of The One and The One Being ,
γαρ εκει μεν η δυναμις ην συναγωγος του ενος και του [ενος] οντος ,
by which Logos Self was Ineffable *By Being Hidden* in The One and in The Hyparxis ;
διο και ην αρρητος ως υπαρχουσα κρυφιως τω ενι και τη υπαρχει :

while ***Here*** , on the other hand , ***Her*** Difference Separates The Being and The One ,
μεν ενταυθα δε η ετεροτης διακρινει το ον και το εν ,
since Self Multiplies This One that Proceeds In-A-Productive-Way and Summons-Forth
δε πολλαπλασιαζει τουτο εν το προιουσα γεννητικως και προκαλειται
The Being into Second and Third Processions , by both breaking-up The Being
το ον εις δευτερας και τριτας προοδους , μεν θρυπτουσα το ον
into *many beings* , and by cutting-up The One into *more partial units* (**Par** **157**) ,
εις πολλα οντα , δε κερματιζουσα το ον εις τας μερικωτερας ενadας ,
and by Completing The Descents of The Remaining Wholes According to *each of these* .
δε αποτελουσα τας υποβασις των μενοντων ολων καθ’ εκατερον .
Therefore Plato has also Reasonably Made The Negations of The One from ***This Source*** ,
αρα ο Πλατων και Εικοτως εποιειτο των αποφασεων του ενος απο ταυτης την αρχην ,
For The Many ***Arise From This Source*** , by Her Difference that Distinguishes The Being
γαρ τα πολλα ενταυθα δια την ετεροτητα την διαστησασαν το ον
and The One ; since The Whole that is also denied of **The One** is The Intellectual Whole
και το εν . Επει το ολον το και αποφασκομενον του ενος εστι το νοερον
but not The Intelligible . Thus indeed The Negation says that **The One** is not A Whole ,
αλλ’ ου το νοητον . γουν η αποφασις Λεγει οτι το εν ουχ ολον ,
so that The Affirmation says that , The One Is A Whole ; but This Whole is Intellectual ,
ωστε η καταφασις , το εν ολον : δε τουτο ολον εστιν το νοερον ,
since The Intelligible Whole ***Is*** The One Being and not **The One** .
γαρ το νοητον ολον εστι το εν ον και ου το εν .
And then The Many are Clearly Denied in this way ,“**The One** is not Many (**Par** **137**D”;
P222 Και δε τα πολλα απεφησεν ουτως , το εν ου πολλα :
but the opposite of this is , The One ***Is*** Many . Therefore The Intelligible Multitude
δε αντικειται τουτω , το εν πολλα . δε Το νοητον το πληθος
does not make **The One** Many , but Makes The One Being Many .
ου εποιει το εν πολλα , αλλα το εν ον πολλα .
And to speak Concisely , All that *Is* Intelligible *Is* Characterized by The One Being ;
Και ως φαναι συνελοντι , παν το νοητον χαρακτηριζεται τω ενι οντι :
since The Being and The One *Are* both Folded-Together in That
γαρ το ον και το εν και συνεπτυκται εν εκεινω
and *Are* of The Same Nature with Each-Other , and since Being *Is* The Most-Unific .
και συμπεφυκεν αλληλοις , και το ον εστιν ενικωτατον .
But when Each of These Proceeds into Multitude , they are separated from each-other
δε Οπου εκατερον προεισιν εις πληθος , διισταται απ’ αλληλων
and show-forth a greater difference in Relation to Each-Other ; since indeed
και αποφαινει την μειζω διαφοραν προς αλληλα : γε μην
They divided into manyness by The Prolific Nature of Difference/Otherness .
μεριζεται εις πληθος δια την γονιμον φυσιν της ετεροτητος .

Chapter 28 – κη

Thus on the one hand , from These Logos’ it is clear , that
ουν μεν εκ τουτων καταφανες , οτι
The Intelligible and Intellectual Orders that Proceed after The Descent
αι νοηται και νοεραι διακοσμησεις προεληλυθασιν μετα της υφεσεως
are Analogous to The Intelligible Orders ;
ουσαι αναλογον ταις νοηταις :
whereas on the other hand , after this let us Discuss in Detail concerning Each-One ,
δε μετα τουτο διελθωμεν περι εκαστης ,
Beginning from The Very First One According to Nature .
αρχομενοι απο της πρωτιστης κατα φυσιν .
Thus on the one hand , The First To-Come-to-Light for us Is **The Intelligible Number** ,
ουν μεν Πρωτος εκφαινεται ημιν ο νοητος αριθμος ,
That which Holds-Together Multitude . For surely then Every Number is A Multitude ;
τω ων συνεχης πληθει . γαρ δη Πας αριθμος εστιν πληθος :
since One Kind Subsists *In-A-Unified-Way* in Relation to The Multitude ,
αλλ’ το μεν υφεστηκεν ηνωμενως το πληθος ,
while Another Kind Subsists *In-A-Different-Way* in Relation to The Multitude ,
το δε διακεκριμενως ,
whereas Number Is Separate from Multitude ; for Difference Exists in Self ;
δε ο αριθμος εστι διακεκριμενον πληθος . γαρ η ετεροτης Εν αυτω :
for **Power** (**P84**.9-23, **P87**.10-11) was in **The Intelligible Number** , and not **Difference** ,
γαρ δυναμις ην εν τω νοητω , και ουχ ετεροτης ,
and This Power Produced The Multitudes and Conjoined Selves to The Monads .
και η απογεννωσα πληθη και συναπτουσα τα προς τας μοναδας .
Now then **Number** Holds-Together The Intelligible **Multitude** ; and This Is Necessary .
τοινυν ο αριθμος Συνεχης τω νοητω τω πληθει , και τουτο αναγκαιον .
And since **There** , was (**P90**.16-21) **The Monad** and **The Dyad** ;
Και γαρ εκει ην η μονας και η δυας ,
and since **The Whole** was also Always Monadic
και επει το ολον ην και αει μοναδικον
and since **Becoming Two** has no End (**Parmenides 143**A) .
και γιγνομενον δυο ουδεν επαυετο .
Therefore **The Monad** and **The Dyad** were **There** ,
ουν Μονας και δυας ην εκει ;
by Being The Most Primary and Exempt Sources of The Numbers ,
αι πρωτισται και εχηρημεναι αρχαι των αριωμων ,
and **Multitude** was in These ***In-A-Unified-Way*** .
και το πληθος ην εν ταυταις ηνωμενως .
And since on the one hand ,
και Επει μεν
The Monad Is **The Fountain** of **The Numbers** , ***In-A-Paternal-Way*** ,
η μονας η πηγη των αριθμων , η πατρικως ,
and on the other hand ,
και δε

The Dyad Possesses All **The Multitude** According to **Cause** , ***In-A-Maternal-Way*** ;
η δυας εχει παν το πληθος κατ’ αιτιαν , η μητρικως :
and by This , The Intelligible Multitude *is not yet* Number , for Multitude is Intelligible ,
και δια τουτο το νοητον πληθος ουπω αριθμος , αλλα πληθος νοητον ,
by Being-Established *In-An-Intelligible-Way* In The Sources of The Singular-Idea ,
ιδρυμενον νοητως εν ταις αρχαις μονοειδεσιν ,
I mean in The Monad and The Dyad ;
λεγω εν μοναδι και δυαδι ,
on the one hand , *In-A-Generative-Way* In The Dyad ,
μεν γεννητικως εν τη δυαδι ,
while on the other hand , *In-A-Paternal-Way* In The Monad .
δε πατρικως εν τη μοναδι .
And since The Third God was Father and Mother (**Orphic** Fragment **81**) ;
Και γαρ ο τριτος θεος ην πατηρ και μητηρ :
and if The Self-Living-Being Pre-Subsists in That God ,
και ει το αυτοζωον εν εκεινω ,
then The Cause of The Male and The Female Must also
επει την αιτιαν του αρρεος και του θηλεος δει και
Primarily Pre-Subsist There ; for both of These Exist in Living-Beings .
πρωτως προυπαρχειν εκαι , γαρ ταυτα εν ζωοις .
So that According to **Timaios** (**39**E) and According to **Parmenides** (**142**D-**143**A)
Ωστε κατα τον Τιμαιον και κατα τον Παρμενιδην
The Maternal Cause and The Paternal Cause are There , and in These
το μητρικον αιτιον και το πατρικον εκει , και εν τουτοις
are Comprehended The Intelligible Living-Beings and The Intelligible Multitudes ;
περιεχεται τα νοητα ζωα και τα νοητα τα πληθη :
and Number along with Difference and The Monads and The Dyads that are
και ο αριθμος μετα της ετεροτητος τε τας μοναδας και τας δυαδας τας
in Number and All Numbers are First Produced from These .
εν τω αριθμω και παντας τους αριθμους πρωτων παραγοντων απο τουτων .
For both The Generative and The Paternal Exist in These *In-A-Feminine-Way* ;
γαρ και το γεννητικον και το πατρικον εστι εν τουτοις Θηλυπρεπως :
and All The Monads of This Triad *are Paternal*
P223 και πασαι αι μοναδες της ταυτης τριαδος εισιν πατρικαι
(and for which Logos Selves Participate of The Monadic Cause Prior to The Others) ,
(και διο μετισχουσιν της μοναδικης αιτιας προ των αλλων) ,
but According to The Power of The Difference/Otherness .
αλλα κατα την δυναμιν της ετεροτητος .
For There (**P33**.25-34) on the one hand (I mean in The Intelligible) The Maternal Was also
γαρ Εκει μεν (λεγω εν τω νοητω) το μητρικον ην και
In-A-Paternal-Way ; whereas on the other hand , Here , The Paternal also Exists
πατρικως , δε ενταυθα το πατρικον και
In-A-Maternal-Way ; just as There , The Intellectual Subsists *In-An-Intelligible-Way* ,
μητρικως : ωσπερ εκει το νοερον μεν νοητως ,
so also Here , The Intelligible Exists *In-An-Intellectual-Way* .
δε και ενταυθα το νοητον νοερως .

Thus on the one hand , The Very-First Number Subsists *Immediately* from This Order ,
ουν μεν ο πρωτιστος αριθμος υφισταται Προσεχως απο ταυτης της ταξεως ,
and on the other hand , by being Produced Analogous to The First Triad of Intelligibles
και δε απογεννωμενος αναλογον τη πρωτη τριαδι των νοητων
it is Clear that The Very First Number Proceeds from That .
δηλονοτι προεισιν εξ εκεινης .
For which Logos **Parmenides** also Begins The Logos' about Number
Διο ο Παρμενιδης και αρχομενος των λογων περι του αριθμου
by Reminding us of **The 1st Hypothesis** , through which The One Being is Produced ,
αναμιμνησκαι ημας της πρωτης υποθεσεως , δι' ης το εν ον απογεννα ,
by Declaring that The One Participates of Ousia and The Ousia of The One ,
λεγων το εν μετεχειν ουσιας και την ουσιαν του ενος ,
In-Whatever-Way This Triad (One/Being/The-Whole-Self) Subsists According to **That** ,
ως αν ταυτης της τριαδος υποστασης κατ' εκεινην ,
and This *In-A-Reasonable-Way* .
και τουτο εικοτως .
For by Being Intelligible *And* Intellectual ,
γαρ ως ουσα Νοητη και νοερα ,
on the one hand , Self is Allotted The Intelligible Order among The Intellectuals ,
μεν λαχουσα νοητην ταξιν εν τοις νοεροις ,
by Proceeding from The Highest-Summit of The Intelligibles ,
προεισιν απο της ακροτητος των νοητων ,
whereas on the other hand , Self Precedes The Intellectual Orders ,
δε προκαταρχουσα των νοερων διακοσμων
by Proceeding from The Intellectual of The Intelligible Orders .
*** απο της νοερας των νοητων .
Thus on the one hand , in Reference to That Intelligible Triad
Αλλ' μεν επι εκεινης την νοητης της τριαδος
The One *Was* of The Being and The Being of The One , *Through*
το εν ην του οντος και το ον του ενος , δια
The Ineffable and Hidden *Union* of Selves and *By* Their *Subsistence* in Each-Other ;
την αφραστον και κρυφιον ενωσιν αυτων και την υποστασιν εν αλληλοις :
whereas on the other hand , in Reference to The **I**ntelligible And **I**ntellectual Triad
δε επι της νοητης και νοερας
The Difference *Comes-Forth-into-Light* of The Hidden and Ineffable Power
η ετεροτης εκφανεισα της κρυπτομενης και αρρητου δυναμεως
of The Likenesses in That [**I**-And-**I** Triad] , *By Shining-Forth* The Energy of Herself ,
εικων εν εκεινη , εκλαμψασα την ενεργειαν εαυτης ,
and *By Distinguishing* The One from The Being and The Being from The One
και διακεινει το εν απο του οντος και το ον απο του ενος
and *By Leading-Forth* Each-One into Divisible Multitude
και προαγει εκατερον εις διηρημενον πληθος ,
and surely then , in this way , *By Generating/Producing* The Whole of Number .
και δη ουτω απογεννα τον ολον αριθμον .
For just as we have often said , Number is Divided Multitude , but *not* United ,
γαρ ως πολλακις ειπομεν , Ο αριθμος εστι διηρημενον πληθος , αλλ' ουχ ηνωμενον ,

and Subsists from The Sources , According to The Second Procession ,
και υποσταν απο των αρχων κατα δευτεραν προοδον ,
but is *not* Established in The Sources In-A-Hidden-Way .
αλλ’ ουχ ιδρυμενον εν ταις αρχαις κρυφιως .
For which Logos , Self is also *Simply Different* from The Multitude ,
Διο και απλως ετερος του πληθος ,
and on the one hand , Multitude *Subsists In* The Intelligibles ,
και μεν το πληθος εν τοις νοητοις ,
while on the other hand , Number *Exits In* The Intellectuals ;
δε ο αριθμος εν τοις νοεροις :
for on the one hand , Number is There According to Cause ;
γαρ μεν ο αριθμος εκει κατ’ αιτιαν ,
while on the other hand , Multitude is Here According to Participation ;
δε το πληθος ενταυθα κατα μετουσιαν :
and There , on the one hand , Division Subsists *In-An-Intelligible-Way* ;
κακει μεν η διαιρεσις νοητως ,
while Here , on the other hand , Union Exists *In-An-intellectual-Way* .
ενταυθα δε η ενωσις νοερως .
Now then if Number Proceeds from These and is Allotted Such an Order ,
τοινυν Ει ο αριθμος προεισιν απο τουτων και ελαχε τοιαυτην ταξιν ,
then **Parmenides** (**143**A) Especially Reminds us of These Triads *In-A-Reasonable-Way* ,
ο Παρμενιδης μαλιστα διαμνημονευει τουτων των τριαδων εικοτως ,
by saying that The One Participates of Ousia
λεγων το εν μετεχειν ουσιας
and that Many Come-Forth-into-Light *Through* These .
και πολλα πεφηνεναι δια ταυτα .
For One of These , Is The Exceptional-Advantage of The First Triad ,
γαρ το μεν εστι το εξαιρετον της πρωτης ,
while The Other One , Is The Exceptional-Advantage of The Third Triad ;
το δε της τριτης ,
for There on the one hand , in The First Triad , Participation was The Pre-Subsistence
γαρ εκει μεν ου η μεθεξις ην προυποστασις
of The Union of The One and The Being ; while on the other hand ,
της ενωσεως του ενος και του οντος , δε
in The Third Triad , Many of The Intelligibles Come-Forth-to-Light ,
ου πολλων των νοητων αναφανεντων ,
thus Plato not only Proclaims that The Most Luminous of The Intelligibles
του Πλατωνος ουχι μονον κηρυττοντος οτι το φανοτατον των νοητων
Exists According to The Intelligible Multitude , but furthermore that
εστι κατα το νοητον το πληθος , καιτοι του
Multitude Is There In-A-Hidden and In-The-Singular-Ideal-Way ; for Multitude
πληθους οντος κρυφιου και μονοειδους : γαρ το πληθους
is Innately Produced in The Extremes According to Each Divine Order .
οικειως απογενναταιεν εν εσχατοις καθ’ εκαστην των θειων διακοσμησιν .

8 October 2023

Chapter 29 – κθ

Thus on the one hand , The Intelligible Number of The Intellectual Genera
P224 ουν μεν ο νοητος αριθμος των νοερων γενων

Proceed *From* These and *Through* These .
Προηλθε απο τουτων και δια ταυτα .

And on the one hand , Possess Characteristics Incomprehensible by Human Logos' ,
και μην εχει ιδιοτητας απεριληπτους ανθρωπινοις λογισμοις ,

which are on the other hand , Divided into The Two Primary-Efficient Powers ;
δε διηρημενας εις τας δυο πρωτουργους δυναμεις ,

into both The Productive/Generative Power of The Wholes
τε την γεννητικην των ολων

and The Power that Leads/Unites-Together All Those that Proceed into Union .
και την συναγωγον παντων των προελθοντων εις ενωσιν .

For on the one hand , According to **The Monad** , Self Leads/Unites-Together
γαρ μεν Κατα την μοναδα συναγει

The Intellectual Multitude and Conjoins Self to The Intelligibles ;
το νοερον πληθος και συναπτει τοις νοητοις ,

while on the other hand , According to **The Dyad** , Self Leads-forth The Multitude
δε κατα την δυαδα προαγει το πληθος

and Separates/Distinguishes According to The **Difference**/**Otherness** ;
και διακρινει κατα την ετεροτητα :

and on the one hand , According to **The Odd**
και μεν κατα το περιττον

Self Leads/Unites-Together The Many Orders into *Her Indivisible Union* ;
συναγει τους πολλους διακοσμους εις την αδιαιρετον ενωσιν ,

while on the other hand , According to **The Even**
δε κατα το αρτιον

Self Brings-to-Light All The Genera of The Gods *In-A-Super-Abundant-Way* .
εκφαινει παντα τα γενη των θεων γονιμως .

For by Being Established As The Middle *of Both* The Intelligible *And* Intellectual Gods
γαρ ιδρυθεις Μεσος τε των νοητων και των νοερων θεων

and by Bringing-to-Completion The One Bond of Selves ;
και συμπληρων τον ενα συνδεσμον αυτων ,

on the one hand , by Being Carried at The Summit of The Intellectuals ,
μεν εποχουμενος ακρως τοις νοεροις ,

while on the other hand , by Being United with The Intelligibles ,
δε ηνωμενος τοις νοητοις ,

on the one hand , Self Unfolds The Intelligible Multitude and Calls-forth
μεν ανελισσει το νοητον πληθος και προκαλειται

The Hidden and Unific Nature of Self into Separation and Super-Abundant Production ,
το κρυφιον και ενιαιον αυτου εις διακρισιν και γονιμον απογεννησιν ,

while on the other hand , Self Brings-together The Intellectual
δε συναγει το νοερον

into Union and The Impartible Communion .
εις ενωσιν και την αμεριστον κοινωνιαν .

And not only this , but Self Produces/Generates All as far as The Last
Και ου μονον τουτο , αλλα απογεννων παντα μεχρι των εσχατων
According to The Incomprehensible Cause of The Dyad and The Nature of The Even
κατα την απεριληπτον αιτιαν της δυαδος και της φυσεως του αρτιου
and again Unites Those that Proceed and Convolves Selves
παλιν ενιζει τα προελθοντα και συνελισσει
According to The Monad and The Sameness of The Odd .
κατα την μοναδα και την ταυτοτητα την περιττην .
On the one hand , Through The Unity and The Duality
μεν Δια εναδος και δυαδος
Self both Brings-together and Binds-together All
και συναγει και συνδει παντα
In-An-Intelligible and *Hidden* and *Unknowable-Way* in Relation to The Intelligible ,
νοητως και κρυφιως και αγνωστως προς το νοητον ,
including the last Matter of Self and the Traces of The Ideas that are in Self (**Tim** **53**B) .
και την εσχατην υλην αυτην και τα ιχνη των ειδων τα εν αυτη .
On the other hand , Through The Even and The Odd
δε Δια του αρτιου και περιττου
Self Gives-Subsistence to The Two-fold Co-ordinations ;
υφιστησιν τας δυο συστοιχιας ,
to both The Vivific and The Immutable , The Super-Abundant and The Productive ,
τε τας ζωογονικας και τας αρεπτους , τας γονιμους και τας ποιητικας ,
All The Impartible Genera of Fabricative or Vivific Powers
παντα τα αμεριστα γενη των δημιουργων η ζωογονων
and Those Powers that Preside-over a Partible Life or Production ,
και τα προιισταμενα μεριστης ζωης η ποιησεως ,
and of The Kosmic-Natures Those that are More Intellectual and Singular and that
και των εγκοσμιων τα οντα νοερωτερα και ενικωτερα τε
also belong to The Co-ordination of The Better
και της συστοιχιας κρειττονος
and those that are irrational and multiple that also complete the Series of the worse .
και τα οιον αλογωτερα και πληθυομενα και συμπληρουντα την σειραν καταδεσστεραν .
And again in turn through This Divided Production/Generation we See that
Και παλιν αυ δια ταυτης διηρημενης απογεννησεως ιδωμεν της
Each One of Those that Proceed Is At-Once Being-Unified and Multiplied ,
εκαστον των προιοντων αμα ενιζομενον και πληθυομενον ,
both Indivisible and Divisible , by Being-Held-Together in Their Causes
τε αδιαιρετον και διαιρουμενον , <συνεχομενον> εν ταις αιτιας
and through Their Descent Selves are Separated from Selves ;
και δι’ υφεσεως χωριζομενον αυτων :
and on the one hand , we attribute Those that are Better and More-Simple
και μεν προσαγωμεν τα κρειττονα και απλουστερα
to The Nature of The Odd , whereas on the other hand , we attribute
τη φυσει του περιττου , δε
those that are inferior and more-various to The Nature of The Even .
τα καταδεεστερα και ποικιλωτερα τη του αρτιου .

Since on the one hand , The Odd is *Everywhere* The One that Leads The Way
γαρ μεν περιττον Πανταχου το προηγειται
of The Impartible and Simple and Unific Goods , while on the other hand ,
των αμεριστων και απλων και ενιαιων αγαθων , δε
The Even is The Cause of The Divided and Various and Generative Processions .
αρτιον εστι το αιτιον των διηρημενων και ποκιλων και γεννητικων προοδων .
And surely then in this way we See All The Orders of The Beings
Και δη ουτω οψομεθα παντας τους διακοσμους των οντων
Being-Woven-Together According to **The Divine Number** , Being The Most-Ancient
υφαινομενους κατα τον θειον αριθμον , οντα πρεσβυτατον
and Intellectual and Exempt from All The Distinguished/Determinate Genera .
και νοερον και εξηρημενον παντων των διηρημενων γενων .
Since **Number** Must Exist Prior to Those that are Being-Numbered
P225 γαρ τον αριθμον Εδει ειναι προ των ηριθμημενων
and The Cause of The Whole of Distinction/Separation Must Exist Prior
και την αιτιαν της ολης διακρισεως προ
to Those that are Being-Distinguished/Separated ,
των διακεκριμενων ,
According to which , The Genera of The Gods are Divided and
καθ' ην τα γενη των θεων διηρηται και
Distinguished-In-An-Orderly-Way by Their Innately-Appropriate Numbers .
διακεκοσμηται τοις οικειοις αριθμοις .
Now if among The Intellectuals there Exist The Divisions and The Contacts and
τοι– Ει εν τοις νοεροις εισι αι διαιρεσεις και αι συναφαι και
The Separations of Those that Proceed and The Partnerships of The Co-ordinate ,
αι διακρισεις των προιοντων και αι κοινωνιαο των συστοιχων ,
then **Number** Must Be Prior to The Intellectuals ;
–νυν τον αριθμον δει ειναι προ των νοερων ,
That which Divides and Collects All by The Powers of Itself *In-An-Intelligible-Way* .
ος και διαιρει και συναγει παντα ταις δυναμεσιν εαυτου νοητως .
And if All Exist *In-A-Hidden* and *Intelligible* and *Unknowable* and *Exempt-Way*
Και ει παντα εστι κρυφιως και νοητως και αγνωστως και εξηρημενως
in **This Summit** ,
<εν ταυτη τη ακροτητι> (Thomas Taylor)
then The Unific and Un-Differentiated Characteristic **Number** of Selves also Exists .
<η> ενιαια και αδιακριτος ιδιοτης αριθμος αυτων και εστιν .
Accordingly then , **Number** Exists According to The Middle *Binding-Together*
αρα ο αριθμος Κατα την μεσην συνδεσιν
of The Intelligibles *And* Intellectuals , on the one hand , by Being Expanded Above
των νοητων και νοερων , μεν υπερηπλωμενος
The Intellectuals Through The Intelligible Goods , while on the other hand ,
των νοερων τοις νοητοις αγαθοις , δε
by Being Subordinate to The Intelligibles Through The Intellectual Distinctions ,
υφειμενος των νοητων ταις νοεραις διακρισεσιν ,
and on the one hand , **Number** is Assimilated to The Intelligibles
και μεν ομοιουμενος τοις νοητοις

According to **That** which Unites/Brings-Together The Many into Union ,
κατα το συναγωγον των πολλων εις ενωσιν ,
and on the other hand , **Number** is Assimilated to The Intellectuals
δε τοις νοεροις
According to **That** which is Generative of The Many from **The One** ,
κατα το γεννητικον των πολλων απο του ενος ,
then from **This Loftiest Watch-Tower** of The Intellectual Gods ,
δε απο ταυτης ακρας της περιωπης των νοερων θεων
on the one hand , Giving Subsistence to The First Self Intellectual Numbers ,
μεν υφιστας τους πρωτιστους αυτους νοερους αριθμους ,
by Being Specific and Whole Ideas that also Preside over The Whole
οντας ειδητικους και καθολικους και προισταμενους της ολης
of Generation and Production ; while on the other hand , Giving-Subsistence
γεννησεως και ποιησεως : δε
to The Secondary Super-Kosmic Numbers , by Being Vivific and Leaders
τους δευτερους υπερκοσμιους , οντας ζωογονικους και ηγεμονικους
and The Measures of The Gods in The Kosmos ; then furthermore Giving-Subsistence
και μετρητικους των θεων εν τω κοσμω ; δε
to These Third Numbers ; The Heavenly Rulers of All The Perpetual Turnings-About
τουσδε τριτους τους ουρανιους εξαρχοντας των αιδιων περιφορων
and Convolve-Together All The Circles According to The Intellectual Causes of Selves ;
και συνελισσοντας παντας τους κυκλους κατα τας νοερας αιτιας αυτων .
then Gives-Subsistence to The Last Numbers in The Sub-Lunary Region ,
δε τους εσχατους υπο σεληνην ,
that Hold-together and Limit The Infinity and Instability of Matter *through* Numbers
συνεχοντας και περατουντας το απειρον και αστατον της υλης αριθμοις
and Ideas and Logos' , *through which* The Wholes and The Parts of All Mortal Natures
και ειδεσι και λογοις , δι' ους τα ολα και τα μερη παντων θνητων των
are Variously-Adorned with Specific/Distinct/Characteristic Numbers ;
διαπεποικιλται ιδιοις αριθμοις :
then by Everywhere The Pre-Subsisting and More-Perfect Genera of The Gods
δε πανταχου τα προηγουμενα και τελειοτερα γενη των θεων
are Held-Together by The Odd Number , whereas
συνεχων τω περιττω , δε
The Subordinate and Secondary Genera of The Gods are Held-Together by The Even ;
τα υφειμενα και δευτερουργα τω αρτιω ,
such as on the one hand , among The Intellectual Orders , The Female
οιον μεν εν τοις νοεροις το θηλυ
and The Fertile/Prolific are Produced According to The Even Number , whereas
και το γονιμον προαγων κατα το αρτιον ,
on the other hand , The Male and The Paternal are Produced According to The Odd ,
δε το αρρεν και το πατρικον κατα το περριτον ,
then among The Super-Kosmic Orders , on the one hand , Likeness and The Immutable
δε εν τοις υπερκοσμιοις μεν την ομοιοτητα και το ατρπτον
are Characterized According to The Odd , while on the other hand , Unlikeness and
χαρακτηριζων κατα το περιττον , δε την ανομοιοτητα και

The Procession into The Secondary are Characterized According to The Even ,
την προοδον εις τα δευτερα κατα το αρτιον ,
For in this way also the Athenian Guest (**Laws 717**A , **P87**.1)
γαρ ουτω και ο Αθηναιος ξενος
on the one hand , Orders that in Sacred Rites
μεν παρεκελευσατο εν τη ιερα θρησκεια
The Odd should be Distributed to The Heavenly Powers , while on the other hand ,
Περιττα *** νεμειν τοις ουραμιοις , δε
The Even should be Distributed to The Chthonic/Sub-Terrestrial Powers .
αρτια τοις χθονιοις .
And According to Each of These Genera , on the one hand ,
Και καθ’ εκαστερον τουτων των γενων μεν
That which is of A More-Leading-Nature should be referred to The Odd Number ,
το ηγεμονικωτερον ανενεκτεον επι το περιττον ,
while on the other hand , The Sub-ordinate should be referred to The Even Number .
δε το υφειμενον επι το αρτιον .
Now then The Nature of Numbers Pervades from On-High as far as The Last ,
τοινυν η φυσις των αριθμων διηκει Ανωθεν αχρι των εσχατων ,
by Adorning and Holding All Together by Their Innate Ideas .
διακοσμουσα και συν– παντα –εχουσα τοις οικειοις ειδεσιν .
For how else could Perfect Number either Comprehend The Cycle/Period
P226 γαρ πως τελειος αριθμος η περιλαμβανει την περιοδον
of The Whole Kosmos , just as The Muses in Plato’s **Republic** (**546**B) proclaim ,
του παντος κοσμου , ως αι Μυσαι τω Πλατωνι παρα λεγουσιν ,
or how else could Some Numbers being Productive of Good-Births/Fruitfulness ,
η οι αριθμοι ποιητικοι ευγονιας
while other Numbers are non-bearing , be Comprehended in The Descents of Souls ,
δε οι αφοριας περιλαμβανουσιν τας καθοδους των ψυχων ,
or how else could Some Numbers Define The Ascents of Souls in Less Periods ,
η οι μεν αφοριζουσιν τας ανοδους ελαττονων περιοδων ,
while Other Numbers Define Longer Restorative Periods , as Socrates says in
οι δε μειζονων αποκαταστατικοι , ως ο Σωκρατης λεγει εν
the **Phaedrus** (**249**A) , by delivering to us Restorative Periods of three thousand and
τω Φαιδρω , παραδισους ημιν αποκαταστασεις τρισχιλιετεις και
ten thousand years , how else then could Self Time be Comprehensive *In-A-Unific-Way*
μυριετεις , πως δε ο αυτος χρονος περιληπτικος ενιαιως
of The Measures of Souls that Proceed According to Number , as **Timaios** says (**37**D) ,
των μετρων ψυχικων προεισιν κατ’ αριθμον , ως ο Τιμαιος φησιν ,
Unless , **The Divine Number** Subsists-Prior to All These Imparting to All These
ει μη ο θειος αριθμος προυπαρχει απαντων τουτων ενδιδους πασιν τοις
The Original-Primary Cause of Adornment/Order According to **Number** ?
την αρχηγικην αιτιαν της διακοσμησεως κατ’ αριθμους ;
Then since All Subsist Through Numbers and Ideas (**Timaios 53**B) on the one hand ,
ουν Παντων υφισταμενων αριθμοις και ειδεσιν μεν
Numbers are Allotted Their Procession from The Intellectual Summit ,
οι αριθμοι ελαχον την προοδον απο της νοερας της ακροτητος ,

while on the other hand , The Ideas have Their Production from The Intelligible Ideas .
δε τα ειδη εσχον την απογεννησιν εκ των νοητων ειδων .
For on the one hand , The Ideas Primarily Subsist in The Third Triad of The Intelligibles ,
γαρ μεν τα ειδη πρωτως Εν τη τριτη τριαδι των νοητων ,
on the other hand , Numbers Primarily Subsist in The First Triad of The Intellectuals ;
δε οι αριθμοι πρωτως εν τη πρωτιστη των νοερων :
and since on the one hand , Every Number is an Idea in The Final-effects of Selves ,
και επει μεν πας αριθμος εστιν ειδος εν τοις αποτελεσμασιν αυτων ,
while on the other hand , not Every Idea is a Number .
δε ου παν ειδος αριθμος .
If Th'Truth Must Be Explicitly Brought-Forth-into-The-Light ,
Ει ταληθη δει διαρρηδην αποφηνασθαι
then Numbers Must also Be Prior to The Ideas ;
δε οι αριθμοι και προ των ειδων :
and since on the one hand , there Are Super-Ousian Numbers ,
και γαρ μεν εισιν υπεροισιοι αριθμοι ,
whereas on the other hand , there are no Super-Ousian Ideas .
δε εστι ουκ υπερουσια ειδη .
And According to This Logos Each One of The Ideas is A Number , surely then as
Και κατα τουτον τον λογον εκαστον των ειδων εστιν αριθμος , δη ως
the Pythagoreans also say . For **Timaios** (39E) being a Pythagorean not only
οι Πυθαγορειοι και ελεγον . Επει ο Τιμαιος ων Πυθαγορειος ου μονον
assumes Intelligible Ideas , but also Numbers ; by saying Selves are **4** .
τιθεται νοητα ειδη , αλλα και αριθμοις , λεγων εισιν τετταρες .
Thus on the one hand , *There* Number Exists *In-An-Intelligible* and *Monadic-Way*
Αλλ' μεν εκει ο αριθμος εστι νοντως και μοναδικως
According to *Cause* (for The Intelligible Self-Living-Being is A Monad ,
κατ' αιτιαν (γαρ το νοητη αυτοζωον εστι μονας ,
by Containing The Whole of Number *In-A-Hidden-Way*) , whereas on the other hand ,
εχουσα τον ολον αριθμον κρυφιως) , δε
Number Subsists in The Summit of The Intellectuals *In-A-Distinct/Separate-Way* ,
ο αριθμος εν τη ακροτητι των νοερων διακεκριμενως ,
Unfolding The Pre-Subsisting Number in The Monad According to Cause and
ανελιττων προυπαρχοντα τον εν τη μοναδι κατ' αιτιαν και
In-The-Way-of-The-One . For I suspect that there is a Difference between saying that
ενοειδως . γαρ οιμαι Διαφερει λεγειν το
Multitude is in The Cause and saying that Multitude is from The Cause ,
πληθος εν τη αιτια και το απ' αιτιας ,
and saying that Multitude is United or saying that Multitude is Distinct/Separate ;
και λεγειν το ηνωμενον η διακεκριμενον :
and that The One is Prior to Number , while The Other is Number . So that According to
και το μεν εστι προ αριθμου , το δε αριθμος . Ωστε κατ'
to Self **Timaios** there are Intelligible Numbers with The Ideas and Prior to The Ideas
αυτον και εισιν νοητοι αριθμοι μετα των ειδων και προ των ειδων
and According to **Parmenides** (143A) Number Exists with The Multitude .
και κατα τον Παρμενιδην ο αριθμος μετα το πληθος .

For **Timaios** calls The Number and The Multitude of The Ideas
γαρ ο Τιμαιος καλει αριθμος και πληθος των ειδων
The Hidden Idea-of-The One ; then since Number Is Primarily in The Gods ,
Το κρυφιον ενοειδες : αλλ’ επει ο αριθμος πρωτως εν τοις θεοις ,
while The Ideas Participate of The Divine Unities , He Names The First Ideas **4** ;
δε τα ειδη μετεχει των θειων των εναδων, επωνομαζεν τας πρωτας τας ιδεας τετταρες .
for on the one hand , **The Monad** and **The Triad**
γαρ μεν Μονας και τριας
were *Primarily* in The Divine Selves , but *Secondarily* in The Intellectuals ;
ην πρωτως εν τοις θεοις αυτοις , δε δευτερως εν τοις νοεροις ,
and on the one hand , **Monad** and **Triad** were in Those *In-A-Super-Ousian-Way* ,
και μεν εν εκεινοις υπερουσιως ,
while on the other hand , **Selves** were in These *In-An-Ideal-Way* .
δε εν τουτοις ειδητικως .
Thus on the one hand , **Multitude** was in The Intelligibles *In-A-Unific-Way* ;
ουν μεν το πληθος ην Εν τοις νοητοις ενιαιως ,
whereas **Multitude** was in The Intellectuals *In-A-Separate/Distinct-Way* ;
δε εν τοις νοεροις διακεκριμενως :
since just as it has often been said (**P79**.18-19 , **P87**.7-8) ,
δε ως πολλακις ειρηται ,
where there is Separation , There also is Number .
οπου η διακρισις , εκει και ο αριθμος .
For which Logos All The Genera of The Gods are also Produced *In-A-Distinct-Way*
P227 Διο παντα τα γενη των θεων και απογενναται διαιρουμενα
from **That Source** ;
εντευθεν :
on the one hand , The Paternal and Generative , *from* The Intelligibles and Intellectuals ;
μεν τα πατρικα και γεννητικα παρα τοις νοητοις και νοεροις ,
while on the other hand , The Demiurgic and Vivific *from* The Intellectuals ,
δε τα δημιουργικα και ζωογονα παρα τοις νοεροις ,
and on the one hand , Those that Bind-together through Likeness
και μεν τα συνδετικα δι’ ομοιοτητος
from The Super-Kosmic Gods ;
παρα τοις υπερκοσμιοις *** ,
while on the other hand , Those that are Exempt and Those that are Divided
δε τα εχηρημενα και τα διηρημενα
from The Liberated Gods ,
παρα τοις απολυτοις ,
then The Heavenly and The Sub-Lunary Genera *from* The Kosmic Gods .
δε τα ουρανια και τα υποσεληνα παρα τοις εγκοσμιοις .
Thus so as to say in conclusion , All The Co-ordinations of The Beings
δε Ως ειπειν συλληβδην , πασαι αι συστοιχιαι των οντων
are Distinguished/Separated *from* This Order .
διακρινονται απο ταυτης της ταξεως .

11 October 2023

Chapter 30 – λ

Thus on the one hand , from These Logos it is Clear what are
ουν μεν εκ τουτων φανερον Τινας εστι
The Intelligible and Intellectual Characteristics that Number Possesses
ο νοητος και νοερος ιδιοτητας αριθμος εχει
and of what Number is The Cause to The Gods ; whereas on the other hand ,
και τινων αιτιος τοις θεοις : δε
after These Logos we also say that **The 1st Number** Possesses **The Feminine Nature** .
μετα ταυτα και λεγωμεν οτι πρωτος θηλυπρεπης .
For **Difference** ***First Shines Forth*** in **This** , ***Distinguishing*** **The One** from **The Being**
γαρ η ετεροτης πρωτον ανελαμψεν Εν τουτω , διακρινουσα το εν απο του οντος
and by ***Wholly-Dividing*** **The One** into Many Unities and **The Being** into Many Beings .
και κατακερματιζουσα το εν εις πολλας εναδας και το ον εις πολλα οντα .
Therefore what is **The Difference**/**Otherness** that is **The Cause** of These to The Gods?
ουν Τις ουσα η ετεροτης εστιν αιτια τουτων τοις θεοις ;
If on the one hand , we call **Self** The Genus of **Being** ,
Ει μεν καλοιμεν αυτην του γενος οντος ,
surely then in the First place , *In-What-Way* is **Self** Prior to **Being** ?
δη πρωτον μεν πως εστι προ του οντος ;
For by Distinguishing/Separating The Being and The One
γαρ Διακρινουσα το ον και το εν
Self is Arranged Between Both ; then by Being in The Middle
τετακται μεταξυ αμφοιν : δε υπαρχουσα μεση
on the one hand , Self Calls-forth The One into Production ,
μεν προκαλειται το εν εις απογεννησεις ,
while on the other hand , Self Fulfills Being with The Generative Cause .
δε πληροι ον το γεννητικης αιτιας .
Now if Self Is **Prior** to The Being , then how can Self Be *A Certain Genus* of Being ?
τοι– Ει εστι προ του οντος , –νυν πως αν ειη τι γενος του οντος ;
Then after this in the Second place , on the one hand , The Difference that is
δε επι τουτω Δευτερον μεν το ετερον
The Genus of Being , Everywhere Exists ***In-The-Way-of-Ousia***
το γενος του οντος , πανταχου εστι ουδιωδες
and in no way belongs-among Those that are Super-Ousian ; while on the other hand ,
και ουδαμως ενυπαρχει τοις υπερουσιοις : δε
The Self Difference Is Present ***In-A-Primary-Way*** among The Self Unities ,
η αυτη ετεροτης υπαρχει πρωτως ταις αυταις ενασιν ,
which also Distinguishes and Brings-to-Perfection Many Unities from The Singular .
ο και διακρινει και απεργαζεται πολλας εναδος απο της μιας .
In-What-Way then can **The Super-Ousian Difference** ever come to be Th'Same
Πως ουν η υπερουσιος ετεροτης ποτε εις ηξει ταυτον
as **The Difference** which is Perfective of The Ousias ?
τη συμπληρωτικη των ουσιων ;
In the Third place , since on the one hand , **This Difference** Comes-to-Light
Το τριτον τοινυν μεν εκεινο το ετερον αναφαινεται

among The Intellectuals According to The Demiurgic Order , whereas
εν τοις νοεροις κατα την δημιουργικην ταξιν ,
on the other hand , **The Self Difference** is The Intelligible Summit of The Intellectuals ;
δε η αυτη εστι η νοητη ακροτης των νοερων :
And on the one hand , **That Difference** *Subsists-Together At-Once With* **The Sameness** ;
και μεν εκεινη συνυφεστηκεν ομου τη ταυτοτητι ,
while on the other hand , **Self Difference** Possesses **Her** Subsistence
δε αυτη εχει την υποστασιν
According to **Herself** among The Intelligibles of The Intellectuals .
καθ’ εαυτην εν τοις νοητοις των νοερων .
Surely then in Relation to These Logos and in the Following Logos
δη Προς τουτοις και εν τοις εξης
as Plato Proceeds (**Parmenides 146**A9 - **147**B8) we will be Reminded
ο Πλατων προελθων μνησθησεται
of **Otherness**/**Difference** , since **Self** will *also* Produced along with **Sameness** .
ετεροτητος , ουν αυτην και απογεννησει μετα της ταυτοτητος .
In-What-Way then is The Self/Same Conclusion Brought-about *Twice* ,
Πως ουν το αυτο συμπερασμα απεργαζεται δις ,
although no such repetition is imparted in the other Conclusions ?
καιτοι μηδενι την τοιαυτην παλιλλογιαν αποδιδους των αλλων ;
For surely then The Whole which he appears to assume *Twice* ,
γαρ δη το ολον ο δοκει παραλαμβανειν δις ,
is not Th’Same ; for The Intellectual is not The Same as The Intelligible ,
εστι Ουδε ταυτον το νοερον τω νοητω ,
since as we have also said (**P88**.24-27) , These are Separate from Each-Other .
αλλα ως και ειρηται , ταυτα διεστηκεν απ’ αλληλων .
And since *How* could The Different Divine Processions be brought to Light for us ,
Και γαρ πως αν τας διαφορας των θειων προοδους εκφαινοι ημιν ,
if They were Collected-together from The Same Conclusions ?
ει συναγει τα αυτα συμπερασματα ;
Surely then we must Distinguish The Difference that is Generative of The Numbers
P228 δη διαστελλομεν την ετεροτητα την γεννητικην των αριθμων
from The Genus of The Beings According to All These Insights .
του γενους των οντων Κατα απασας ταυτας τας επιβολας .
If then **The Self Difference** is not **The Nature** of **The Other** ,
Ει δε η αυτη ετεροτης εστιν μη η φυσις θατερου ,
but **The Power** that Is Productive/Generative of The Beings ,
δε δυναμις γεννητικη των οντων ,
surely then **Self** will Be *Collective*/*Comprehensive*/*Unitive* of **The Being** and **The One** .
δη εσται συναγωγος του οντος τε και του ενος .
For **Power** is *Everywhere* Allotted **The Hyparxis** such as This ; and since
γαρ δυναμις Πανταχου ελαχεν η υπαρξειν τοιαυτην : και γαρ
The One *Participates* of **The Being** and **The Being** of **The One** *Through* **Her Power** .
το εν μετεχει του οντος και το ον του ενος δια την δυναμιν .
Therefore **Power** was **The Cause** (**P86**.20 - **P87**.16), **not** of Difference/Separation ,
ουν δυναμις ην η αιτια Ου διαιρεσεως

but of The Inseparable Communion/Friendship/Commonness and Contact/Connection
αλλα αδιακριτου κοινωνιας και συναφης
and of The State-of-Being/Relationship
και σχεσις
of The One and The Being and of The Being in Relation to The One .
του ενος τε και το ον και του οντος προς το εν .
Now then it is Necessary that **Self** must neither be Arranged According to
τοινυν Αναγκη αυτην μητε τεταχθαι κατα
The Intelligible Power nor According to The Intellectual Difference of The Beings ;
την νοητην την δυναμιν μητε κατα την νοεραν την ετεροτητα των οντων ,
since **Self** Must Subsist *Analogous* to The Intelligible Power
δε υφεσταναι αναλογον τη νοητη δυναμει
on the one hand , by Being The Middle of Both ,
μεν ουσαν μεσην αμφοιν ,
while on the other hand , **Self** Must also Be Productive/Generative
δε και γενναν
of Their Share of **The Other** in The Extremities of The Intellectuals –
την μοιραν θατερου εν εσχατοις των νοερων –
Surely then what else Is **Self** than The Feminine Nature of The Gods ?
δη τινα αλλην ουσαν αυτην η το θηλυ το των θεων ;
For which Logos **Self** also *Imitates* The Intelligible Power
Διο και μιμειται την νοητην δυναμιν
and is Productive of The Many Unities and of The Many Beings .
και εστι γονιμος των πολλων εναδων και των πολλων οντων .
And since how else could **Self** Separate/Distinguish Number from **Itself**
Και γαρ πως αλλως αν διεκρινε τον αριθμον αφ’ εαυτου
and The Ideas and The Powers of Number ,
και τα ειδη και τας δυναμεις του αριθμου ,
unless , **Self** was **The Cause** of The Divine Processions of ***A-Feminine-Nature*** ?
ει μη ην αιτια των θειων προοδων θηλυπρεπης ;
Thus on the one hand , Multitude Exists in The Intelligibles ***In-A-Paternal-Way*** ,
ουν μεν το πληθος εστι εν τοις νοητοις Πατρικως ,
whereas on the other hand , Multitude Exists in The Intellectuals ***In-A-Maternal-Way*** ,
δε εν τοις νοεροις μητρικως ,
for which Logos , on the one hand , Multitude Subsists There ***In-A-Monadic-Way*** ,
διοπερ μεν εκει μοναδικως ,
while on the other hand , Multitude Subsists Here According to Number .
δε ενταυθα κατ’ αριθμον .
Accordingly then on the one hand , Union also Comes *In-A-Reasonable-Way*
αρα μεν η ενωσις καν εφηκει Εικοτως
to The Second Genera of The Gods from The Male Gods ,
τοις δευτεροις γενεσι των θεων απο των αρρενων θεων ,
while on the other hand , Separation/Differentiation Comes from The Female Gods ,
δε η διακρισις απο των θηλεων
and on the one hand , The Limit Comes from The Male Gods ,
και μεν το περας ηλθεν απο των αρρενων ,

while on the other hand , The Unlimited comes from The Female Gods .
δε η απειρια παρα των θηλεων .
since on the one hand , The Masculine is Analogous to The Limit ,
γαρ μεν το αρρεν Αναλογον τω περατι ,
while on the other hand , The Feminine is Analogous to The Unlimited ;
δε το θηλυ τω απειρω :
whereas on the one hand , The Feminine Differs from The Unlimited Power
δε μεν το θηλυ διαφερει της απειρου δυναμεως
insofar as Power is United to **The Father** and Exists in **Self** ,
καθ’ οσον η δυναμις ηνωται τω πατρι και εστι εν αυτω ,
while on the other hand , **The Female** is Divided from **The Paternal Cause** .
δε το θηλυ διηρηται της πατρικης αιτιας .
And since Power not only Exists *In* The Female Gods ,
και Επει δυναμεις ου μονον εισιν εν τοις θηλεσιν ,
since Power is also *Prior* to Selves ,
αλλα και προ αυτων ,
just as The Intelligible Powers are also in The Male Gods ,
ωσπερ αι νοηται δυναμεις και εν τοις αρρεσιν ,
just as **Timaios** (**41**C) says The Power of The Demiurgos
ωσπερ ο Τιμαιος λεγει την δυναμιν του δημιουργου
Is The Cause of The Production of Those that Are Eternal ; for
ειναι αιτιαν της γενεσεως των αιδιων : γαρ
“Thyselves Imitate The Power of Myself , to Produce and Perfect Living-Beings.”
υμεις Μιμουμενοι την δυναμιν εμην , γεννατε και απεργαζεσθε ζωα .
Therefore Power is also Prior to The Male and The Female
ουν η δυναμις Και προ του αρρενος και του θηλεος
and Is in Both and After Both .
και εν αμφοιν και μετ’ αμφοτερα .
For Power Pervades through All The BEINGS/Beings/beings
γαρ διηκει Δια παντων των οντων
and *The Whole Being* Participates of Power , as the Elean guest says (**Sophist** **247**E) .
και το παν ον μετεχει δυναμεως , καθαπερ ο Ελεατης ζενος φησιν .
Since on the one hand , Power is *Everywhere* , whereas on the other hand ,
γαρ μεν η δυναμις Πανταχου , αλλα
The Female Participates more of The Characteristic According to Self
το θηλυ μετεχει μαλλον της ιδιοτητος κατ’ αυτην
and The Male Participates more of The Union According to The Limit .
και το αρρεν της ενωσεως κατα το περας .

Chapter 31 – λα

Thus on the one hand , through these Logos it is clear , that
ουν μεν , δια τουτων καταφανες , Oτι
The Very First Number , which comes from The Intelligibles , is of a **Feminine Nature**
ο πρωτιστος αριθμος , απο των νοητων , εστι θηλυπρεπης .
Surely then by following the Parmenides , it remains that we should speak concerning
P229 δη επομενως τω Παρμενιδη Λειπεται ειπειν περι
The Triadic Division of Self .
της τριαδικης διαιρεσεως αυτου .
Now then These Three Aspects have come to Light for us from The Beginning
τοινυν ταυτα Τρια πεφηνεν ημιν εξ αρχης
According to The Differentiation/Distinction of The One from The Being ,
κατα την διακρισιν του ενος απο του οντος ,
such as , The One , The Difference/Otherness , and The Being (**Parmenides 143**B) ,
το εν , η ετεροτης , το ον ,
The Difference Being neither The Self/Same as The One nor as The Being ;
της ετεροτητος ουσης ουτε της αυτης τω ενι ουτε τω οντι ,
and by Selves Being Three Monads . For although These [One and Being]
και αυται τρεις μοναδες . γαρ καν ταυτα
were among The Intelligibles (**P79**.20-23) , whereas The Difference subsists Here First .
ην εν τοις νοητοις , δε η ετεροτης ενταυθα πρωτον .
Since however The Power Above was Collective/Connective (**P88**.19-20 , **P79**.23-80) ,
Αλλ' επειδηπερ η δυναμις ανω ην συναγωγος
since The Distinctive of The Summits is Here , there are not only Three Monads ,
δε διακριτικη των ακρων ενταυθα , εισι ου μονον τρεις μοναδες ,
but also Three Dyads , such as , The One with The Difference ,
αλλα και τρεις δυαδες , το εν μετα της ετεροτητος ,
and The Difference with The Being , and The One with The Being .
και η ετεροτητος μετα του οντος , και το εν μετα του οντος .
For The Difference is also The Cause of The Distinction Such as This ,
γαρ η ετεροτητος και αιτια της διακρισεως τοιαυτης ,
that does not Guard The Union of The One Being in Perfect Purity .
ου φυλαττουσα την ενωσιν του ενος οντος ακραιφνη .
Therefore there are Three Monads and Three Dyads ,
ουν τρεις Μοναδες και τρεις δυαδες ,
but Selves also become Three Triads ,
αλλα αι αυται και γενοιντο τρεις τριαδες ,
when we begin at one time from The One ,
οτε ημων αρχομενων μεν απο του ενος ,
but at another time when we begin from The Being ,
δε οτε απο του οντος ,
then at another time , from The Difference .
δε οτε απο της ερτεροτης .
Accordingly then , The Self Triad Subsists In-A-Monadic and Triadic-Way ;
αρα η αυτη τριας υφεστηκεν Μοναδικως και δυαδικως :

But this is The Self/Same as saying that The Difference and
δε τουτο αυτο τω την ετεροτητα και
The First Feminine Nature Produces In **Self** both Monads and Dyads and Triads .
το πρωτιστον θηλυ γεννησαι εν αυτω και μοναδας και δυαδαςκαι τριαδας .
For on the one hand , The Divided Determination Produces for us Different Monads ;
γαρ μεν Η διηρημενη ληψις απογεννα ημιν διαφορους μοναδας ,
while on the other hand, The Inter-Woven Determination Produces Dyads and Triads ,
δε η συμπεπλεγμενη δυαδας και τριαδας ,
some on the one hand , by Being Blended with The One ,
τας μεν κεκρατημενας(κεραννυμι) τω ενι ,
others on the other hand , with The Difference , and still others with The Being .
τας δε τη ετεροτητι , τας δε τω οντι .
And thus far **The First Deity** of These Comes-To-Light as Being Productive
Και μεχρι η πρωτιστη θεοτης τουτων εκπεφανται ουσα γονιμος
The First Numbers ;
των πρωτιστων αριθμων ,
on the one hand, **Self** is productive of The Unific Numbers According to The One ,
μεν των ενιαιων κατα το εν ,
while on the other hand , of Generative Numbers According to The Difference ,
δε των γεννητικων κατα την ετεροτητα ,
then in turn of Ousian Numbers According to The Being .
δε των ουσιωδων κατα το ον .
Then Seeing that **This Deity** Is Intelligible , it is without a doubt necessary that
δε Επειδη ταυτης η ουσης νοητης , δηπου αναγκη και
The Monad and Dyad and Triad that Proceed after and from **Self** have Prolific Power .
την μοναδα και την δυαδα και την τριαδα μετ’ και απο αυτην εχειν γονιμον δυναμιν .
Therefore , on the one hand , **Parmenides** (**143**e) calls These Powers
ουν μεν ο Παρμενιδης αποκαλει Ταυτας τας δυναμεις
“The Once , The Twice , The Thrice .”
το απαξ , το δις , το τρις .
For Each of These is A Power that is The Cause , of The above-mentioned Subsistences
γαρ Εκαστον τουτων εστι δυναμις αιτια των προειρημενων των υφισταμενων
that Produce either *In-A-Separate* or *In-A-Woven-Together-Way* .
ποιουντων η διακεκριμενως η κατα συμπλοκην :
For There , some of Selves are Wholly distinct/peculiar/unique/specific/Characteristic ,
γαρ εκει αι μεν αυτων παντως ιδιαι ,
while others , are held common by The Secondary , According to Their Production .
αι δε κοιναι των δευτερων απογεννησεις .
Therefore The Offspring of These are **the Odd**-*times*-**Odd** , **the Even**-*times*-**Even**
δ’ ουν Τα προιοντα εκ τουτων εστι το περισσακις περισσον , το αρτιακις αρτιον ,
and **the Even**-*times*-**Odd** . Of which on the one hand , **the Odd**-*times*-**Odd** ,
<το αρτιο–περισσον> . Ων μεν το περισσακις περισσον ,
as we have also said before , is Collective into Union of The Divine Processions ,
ως και ελεγομεν προτερον ,εστιν συναγωγον εις ενωσιν των θειων προοδων ,
while on the other hand , **the Even**-*times*-**Even** is Productive of The Wholes ,
δε το αρτιακις αρτιον γεννητικον των ολων ,

and Proceeds as far as to those that are last , whereas **the Even**-*times*-**Odd** is A **Blend** ,
και προιον μεχρι των εσχατων , δε το αρτιοπεριssον μικτον ,
by Possessing The Subsistence from **Both** . Surely then on the one hand ,
εχον την υποστασιν απ’ αμφοιν . δη μεν
by which Logos we must also establish The One as Analogous to The Limit ,
Διο και θησομεν το μεν αναλογον περατι ,
but The Other as Analogous to The Power ,
το δε τη δυναμει ,
then The Third as Analogous to The Being . And thus on the one hand ,
δε το τω οντι . Και μεν
You See in what Way All were in The First Order *In-A-Primary-Way* ;
ορας οπως παντα ην εν τη πρωτη ταξει αρχικως ,
such as Monad , Dyad , Triad , and on the other hand ,
μονας , δυας , τριας , δε
You See in what Way All Exists In-A-Secondary and Subordinate-Way in This Order .
παντα δευτερως και υφειμενως εν ταυτη :
And The Blend , which is This Triad , Exists There in one Way ,
P230 και το μικτον η τριας εκει μεν
but ***Here*** , the **Even**-times-**Odd** Exists in Another way . For ***There*** , on the one hand ,
δε ενταυθα το αρτιοπεριssον αλλως . γαρ Εκει μεν
The Summits are **Odd** , by The Logos that Selves Exist *In-An-Intelligible-Way* ;
τα ακρα περισσα , διοτι ην νοητως ,
but ***Here*** on the other hand , **the Even** is that which is more ,
ενταυθα δε το αρτιον πλεον ,
and The Intelligible Summit is *Simply* **Odd** ,
και η νοητη ακροτης μονον περιση ,
for The Middle of This Triad is Analogous to The Power .
γαρ το μεσον της τριαδος αναλογον τη δυναμει :
And ***There*** on the one hand, The Monad Contains All The Ideas
και εκει μεν η μονας εχουσα η παντα τα ειδη
of The Odd Numbers According to Cause , including ,
των περισσων κατ’ αιτιαν και
The Dyad by Being All The Ideas of The Even Numbers In-A-Hidden-Way
η δυας ουσα παντα τα ειδη των αρτιων κρυφιως
and ***There*** also , is The Triad that Is Number In-A-Primary-Way ,
και η τριας ουσα αριθμος πρωτως ,
But ***Here*** , both the **Odd** and the **Even** are now Composed in A-Twofold-Way ;
δε ενταυθα και το περισσον και το αρτιον ηδη συνθετον διχως ,
at one time , In-An-Unblended , but at another time , In-A-Blended-Way .
ου μεν αμικτως , ου δε μεμιγμενως .
Therefore everything here, subsists in a prolific way ,
ουν Παντ’ ενταυθα γονιμως ,
but ***There*** , *In A Paternal* and *Intelligible Way* .
δε εκει πατρικως και νοητως .
Since That Monad does not Proceed from The Intelligibles ,
δε Εκεινη η μονας ουδε προεισιν απο των νοητων ,

but Exists in Selves *In-An-Proceeding/Inseparable-Way* .
αλλ’ εστι εν αυτοις ανεκφοιτητος .
Now then after These and from These Logos , we may See The Whole of Number
τοινυν Μετα ταυτας και απο τουτων θεωρησωνεν τον ολον αριθμον
Subsisting According to The Third Procession .
υφισταμενον κατα τριτην προοδον .
“For if These Pre-subsist”, says **Parmenides** (**144**A) , “No Number will be absent”.
γαρ Τουτων προυπαρχοντων φησι ουδεις αριθμος αν απολειποιτο .
Therefore , Every Number is Produced through These in The Third Monad , and both
ουν Πας απογενναται δια τουτων εν τη τριτη μοναδι , και
The One and The Being become Many , by The *Difference Distinguishing* Each One .
το εν και το ον γιγνεται πολλα , της ετεροτητος διακρινουσης εκατερον .
And on the one hand , Every Part of The Being *Participates* of The One ;
Και μεν παν μοριον του οντος μετεχει του ενος ,
and on the other hand , Every Part of Unity is *Carried* as if in A Certain Part of Being ;
δε πασα ενας εποχειται τινα μοιρα του οντος :
and on the other hand , Each One of These Parts is Multiplied and Distinguished
δε εκατερον πληθυεται και διακρινεται
into minute parts *In-an-Intellectual-Way* that also proceed to infinity .
κατακερματιζεται νοερως και προεισιν επ’ απειρον .
Therefore just as in the case of The Intelligibles
<ουν> Ωσπερ επι των νοητων
we attribute The Unlimited Multitude to The Third Triad ,
απεδιδομεν το απειρον πληθος τη τριτη τριαδι ,
so also , in this case we assign The Unlimited Number to The Third Part of The Triad .
ουτω και ταυτης απονεμουμεν τον απειρον αριθμον τω τριτω της τριαδος .
For The Unlimited is also The Extremity
γαρ το απειρον εστιν Και εσχατον
by Proceeding Wholly Everywhere in an All-Perfect-Way
ως προιον ολως πανταχου παντελως
and on the one hand , by Comprehending All Those that are Secondary ,
και μεν περιλαμβανον παντα τα δευτερα ,
while on the other hand , Self is Participated , ***by none*** .
δε αυτο μετεχομενον υπ’ ουδενος .
Thus on the one hand , in The First Monad there were also Powers ,
ουν μεν εν τη πρωτη μοναδι Ησαν και δυναμεις ,
but *In-An-Intelligible-Way* ,
αλλα νοητως ,
and in The Second Monad , there were Processions and Productions ,
και εν τη δευτερα προοδοι και απογεννησεις ,
but *In-An-Intelligible* and *Intellectual-Way* ,
αλλα νοητως και νοερως :
whereas on the other hand, in The Third Monad there was The All-Powerful Number ,
δε εν τη τριτη ο πανδυναμος αριθμος ,
Unfolding-into-Light The Whole of Itself ,
εκφηνας ολον εαυτον ,

which surely then **Parmenides** (**144**A) also Addresses as Unlimited .
ο δη ο Παρμενιδης και προσειρηκεν απειρον .
It is also especially clear that one must not transfer This Unlimited to Quantity ; for
Και μαλιστα δηλον ως χρη ου μεταφερειν ταυτην την απειριαν επι το ποσον : γαρ
how can there be infinite number , since self infinity is hostile to the Nature of Number?
πως απειρος αριθμος ,της αυτης απειριας διαμαχομενης προς την φυσιν του αριθμου ;
For how can the parts of **The One** be Equal to the minute parts of **The Being** ?
δε Πως αι μοιραι του ενος ισαι τοις κερμασιν του οντος ;
For The Equal does not exist among those that are infinite .
γαρ το ισον ουκ εστιν Εν τοις απειροις .
Thus on the one hand , This Logos has also been thought worthy
Αλλα μεν τουτο και ηξιωται
of Careful-Attention by Those who were Prior to ourselves .
φροντιδος τοις προ ημων .
On the other hand , The Division into Three , having thus been demonstrated by us ,
δε της διαιρεσεως εις τρια Δεδειγμενης ημιν
we shall say in conclusion that **The One** has Come-to-Light as **Many**
ειπωμεν συνελοντες οτι το εν ανεφανη πολλα
According to This Order , of **The One** **Self**
κατα ταυτην την ταξιν , του ενος αυτου
and by Proceeding into The Multitude of The Unities
και προιοντος εις πληθη εναδων
and in A-Similar-Way
και ομοιως
that **The Being** Is-Produced-in-conjunction-with **The One** .
του οντος συναπογεννωμενου τω ενι .
For The Three Self Monads
γαρ αι τρεις αυται μοναδες
are The Intelligible Comprehensions of All of The Divine Orders ,
εισι Νοηται περιοχαι παντων των θειων διακοσμων ,
and Selves Preside-Over All The Processions from The Intelligibles *At-Once*
και εφεστηκασιν πασαις ταις προοδοις απο των νοητων ομου
by Producing All of The Processions *In-An-Exempt-Way*
P231 παραγουσαι πασας εξηρημενως
and by Conjoining All of The Processions in Relation to The Intelligible Causes.
και συναγουσαι προς τας νοητας αιτιας .

Chapter 32 – λβ

Since then **Plotinos** (**6**.6-34) assumes that Number is Prior to The Self-Living-Being
Επει δε ο Πλωτινος τιθεται τον αριθμον προ του αυτοζωου
and says that **The Very-First Being** Produces Number from **Itself** ,
και φησι το πρωτιστον το ον παραγειν τον αριθμον αφ’ εαυτου
and that This is Established as The Middle between
και τουτον ιδρυσθαι μεσον
The One Being and The Many Beings , on the one hand , by Coming-to-Be
του ενος οντος τε και των πολλων οντων , *** μεν γενομενον
from **The Very First Being** and The Self-Living-Being ,
απο του πρωτιστου οντος και του αυτοζωου ,
and since on the other hand , These are **The Foundation** and **The Place** of The Beings ,
δε οντα βασιν και τοπον των οντων ,
then it is also worth-while to speak about This in a Precise Way .
και αξιον ειπειν περι τουτο συντομως .
For if on the one hand , Plotinos says that The Self-Living-Being Possesses
γαρ Ει μεν λεγοι το αυτοζωον εχειν
The Intelligible and Hidden Number by Being-Comprehended in The Monad ,
τον νοητον και κρυφιον αριθμον ως περιοχομενον εν μοναδι ,
then he will speak In-A-Correct and Concordant-Way with Plato .
αν λεγοι ορθως και συμφωνως τω Πλατωνι .
If on the other hand , he says that The Self-Living-Being Possesses Number that
Ει δε τον
has already been separated In-A-Multiform-Way and is the Offspring of Difference ,
ηδη διακεκριμενον πολυειδως και εκγονον της ετεροτητος ,
then ***The Intelligible Multitude*** is not such as this .
το νοητον πληθος εστι ουκ τοιουτον .
For ***There*** on the one hand , The One is also Being and The Being One ,
γαρ Εκει μεν το εν εστι και ον και το ον εν ,
by which Logos The Self-Living-Being is Perfect According to All (**Timaios 30**D) ;
διο το αυτοζωον υπαρχει τελειον κατα παντα :
whereas *In Number* on the other hand , The One is Distinct/Separate from The Being
εν τω αριθμω δε το εν διακεκριται του οντος
and The Being from The One , and Each One of The Parts Is no longer
και το ον του ενος , και εκαστον των μερων εστι ουκετι
The Intelligible Whole , just as in The Self-Living-Being ; for That Arose from
νοητον ολον , ωσπερ εν τω αυτοζωω , γαρ εκεινο ην εξ
The Whole of Wholes and The One was *Everywhere* with Being in The Parts .
ολον ολων και το εν ην πανταχου μετα του οντος εν τοις μερεσιν .
And on the one hand , The Self-Living-Being was The Only-Begotten ,
Και μεν το αυτοζωον ην μονογενες ,
while on the other hand , Number Proceeded According to The Twofold Co-ordinations ,
δε ο αριθμος προηλθε κατα τας διττας συστοιχιας ,
I mean of The Monad and The Dyad , of The Odd and The Even .
λεγω μοναδα και δυαδα , περιττον και αρτιον .

How then can we place The First Number in The Self-Living-Being ?
Πως ουν θησομεθα το πρωτον αριθμον εν τω αυτοζωω ;
However if someone says That Number Subsists ***There*** ,
Αλλα και ει τινα φησιν αριθμον υπαρχειν εκει ,
According to Cause and Is Number ***In-An-Intelligible-Way*** ,
κατ’ αιτιαν και εστι ο αριθμος νοητως
since Number is Distinguished by The Difference *In-An-Intellectual-Way* .
δε διεκριθη υπο της ετεροτητος νοερως .
And furthermore , in Relation to These Logos ,
Και ετι προς τουτοις ,
if on the one hand , The Self-Living-Being is Contemplated in The Demiurgic Order ,
ει μεν το αυτοζωον θεωροιη εν τη δημιουργικη ταξει ,
The Self-Living-Being is Called The Fullness of The Ideas and
<αυτοζωον> προσονομαζων το πληρωμα των ειδων και
The Intelligible of The Demiurgic Intellect ,
τον νοητον του δημιουργικου νου ,
surely then in this way Self will Possess This Intellectual Number ,
δη ουτως αν εχοι τουτο νοερον αριθμον ,
inasmuch as Self Is Arranged in Relation to The Intellectual Limit ;
ατε τεταγμενον προς τω νοερω τω περατι :
but if on the other hand , he says that The Intelligible Living-Being is Number ,
ει δε λεγοι το νοητον ζωον αριθμον ,
then Separation and Difference will Exist in The Intelligible Gods , which surely then
διακρισις και ετεροτης εσται εν τοις <νοητοις> θεοις , ους δη
we said (**P100**.2-22) were ***Established-Above*** The Wholes by ***The Summit of Union*** .
ελεγομεν υπεριδρυσθαι των ολων κατ’ ακραν ενωσιν .
For Every Section and Division Originates from The Intellectual Gods , and since
γαρ Πασα τομη και διαιρεσις αρχεται απο των νοερων θεων , και επει
Here Difference Proceeds , by Adorning The Realities *Along-with*
ενταυθα η ετεροτης προηλθεν , συνδια– τα πραγματα –κοσμουσα
The One and **The Being** .
τω ενι και τω οντι .
Where then , is the division-into-minute-parts of The Unities
Που τοινυν ο κατακερματισμος των εναδων
or The Multiform-Nature of The Beings that ‘belongs’ to The Intelligibles ?
η το πολυειδες των οντων προσηκει τοις νοντοις ;
How then does The Multitude of All The Ideas Differ from The First Self-Living-Being ?
Που δε το πληθος παν των ειδων διαφερει τω πρωτιστω τω αυτοζωω ;
For *There* was (**P65**.23) The Tetrad Distinguished from The Monad and The Triad ,
γαρ εκει ην Τετρας διαιρουμενη μοναδι και τριαδι ,
for such a Distinction is Properly-Adapted to The Third Order of The Intelligible Ideas .
τοιαυτης της διαιρεσεως πρεπουσης τη τριτη ταξει των νοητων ειδων .
For just as The One Being is The Monad , so also Is Eternity The Monad and The Dyad
γαρ Ως το εν ον μονας , δε ο αιων μονας και δυας
(for **Such Is to Be** *Woven-Together-with* **The Always**) ,
(γαρ τω ειναι συμπλεκεται το αει) ,

so also in this way *The Self-Living-Being* is The Monad and The Triad ;
ουτως το αυτοζωον μονας και τριας ;
then Seeing that *Self* Comprehends in *Itself* **The Cause** of The Whole of Number ,
δε επειδη περιεχει εν εαυτω την αιτιαν του συμπαντος αριθμου ,
Timaios (**39**E-**40**A) Calls *Self* The Tetrad that is Comprehensive
ο Τιμαιος προσειρηκεν αυτο τετραδα περιληπτικην
of **The Four** Primarily-Efficient Causes .
των τετταρων πρωτουργων αιτιων .
For *The Self* Tetrad Pre-Subsists as The Fountain of Every Ideal-Production .
γαρ η αυτη τετρας προυφεστηκεν πηγη Πασης ειδοποιιας .
Since The Monad , Dyad and Triad Subsist in The Intelligibles ***In-A-Unific-Way*** ,
P232 Αλλ' η μονας και η δυας και η τριας εν τοις νοητοις ενιαιως ,
but in The Intellectuals *In-A-Divided-Way* . And thus it is also *Necessary* , that
δε εν τοις νοεροις διηρημενως . και γουν και αναγκη, επει
Difference must Produce All These for us *In-A-Distinct-Way* .
Η ετεροτης απεγεννησεν παντα ταυτα ημιν διακεκριμενως .
For *Everywhere* The First of Those that are Subordinate
γαρ Πανταχου τα πρωτιστα των υφισταμενων
Possess The Characteristic Form from Those that are Prior to Selves ;
εχει την ιδιαν μορφην απο των προ αυτων :
then on the one hand , is it not so that The First Multitudes Proceed from The One ,
μεν ουκουν τα πρωτιστα πληθη προεισι εκ του ενος ,
whereas on the other hand , Selves are Unific and In-Distinct and Number-less ,
δε εστι ενιαια και αδιακριτα και αναριθμα ,
by Imitating The Singular Source of The Wholes .
μιμουμενα την μιαν αρχην των ολων .
Accordingly then on the one hand , **Parmenides** (**142**D-**144**E) Subsists Multitude
αρα μεν ο Παρμενιδης υφεστησεν το πληθος
among The Intelligibles , According to **The Limit** *In-A-Reasonable-Way* ,
εν τοις νοητοις κατα το περας Εικοτως ,
but Number on the other hand , among The Intellectuals According to **The Source** ;
τον αριθμον δε εν τοις νοεροις κατα την αρχην :
and These are Conjoined-together with Each-Other
και ταυτα συνηνωσεν αλληλοις
and Selves are Pre-Established in The Unific and Intelligible Multitude
και προεστησατο το ενιαιον και νοητον πληθος
as The Cause of The Intellectual Numbers .
ως αιτιον των νοερων αριθμων .
And **Timaios** (**31**B) Brings-to-Light that The Self-Living-Being is Only Begotten ,
Και ο Τιμαιος απεφηνεν οτι το αυτοζωον μονογενες ,
surely then by Being The Cause of The Wholes *In-A-Monadic-Way* ,
δη ην αιτιον των ολων μοναδικως ,
but not In-A-Dyadic-Way nor According to Their Divine Difference .
αλλ' ου δυαδικως ουδε κατα την θειαν την ετεροτητα .

17 October 2023

Chapter 33 – λγ

Thus on the one hand , we have been Reminded through many Logos’
Αλλ’ μεν υπεμνησται δια πλειονων
that Number is The Very First among The Intellectuals , whereas
οτι ο αριθμος εστιν το πρωτιστον εν τοις νοεροις ,
on the other hand , **Parmenides** (**143**A) begins The Logos’ about Self from this Source ;
δε ο Παρμενιδης Αρχομενος των λογων περι αυτου εντευθεν ,

(**The 1st Intelligible & Intellectual Triad of Gods** , **1250** (P29) Proclus Commentary **Book 8**)

Parmenides: Surely then , let us proceed again in the following way , even further .
143A (5) δη Ιθι και τηδε ετι .
Aristotle: In what way ? (πη ;)
Par: We say that The One Participates of Ousia , by which Logos One Is Being ?
(6) φαμεν το εν μετεχειν Ουσιας , διο εστιν ον ;
Ari: Yes . (ναι.)
Par: And because of this , it was indeed brought to Light that The One Being is Many .
(7) και δια ταυτα δη εφανη το εν ον πολλα .

Then on the one hand , He completes The Logos about The **1st** Monad in this way ;
μεν συμπληροι τον λογον περι της πρωτης μοναδος ωδι ,

Par: But is not **Three** an **Odd Number** and **Two** an **Even Number** ?
(9) δε ου τρια περιττα και δυο αρτια ;
Ari: How could they not be ; (πως δ’ ου ;)

Then on the other hand , He completes The Logos about The **2nd** Monad in this way ;
<δε> τον περι της δευτερας ,

Par: Accordingly then , there would also **Exist Even-*Times* Even** and **Odd-*Times* Odd**
144A (1) αρα αν τε ειη αρτιακις αρτια και περιττακις περιττα
and **Odd-*Times* Even** and **Even-*Times* Odd** .
(2) και περιττακις αρτια και αρτιακις περιττα .

Then He completes The Logos about The **3rd** and The **4th** Triad in These Logos ;
δε συμπασης τον περι της τριτης και της εφεξης τριαδος εν τουτοις,

Par: Accordingly then , not only **Is The One Being Many** , but it is also **Necessary**
144E (6) αρα ου μονον εστιν το εν ον πολλα , αλλα και αναγκη
that **The One Self** which is **Distributed** by **The Being** to **Be Many** .
(7) το εν αυτο διανενεμημενον υπο του οντος ειναι πολλα .
Ari: Entirely so .(πανταπασι μεν ουν .)

Now then on the one hand , The **1**st Triad of The Intelligible *and* Intellectual Gods
τοινυν μεν Η πρωτιστη τριας των νοητων και νοερων θεων
is Unfolded-into-Light for us through These Logos’ by **Plato** ,
εκπεφανται ημιν δια τουτων υπο του Πλατωνος ,
by Possessing The **1st** Powers of Numbers According to The **1st** Monad ,
εχουσα <τας> πρωτας δυναμεις των αριθμων κατα την πρωτιστην μοναδα ,

I mean of the Odd and the Even , and are Fulfilled through These Causes ,
20 λεγω το περιττον και το αρτιον, και συμπληρουμενη δια τουτων των αρχων ,
and which were *In-A-Hidden-Way* in The Intelligibles ,
και αι ησαν κρυφιως εν τοις νοητοις ,
I mean The Monad , The Dyad and The Triad ;
μονας , δυας , τριας :
on the other hand , The **1st** Triad Possesses The **2nd** Powers of Numbers
δε τας δευτερας
by Subsisting from These Causes According to The **2nd** Monad
υφισταμενας απο τουτων κατα την δευτεραν
(for the section of The Ideas of **The Even** Number is Allotted the **2nd** Order ,
(γαρ η τομη των ειδων του αρτιου ελαχε δευτεραν ταξιν ,
and the **Odd**-*times*-**Odd** is subordinate to The **1st** **Odd** Numbers) .
25 και το περιττακις περιττον εστι υφειμενον των πρωτων περισσων) ,
Then The **1st** Triad Possesses The More-Partial Causes
δε τας μερικωτερας αιτιας
of The Divine Numbers According to The **3rd** Monad ,
των θειων αριθμω κατα την τριτην ,
and for which Logos The Unlimited and The All-Perfect Division
και διο η απειρια και η παντελης διαιρεσις
and The Unific and The Ousian Number ,
και ο ενιαιος και <ο> ουσιωδης αριθμος ,
and the Division into minute Parts is also Here ;
και ο κατακερματισμος και ενταυθα ,
on the one hand , by Receiving The Unific and Ousian from The One and The Being ,
μεν λαβοντες το ενιαιον και ουσιωδες απο της εναδος και του οντος ,
and on the other hand , The Distinction/Separation of Number from The Difference .
δε την διακρισιν του αριθμου απο της ετεροτητος .
For on the one hand , Difference is Everywhere included in The Three Monads ,
γαρ μεν η ετεροτης Πανταχου εν ταις τρισι μονασιν ,
then in turn , Difference Exceptionally Unfolds The Multitudes of Numbers
δε αυ διαφεροντως εκφαινει τα πληθη των αριθμων
According to the **3rd** Monad and Produces The More-Partial Gods
κατα την τριτην και απογεννη μερικωτερους θεους
and Divides The Being in conjunction with The Gods .
και συνδιαιρει το ον τοις θεοις .
For neither is Divinity Imparticipable in These Gods ,
10 γαρ Ουτε εστιν θεος αμεθεκτος εν τουτοις ,
by The Logos that neither is The Unity Separate from The Being ,
διοτι ουδε ενας χωρις του οντος ,
nor is Ousia destitute of Divinity ,
ουτε ουσια αμοιρος θεοτητος ,
by The Logos that neither is The Being deprived of The One .
διοπερ ουδε εστιν το ον απηρημωμενον ενος .
Thus on the one hand , Seeing that All Exist in Each One of The Monads ,
δε μεν Επειδη παντα εστι εν εκαστη των μοναδων ,

but *In-A-Unific* and *Intelligible-Way* in The Very **1st** Monad ,
αλλα ενιαιως και νοητως εν τη πρωτιστη ,
and on the other hand , *In-A-Productive/Generative-Way*
δε γεννητικως
and According to The Characteristic of Difference in The **2nd** Monad ,
και κατα την ιδιοτητα της ετεροτητος εν τη δευτερα ,
and on the other hand , *In-An-Intellectual-Way*
δε νοερως
and According to The Being in The **3rd** Monad ,
και κατα το ον εν τη τριτη ,
thus on the one had without a doubt , when Plato unfolds for us The **1st** Monad ,
μεν δηπου εκφαινων ημιν την πρωτην
He Reasonably Begins from The Monad and Proceeds as far as to The Triad ;
εικοτως ηρχετο απο της μοναδος και προηει μεχρι τριαδος ,
but on the other hand , when He teaches us about The **2nd** Monad
δε αναδιδασκων την δευτεραν
He begins from The **Even**-*times*-**Even** Numbers ,
ηρχετο απο των αρτιακις αρτιων
and Proceeds as far as Those that are **Even**-*times*-**Odd** ,
και προηει μεχρι των αρτιοπερισσων ,
Both of which were of The Nature of **The Even** (**Nico**.Intro.Arith.**1**.8.1-4 , 9.1)
αμφοτερα α ην της φυσεως του αρτιου ,
But when he adds The **3rd** Monad , He begins from The Being ,
δε προστιθεις την τριτην ηρχετο απο του οντος
and then Returns through The Difference to The One .
τε και ανετρεχεν δια της ετεροτητος επι το εν .
For having shown that The Being Participates of Number
γαρ Δειξας το ον μετεχον αριθμου
He Leads us Back-Around to The Unific Number from There ,
περι– ημας –ηγαγεν επι τον ενιαιον αριθμον εντευθεν ,
by Using The Way According to The Turning-About
χρωμενος τω τροπω κατ’ επιστροφην
in The Intellection of This Monad .
επι της νοησεως της ταυτης μοναδος .

Chapter 34 – λδ

If we must Consider The Unknowable Characteristic of Divine Numbers ,
Ει δει κατιδειν την αγνωστον ιδιοτητα των θειων αριθμων ,
and in what way The First Order of The Intelligibles and Intellectuals
και πως η πρωτιστη ταξις των νοητων και νοερων
will also Be The Most-Ancient of All Numbers According to This Number ,
αν και ειη πρεσβυτατος παντων αριθμων κατα ταυτην αριθμος ,
then on the one hand , we must First Bear-in-Mind
δε μεν πρωτων εννοησωμεν
The Unlimited mentioned by **Parmenides** (**144**A) ,
την απειριαν την λεγομενην υπο του Παρμενιδου ,
and See whether or not He says that through This Number The Intelligible Multitude
και μηποτε φησιν δια τουτο τον αριθμον το νοητον πληθος
is also Unlimited , by Being Unknowable and Incomprehensible by partial intuitions .
υπαρχειν και απειρια , ως αγνωστα και αληπτα τοις μερικαις επιβολαις .
For The All-Perfect and All-Powerful Characteristic of Selves
γαρ Το παντελες και πανδυναμον <της> αυτων
Transcends The Comprehension of Those that are Partible ; therefore Selves are
εξηρηται καταληψεως των μεριστων : ουν εστι
Unknowable , and by This Logos Selves are said to Be Inexplicable and Impenetrable .
αγνωστα , και δια τουτο λεγεται ανεξελικτα και αδιεξιτητα .
Since even among Those that are Last , Number and Multitude at-once Possesses
Επει καν τοις εσχατοις ο αριθμος και το πληθος αμα εχει
The Knowable and The Unknowable , and since we are unable to Comprehend
τω γνωστω και το αγνωστον , και ουτε δυναμεθα περιλαβειν
The Procession of All Number by being Vanquished by Infinity .
την προοδον παντος αριθμου *** νικωμενοι προς της απειριας .
Now then This Incomprehensible Power that is Unknowable by Discursive-Energy
τοινυν Ταυτης η αγνωσια της δυναμεως αγνωστου κατα διεξοδον
is Presupposed According to Cause in The Intelligible Numbers and Multitudes ,
προειληπται κατ' αιτιαν εν τοις νοητοις αριθμοις και πληθεσι ,
for nothing such as this would exist among the last Numbers ,
γαρ ουδ' τι τοιουτον αν ην εν τοις εσχατοις ,
unless , The Unknowable Pre Subsisted Among Those Intelligible Numbers
ει μη το αγνωστον προην υπηρχεν εν εκεινοις
and these Numbers were the likenesses/imitations/copies *in-an-ultimate-way*
και ταυτα μιμηματα εσχατως
of The Transcendent Incomprehensibility of Those .
της εξηρημενης αγνωσιας εκεινων .
After this , on the other hand , in the Second place , we must also add ,
επι τωδε δε Δευτερον κακεινο προσθωμεν ,
that The Unific Numbers are also Unknowable According to Themselves ;
οτι οι ενιαιοι των αριθμων εισιν και αγνωστοι καθ' εαυτους :
for Selves are More-Ancient than The Beings and More-Simple than The Ideas
γαρ εισι πρεσβυτεροι και των οντων και ενικωτεροι των ειδων

and are Pre-subsisting by Being Productive of The Ideas
και προυπαρχουσιν γεννητικοι των ειδων
which surely then we call Intelligible .
α δη καλουμεν νοητα .
Thus The Most-Venerable of The Theurgic-Operations also make this Clear ,
δε αι σεπτοταται των θεουργιων και Δηλουσι ,
since They Use Those Numbers that Possess an Ineffable Efficacy and
ως χρωμεναι τοις αριθμοις δυναμενοις αρρητως δραν και
Bring-about The Greatest and Most-Secret of Operations through These Numbers ;
απεργαζομεναι τα μεγιστα και απορρητοτατα των εργων δια τουτων :
and Prior to These Numbers , According to Sympathy , Nature Ineffably Provides
P234 και προ τουτων κατα συμπαθειαν η φυσις αρρητως χορηγουσα
Different Powers to Different Beings ,
αλλας δυναμεις αλλοις ,
such as on the one hand , Solar Powers to Some ,
μεν Ηλιακας τοις ,
while on the other hand , Lunar Powers to Others ,
δε Σεληνιακας τοις ,
and Provides the Productions of These with Their Concordant Numbers .
και παρεχομενη τας ποιησεις τουτων τοις συμφωνως αριθμοις .
Since The Monadic Numbers and The Ideas of Numbers are in Some ,
Επει τοις μοναδικοις αριθμοις καν τα ειδη των αριθμων μεν αλλα ,
such as The Triad , The Pentad , The Heptad ,
οιον η τριας , η πεντας , η επτας ,
whereas The Unions of The Ideas are in Others ;
δε αι ενωσεις των ειδων αλλαι :
since Each One of These Ideas is both One and Multitude .
γαρ εκαστον τουτων των ειδων εστι και εν και πληθος .
Now then The Idea is Unknowable According to The Highest Union of Self .
τοινυν το ειδος εστι αγνωστον Κατ’ την ακραν ενωσιν αυτην .
If This Number also Participates of A Certain Unknowable Power , then
Ει ουτος ο αριθμος και μετεχει τινος αγνωστου δυναμεως , τοινυν
without a doubt The Very-First Number Must Possess This Characteristic *Much More*
δηπου ο πρωτιστος αριθμος εχει ταυτην την ιδιοτητα πολλω μαλλον
by Transcending The Wholes *In-A-Unific-Way* .
εχηρημενην των ολων ενιαιως .
And we may certainly also assume The Anagogic Power of Numbers
Και αν μην και λαβοιμεν το αναγωγον των αριθμων
not only because They Define the Cycles/Periods of The Restorations of Souls ,
ου μονον οτι αφοριζουσι τας περιοδους των αποκαταστασεων ψυχικων ,
by Circumscribing our indefinite tendency by The Appropriate Measures
περιγραφοντες ημων την αοριστον φοραν τοις οικειοις μετροις
and by Perfecting us According to These Measures
και τελειουντες κατα ταυτα τα μετρα
and Conjoining us to our First Causes ,
και συναπτοντες ημων ταις πρωτισταις αιτιας ,

but also because Number Possesses A Certain Power
αλλ’ και οτι ο αριθμος εχει τι
that Draws/Attracts The Soul toward The Truth *In-An-Exceptional-Way* ,
ολκον προς την αληθειαν διαφεροντως ,
as Socrates says in the **Republic** (**527**B) ,
ως Σωκρατης φησιν εν τη Πολιτεια ,
by Leading us away from perceptibles towards The Intelligible Nature .
απαγων ημας απο των αισθητων επι την νοητην φυσιν .
Now then since the Last Number is also Allotted This Characteristic ,
τοινυν Οτε ο εσχατος αριθμος και ελαχεν ταυτην την ιδιοτητα ,
what should be said about The Very-First Number ?
τι χρη λεγειν περι του πρωτιστου ;
Is it not that Self Unfolds The Intelligible Light and Persuades *In-A-Special-Way*
Ουχ οτι εκφαινει το νοητον φως και πειθει μαλιστα
to Be Established among The Intelligibles and Announces to us
ενιδρυεσθαι τοις νοητοις και απαγγελλει ημιν
The Singular-Ideal Power of The Sources through The Order of Itself ?
την ενοειδη δυναμιν των αρχων δια της ταξεως εαυτου ;
If we say These Logos Correctly , then we shall admire **Timaios** even much more ,
Ει λεγομεν ταυτα ορθως , δη θαυμασομεθα τον Τιμαιον και μειζονως ,
who by having placed **Time** for The Perfections of Souls and The Whole Kosmos ,
ος επιστησας τον χρονον ταις τελειωσεσι των ψυχων και τω παντι κοσμω ,
Through which Selves will Come-to-Be *More Like* in Relation to The Self-Living-Being ,
δι’ ου εμελλεν εσεσθαι ομοιοτερος προς το αυτοζωον ,
says (**37**C) that **Self** Proceeds According to Number
φησι αυτον προιεναι κατ’ αριθμον
and Measures The Existence of The Whole of Souls According to Number ;
και μετρειν το ειναι των ολων ψυχων τω αριθμω :
and just as among The Intellectuals
και ωσπερ εν τοις νοεροις
Number is Established-Above The Heavenly Turning-About
ο αριθμος υπεριδρυται της ουρανιας περιφορας
by Collecting-Together and Making-One of Self ,
συναγων και ενοποιων αυτην ,
surely then so also among the Perceptibles ,
δη ουτω καν τοις
by **Time Being Number** , **Self Measures** The Heavenly Cycles/Periods
τον χρονον οντα αριθμον μετρειν τας ουρανιας περιοδους
and **Comprehends** in **Itself** The First Causes of The Perfection of The Cycles .
και περιεχειν εν εαυτω τας πρωτιστας αιτιας της τελειοτητος των περιοδων .
If in The Logos of The Muses in the **Republic** (**546**B-C) , Socrates Discourses on
Ει εν τω λογω των Μουσων εν τη Πολιτεια Σωκρατης διαλεγομενος
The Singular and Wholly-Perfect Period of The All ,
της μιας και ολοτελους περιοδου του παντος ,
which He says , Perfect Number Comprehends ,
Ην φησι , τελειος αριθμος περιλαμβανει ,

how then , does He not Bring-to-Light *through* These Logos
πως δε και ουχι αναφαινεται δια τουτων
that The Divine Number is The Perfective and Restorative and Measuring-Cause
ο θειος αριθμος τελεσιουργος και αποκαταστατικος και μετρητικος
of All The Wholes Periods ,
παντων των ολων των περιοδων ,
and That which Leads-Together The Imperfect to The Perfect
και το συναγωγον των ατελων εις το τελειον
by All having come-to-Be from Number , which on the one hand ,
τοις πασι παραγιγνεται εκ του αριθμοι , μεν
Leads-Souls-Up from the Visible to Those that are Invisible ,
ανα–τας ψυχας–γοντος απο των φαινομενων επι τα αφανη ,
and on the other hand , Illuminates The Whole Kosmos
δε επιλαμποντος τω παντι κοσμω
with The Perfection of The Motion (**The 1** out of 7 , jfb) , and on the other hand ,
<την> τελειοτητα της κινησεως , δε
Defines The Measures and The Order of The Cycles/Periods ?
αφοριζοντος τα μετρα και την ταξιν των περιοδων ;
If then not only does The Perfect Number Hold-Together The Period
Ει δε μη μονον ο τελειος αριθμος συνεχει την περιοδον
of The Divine Production , but also Another Second Number after This One
του θειον γεννητου , αλλα και αλλος δευτερος μετα τουτον
that Is The Lord/Master of The Better and the worse Productions ,
P235 εστιν κυριος αμεινονων τε και χειρονων γενεσεων ,
just as Self Socrates says (**Republic 546**B) ,
ως ο αυτος Σωκρατης φησιν ,
that Number will not only Be Productive but also Restorative ; and it is clear that
ο αριθμος αν ουκ μονον ειη γεννητικος αλλα και αποκαταστατικος : και δηλον οτι
on the one hand , These Productions/Restorations Exist *In-A-Distinct/Separate-Way*
μεν ταυτα εστι διηρημενως
According to The **2nd** and **3rd** Processions of The Numbers ;
κατα τας δευτερας και τριτας προοδους των αριθμων ,
whereas on the other hand , Selves Subsist *At-Once* and *In-A-Unific-Way*
δε ομου και συνηρημενως
Among The **1st** Numbers .
εν τω πρωτιστω των αριθμων .
So that That Very-First Number is Productive and Measurative
τοινυν Εκεινος γεννητικος τε και μετρητικος
and Perfective of Those that are Produced/Generated .
και τελεωτικος των γεννωμενων .

Chapter 35 – λε

Thus on the one hand, The Very First Order of The Intelligibles and Intellectuals
ουν μεν Η πρωτιστη ταξις των νοητων και νοερων
has been Contemplated in this way by The Parmenides ; but on the other hand ,
τεθεωρηται ουτως υπο του Παρμενιδου : δε
after this The Order which Contains The Middle Place of The Intelligibles and
μετα ταυτην η κατεχουσα τον μεσον τοπον των νοητων και
Intellectuals , which a little earlier we called Connective , has been brought into Light .
νοερων , ην μικρω προτερον απεκαλουμεν συνεκτικην , εκφαινεται .
Then Self is Named in a Three-fold-Way ; One-Many, Whole-Parts, Limited-Unlimited .
δε αυτη Καλειται τριχως , εν πολλα , ολον μερη ,πεπερασμενον απειρον .
Since The Separation of The Unities and Real-Beings Descends from Number to Self ,
Επει γαρ η διακρισις των εναδων και των οντων καθηκει απο του αριθμου εις αυτην ,
on the one hand , The One and Being , which we have said The Difference Divides ,
μεν το εν και το ον , α ελεγομεν την ετεροτητα διαιρειν ,
Come-to-Be Wholes ,
γιγνεται ολα ,
but on the other hand , Those that Proceed from These , are The Parts of These Wholes ;
δε τα ποιοντα εκ τουτων , μερη τουτων :
and on the one hand , The Wholeness Holds-Together The Parts ,
και μεν η ολοτης συνεχει τα μερη ,
while on the other hand , These are Held-Together by The Wholeness of Themselves
δε ταυτα συνεχεται παρα της ολοτητος. εαυτων
in One Way , by The One , but in Another Way , by The Being .
*** μεν αλλως παρα του ενος , δε αλλως παρα του οντος .
For There on the one hand , I mean in the Summit of The Intellectual Gods ,
γαρ Εκει μεν λεγω εν τη ακροτητι των νοερων θεων ,
The Unity was The Cause of The Multitude ,
η ενας ην αιτια του πληθους ,
while Being Exempt from The Multitude and Productive of The Many ;
εξηρημενη του πληθους και γεννητικη των πολλων :
but Here on the other hand , The Unity is Arranged-together with The Multitude ,
ενταυθα δε η ενας συντετακται τω πληθει ,
and for which Logos Self Is The Whole in Relation to The Many Unities as Parts .
και διο εστιν ολον προς τας πολλας εναδος ως μερη .
And thus by The Connective Order Being Triple , One Section is Intelligible ,
και δ' της συνεκτικης ταξεως ουσης Τριττης , της μεν νοητης ,
while Another is Intelligible *And* Intellectual , and Another is Intellectual ,
της δε νοητης και νοερας , της δε νοερας ,
and on the one hand , The **1st** Monad Subsists According to The One and The Many ,
και μεν της πρωτη μονας υπεστη κατα το εν και τα πολλα ,
and on the other hand , The **2nd** Subsists According to The Whole and The Parts ,
δε η δευτερα κατα το ολον και τα μερη ,
whereas The **3rd** Subsists According to The Limit and The Unlimited .
δε η τριτη κατα το πεπερασμενον και το απειρον.

For where The **1st** Triad Ends , there The **2nd** has The Beginning .
γαρ Οπου η πρωτη τριας ετελευτησεν , εκειθεν η δευτερα εχει την αρχην .
For which Logos in The Triad Prior to This One
Διο εν τη προ ταυτης
Parmenides (**144**E) also infers that The One is Many ,
ο Παρμενιδης και συνηγεν οτι το εν εστι πολλα
and in This Triad He Concludes The Self/Same with Those that remain ;
και εν ταυτη συνασγει το αυτο μετα των λοιπων :
However There (**P100**.5-8) , The One was Productive of Those that are Unlimited ,
αλλ' εκει το εν ην γεννητικον απειρων ,
but Here , The One is Comprehensive of Those that are Many
δε ενταυθα το εν περιληπτικον πολλων
both The Whole of Parts and The Limited of Those that are Unlimited .
και το ολον μερων και το πεπερασμενον απειρων .
So that There , on the one hand , The Unity is Exempt from The Many ,
Ωστε εκει μεν η ενας εξηρητο των πολλων ,
whereas Here , Self is Co-Arranged with The Multitude .
δε ενταυθα συντατteται τω πληθει.
And for which Logos The First Co-Arrangement Produces The Whole with The Parts ;
και Διο η πρωτη συνταξις απογεννα το ολον ομου τοις μερεσιν ,
but The Subsistence of Whole and Parts Produces The Limited and At-Once Unlimited.
δε η υποστασις του ολου και των μερων παραγει το πεπερασμενον και αμα απειρον .
For These are Successive to Each-Other ; such as , The One, The Whole , The Limited ,
γαρ εστιν εξης αλληλοις το εν , το ολον , το πεπερασμενον ,
and Those that are Arranged-Opposite to These , as The Many, The Parts, the Unlimited .
και τα αντιστοιχα τουτοις οιον τα πολλα , τα μερη , τα απειρα .
And on the one hand , The One Self Is The Cause of The Rest , while
Και μεν το εν αυτο εστι η αρχη των λοιπων ,
on the other hand , The Whole Already has A-State-of-Being in Relation to The Parts ,
δε το ολον ηδη εχει σχεσιν προς τα μερη
and An Impression of The Dyad and Proceeds into The Co-Arrangement in The Parts ,
P236 και εμφασιν δυαδος και προεισιν εις την συνταξιν τα μερη ,
for The Limited is already Multitude Participating of Limit and Unity and is Like a Triad.
δε το πεπερασμενον εστι ηδη πληθος μετεχον περατος και ενος , και εστι οιον τριας .
For Self is not only Limit , as The Monad , nor only Unlimited as The Dyad ,
γαρ Ουτε μονον περας , ως η μονας , ουτε μονον απειρον , ως η δυας ,
but Participates of The Limited , which is Primarily a Triad .
αλλα μετεχον περατος , ο εστι πρωτως τριας .
Thus on the one hand , Every Whole is Limited , but not All that is Limited is A Whole ;
ουν μεν Παν ολον εστιν πεπερασμενον , δε ου παν πεπερασται ολον :
for The Unlimited is also A Whole , whether Self is Multitude , or Magnitude .
γαρ το απειρον και ολον , ειτε εστιν πληθος , ειτε μεγεθος .
And on the one hand , Every Whole is One , but not Every One is A Whole ;
Και μεν παν το ολον εστιν εν , δε ου παν εν ολον :
for that which is unrelated to Multitude is not A Whole .
γαρ το ασχετον προς το πληθος ουχ ολον .

Accordingly then on the one hand , The One is Beyond The Whole ,
αρα μεν το εν Επεκεινα του ολου ,
while on the other hand , The Whole is Beyond The Limited .
δε το ολον του πεπερασμενου .
Surely then in The Self/Same Way The Unlimited Parts are said to be of The Unlimited
δη και Τον αυτον τροπον τα απειρα μερη λεγεται του πεπαρασμενου
(for The Unlimited does not Exist According to Itself , by which it is also clear that
(γαρ το απειρον ουκ εστι καθ’ εαυτο , ω και δηλον ως
The Unlimited does not exist in Quantity , but in Power) , whereas not All The Parts
το απειρον ουκ εστιν εν τω ποσω , αλλ’ εν τη δυναμει) , δε ου παντα τα μερη
are Unlimited , for Some of The Parts are also Characterized According to The Limit .
απειρα , γαρ ενια των μερων και χαρακτηριζεται κατα το περας .
And in turn , The Parts are Many , whereas The Many are not *in every way* Parts .
Και αυ μεν τα μερη εστι πολλα , δε τα πολλα ου παντως μερη .
Now then The Many are Prior to The Parts , but These are Prior to The Unlimited Parts .
τοινυν Τα πολλα προ των μερων , δε ταυτα προ των απειρων .
Accordingly then just as on the one hand , The Many are Analogous to The One ,
αρα μεν τα πολλα Αναλογον τω ενι ,
so also on the other hand , are The Parts Analogous to The Whole ,
δε τα μερη τω ολω ,
but so also are , The Unlimited Analogous to The Limited ;
δε τα απειρα τω πεπερασμενω :
and **The Three** Self Maintaining/Cohesive **Monads** Perfect/Fulfill The Middle Order
και τρεις αυται συνοχικαι μοναδες συμπληρουσι την μεσην ταξιν
of The Intelligibles and Intellectuals , on the one hand , by **The Unity** Being
των νοητων και νοερων , μεν η ενας <ουσα>
The Provider of The Stable and Intelligible Cohesiveness to All The Secondary Orders ,
χορηγος της μονιμου και νοητης συνοχης πασι τοις δευτεροις διακοσμοις ,
while on the other hand , **The Wholeness** Holds-together The Processions of The Divine
δε η ολοτης συνεχουσα τας προοδους των θειων
and Completes One State-of-Being of The Orderly-Adornment of The Wholes ,
και απεργαζομενη μιαν σχεσιν της διακοσμησεως των ολων ,
whereas , **The Limited Monad** of The Cohesiveness Illuminates The Restorations
δε η πεπερασμενη μονας την συνοχην επιλαμπουσα ταις επιστροφαις
of Those that are Secondary to Those that are Prior to Selves .
των δευτερων εις τα προ αυτων .
And on the one hand , **One of These** is Analogous to The One Being ,
Και μεν η εστιν αναλογον τω ενι οντι ,
Through which Self is also Intelligible , whereas on the other hand ,
διο *** εστι και νοητη δε
Another is Analogous to The Third Order , from which there was
η τη τριτη ταξει , παρ’ η ην
The One *and* The Dyad that Produce The Unlimited Multitude
το εν και η δυας γεννωσα η απειρον πληθος .

22 October 2023

Chapter 36 – λς

And what is This Connective Triad which **Parmenides** reveals to us by these Logos';
και τις εστι Τοιαυτη η συνεκτικη τριας ην ο Παρμενιδης ανεφηνεν ημιν δια τουτων :
(The 2nd Intelligible *&* Intellectual Triad of **Gods** , **1251** (P31) **Proclus Commentary Book 8)**
Par: Accordingly then , **The One Being** , **Is** in some way , both **One *and* Many** ,
145A (3) αρα το εν ον εστι που τε εν και πολλα ,
both **Whole *and* Parts** , and **Limited**/finite ***and*** **Unlimited**/infinite **Multitude** .
(4) και ολον και μορια , και πεπερασμενον και απειρον πληθει .
But let no one be disturbed that **Plato** calls The One or Being Unlimited Multitude.
δε Μηδεις ταραττεσθω του Πλατωνος λεγοντες το εν η το ον απειρον πληθει .
For He calls The One and Being The Unlimited Multitude
γαρ καλει το εν και ον τω απειρον πληθει
when Selves have Proceeded and are Divided .
προιον και διηρημενον.
And since on the one hand , Multitude Refers to The Intelligible Unlimited ,
Και γαρ μεν το πληθος αναγεται εις την νοητην την απειριαν ,
whereas on the other hand , Divided Multitude also Refers
δε διηρημενον πληθος και
to That which has Proceeded in every way and is infinite in a different way .
το προεληλυθος παντη εστι απειρον διαφεροντως .
Now then seeing that of All The Primary Causes of The Intellectuals are in This Triad
τοινυν Επειδη παντων αι πρωτουγοι αιτιαι των νοερων εισιν εν ταυτη τη τριαδι
and All are Disseminated within The Bosoms of Herself ,
και παντα εσπαρται εν τοις κολποις της ,
on the one hand , The Very-First Maintainer Comprehends These Causes as Multitude ,
μεν ο πρωτιστος συνοχευς περιεχει ταυτας τας αιτιας ως πληθος ,
by Self Being Intelligible Unity and *Like* The Flower of The Triad ;
P237 αυτος ων νοητη ενας και οιον ανθος της τριαδος :
whereas on the other hand , The Second Maintainer , on the one hand ,
δε ο δευτερος μεν
Comprehends The Causes In-A-Secondary-Way , while on the other hand ,
περιεχει τας αιτιας δευτερως , αλλα δε
Self is both Arranged-Together and Multiplied-Together with Selves ;
αυτος και συντεταγμενος και συμπληθυομενος αυταις :
whereas The Third Maintainer Holds-together The Multitude Comprehended
δε ο τριτος συνεχει το πληθος περιλαβων
in Himself Together-with The All-Perfect Distribution .
εν εαυτω μετα της παντελους διαιρεσεως .
And on the one hand , Each One is Connective , but One by Limiting ,
Και μεν εκαστος εστ5ιν συνεκτικος , αλλ' ο μεν ως περατωμν ,
but Another by Completing/Perfecting The Whole , and Another by Uniting .
ο δε ως αποτελων ολον , ο δε ως ενιζων .
Thus on the one hand , as He Proceeds Plato has made and will make
ουν μεν προιων Πλατων πεποιηται και ποιησεται
His Demonstrations about The One (For The Whole Theory is about The One) ,
τας αποδειξεις επι του ενος (γαρ η συμπασα θεωρια εστιν περι το εν) ,

on the other hand , it is Clear that The Being is Divided-together with The One .
δε δηλον οτι το ον συνδιηρηται τω ενι .
For it has been wholly observed-before (**P99**.10-12) that Every Deity Proceeding
γαρ Καθολου προειρηται το πασαν την θεοτητα προιουσαν
from That Source is Participable and that Every Part of Being Participates of Deity ;
την εντευθεν ειναι μεθεκτην και πασαν μοιρον του οντος μετεχειν θεοτητος :
and The Logos must not to stand at The One alone , but also consider The Characteristic
και τους λογους δει μη ιστανειν επι επι του ενος μονον , αλλα και της ιδιοτητος
of Self as Being-Imparted to Being In-A-Secondary-Way (if indeed Plato also Produces
αυτης μεταδιδοναι τω οντι δευτερως (ει ο Πλατων και προαγει
The One Self-By-Self) According to The Differences of The Divine Orders .
το εν αυτο καθ αυτο) κατα τας διαφορας των θειων διακοσμων .
Which also gets me to wonder about those who opine that all that is concluded
Ο και επεισι μοι θαυμαζειν των οιηθεντων παντα συμπεραινεσθαι
of **The 2nd Hypothesis** is about Intellect , by not Grasping/Seeing-Together that
την δευτεραν υποθεσιν περι νου , μη συνιδοντων οτι
Plato also omits The Being to Contemplate The One Self by Itself (**142**C5, **P42**.2-9) and
ο Πλατων και αφεις το ον θεωρει το εν αυτο καθ’ εαυτο και
also Proceeds to that which is Being-Generated and Receiving Different Characteristics .
και προποδιζον απογεννωμενον και αναδεχομενον διαφορους ιδιοτητας .
And indeed when He Discourses about Intellect how could He omit The Being ,
Καιτοι διαλεγομενος περι νου πως αν ηφιει το ον ,
According to which The Intellect Possesses Subsistence and Power and Energy .
καθ’ ο ο νους εχει την υποστασιν και την δυναμιν και την ενεργειαν ;
For on the one hand , The One Is Beyond The Nature of Intellect ;
γαρ μεν Το εν επεκεινα της φυσεως του νου ,
while on the other hand , The Being Imparts Hyparxis to Intellect
δε το ον διδωσι υπαρξιν τω νω
so that Intellect is nothing-else than The Being .
και νους εστι ουδεν η το ον .
Thus on the one hand , this opinion can also be refuted by many other Logos’ .
Αλλα μεν τουτο και εξεσειν ελεγχειν δι πλειονων αλλων .
On the other hand , if **The 3** Connective Gods are Divided in The Way I Describe ,
δε Ει οι τρεις συνεκτικοι θεοι εισι διηρημενοι τον τροπον ειρημενον ,
and if on the one hand , The Intelligible is One and Many ,
και μεν ο νοητος εστιν εν πολλα ,
while on the other hand , The Intelligible *And* Intellectual is Whole and Parts ,
δε ο νοητος και νοερος ολον μερη ,
then if The Intellectual is Limited and Unlimited ,
δε ο νοερος πεπερασμενος απειρος ,
then without a doubt Each One of Selves is Quite-Properly called One and Many .
δηπου εκαστος αυτων εικοτως καλειται εις και πολυς .
For Each of The Maintainers is A Multitude According to Their Innate Characteristic ;
γαρ εκαστος συνοχεων εστι πληθος Κατα την οικειαν ιδιοτητα :
for The First Maintainer Receives Many more partial natures According to The Many ,
γαρ ο πρωτος και περιλαμβανει πολλους μερικωτερους κατα τα πολλα ,

and The Second Maintainer Receives these natures According to The Parts ,
και ο δευτερος κατα τα μερη ,
while The Third Maintainer , Receives these According to The Unlimited ;
και ο τριτος κατα τα απειρια :
and if there are Certain Partial Gods who are Allotted This Characteristic ,
και ει εισι τινες μερικοι θεοι λαχοντες ταυτην την ιδιοτητα ,
then Selves are Comprehended in This First Triad .
δε περιεχονται εν ταυτη τη πρωτιστη τριαδι .
And it is certainly also easy for all to see how These Logos Accord with what is written
Και μην και ραδιον συνιδειν παντι , οπως ταυτα συμφωνα τοις γεγραμενοις
in the **Phaedrus** (247B) ; for The Connective One Accords with The Back of Heaven
εν Φαιδρω . γαρ Το συνεκτικον εν τω νωτω του ουρανου
that Comprehends All (for The One and The Back are Th’Same ,
τω περιεχοντι παντα (γαρ το εν και το νωτον εστι ταυτον ,
by Comprehending The Whole Turning-about According to One Simplicity) ;
περιλαμβανον την συμπασαν περιφοραν κατα μιαν απλοτητα) ;
but The Whole is Th’Same as The Depth of Heaven and as if with The Mass
P238 δε το ολον ταυτον τω βαθει του ουρανου και οιον τω ογκω
(for The Heavenly Depth is A Whole , extended from The Back as far as The Arch) ;
(γαρ το ουρανιον βαθος εστιν και ολον , εκτεινομενοναπο του νωτου μεχριτης αψιδος) ;
whereas The Limit is the Same as The Arch of Heaven .
δε το περας τη αψιδι του ουρανου .
This then has also been clearly-indicated more than All ; and each of the Other Logos
Τουτο ουν και εμφανες μαλλον μεν παντος : και εκατερον των αλλων
should be referred to The Same Insights . And now then from what has been said
αναφερεται εις τας αυτας εννοιας . Και τοινυν εκ των προειρημενων
it must also be concluded that **These 3** Innately-belong In-An-Exceptional-Way
και συλλογιστεον οτι ταυτα τα τρια προσηκει διαφεροντως
to The Maintainers , such as The One , The Whole , The Limit .
τοις συνοχευσιν , το εν , το ολον , το περας .
For what is *So Able* to Conjoin The Multitude as The One that Is Co-Arranged ?
γαρ Τι ουτω δυναται συνεχειν το πληθος ως το εν το συντεταγμενον ;
What then is *So Able* to Be Connective of The Parts as The Whole ?
Τι δε εστι ουτω συνεκτικον των μερων ως το ολον ;
How then could The Limit not be The Cause of The Binding-Together
Πως δε και το περς ουχι εστι αιτιον της συνδεσεως
of those that are borne along to Infinity ?
των υποφερομενων εις απειριαν ;
Thus indeed Self Defines/Binds/Limits the progression of selves and Brings-back
γουν Οριζει την προοδον αυτων και αναφερει
the dispersed section of Selves to The One Cause of The Holding-Together .
την διαφορουμενην τομην εις μιαν αιτιαν της συνοχης .

Chapter 37

And so much has been said by me concerning The Connective Triad ;
και Ταυτα ειρησθω μοι περι της συνεκτικης τριαδος :
Whereas the Third , as they say , to (**Zeus**) The Savior and following **Parmenides**
δε το τριτον, φασι, τω σωτηρι και επομενοι τω Παρμενιδη
According to what follows let us also Celebrate The Perfective Order of The Gods .
κατα το εξης ημεις και ανυμνησωμεντην τελεσιουργον διακοσμησιν των θεων .
Is it not the case then , that on the one hand , by The Logos that
Ουκουν μεν διοτι
The End of The Connective Order was The Limited ,
τελος της συνεκτικης ην το πεπερασμενον ,
therefore The Perfective Order Contains the Extremes ; for The Limit is The Extremity .
η τελεσιουργος εχει εσχατα : γαρ το περας εσχατον .
Then *There* , on the one hand , The One was said to be The Limited ,
Αλλ’ εκει μεν το εν ελεγετο το πεπερασμενον ,
but *Here* , on the other hand , It is said to Possess The Extremity ,
ενταυθα δε εχον εσχατον ,
by Receiving The Limiting-Power-Over The Many According to Participation ;
ως καταδεξαμενον το περατωτικον των πολλων κατα μεθεξιν :
And *There* , on the one hand, The One was The Limit
κακει μεν το εν περας
which surely then also Holds-Together The Unlimited ;
ο δη και συνειχεν το απειρον ,
but *Here* , on the other hand , by Possessing **The End**
ενταυθα δε εχον εσχατα
Self will also Possess **The Middle** and **The Beginning** , and Self will be Perfect .
και εχοι μεσον και αρχην , και αν ειη τελειυον :
For That which Is Being-Full-Filled from All of These is Perfect .
γαρ το συμπληρουμενον εκ παντων τουτων εστιν τελειον .
Now then , *Here* , The Perfection which also Arises from The Parts is brought to Light ;
τοινυν Ενταυθα η τελειοτης και εκ των μερων ανεφανη :
for The Fulfillment of The Parts brings to Completion That which Is Perfect .
γαρ η συμπληρεσις των μοριων απεργαζεται το τελειον .
And certainly because The One such as This also Possesses A Middle and Extremes ,
Και μην διοτι το εν τοιουτον και εχει μεσον και ακρα ,
Self will have The Shape of a Circumference or be Rectilinear or be Mixed ;
αν εχοι σχημα περιφερες η ευθυ η μικτον :
for All these need A Middle and Extremes ;
γαρ παντα ταυτα δειται μεσου και ακρων ,
some on the one hand , along-with Simplicity ,
το μεν μετα απλοτητος ,
others on the other hand , along-with Complexity .
το δε μετα συμπλοκης .
Therefore **3** Characteristics have again come to Light for us ,
ουν Τρεις ιδιοτητες παλιν πεφηνασιν ημιν ,

on the one hand , The **1st** was That which we said Possesses Extremes ,
μεν πρωτη ην ελεγομεν εχειν εσχατα ,
whereas on the other hand , The **2nd** was According to The Perfect ;
δε η δευτερα κατα το τελειον ,
while The **3rd** , was According to Shape/Figure/Form ;
δε η τριτη κατα το σχημα :
thus there are also The **3** Perfective Leaders of The Wholes ,
δε και οι τρεις τελεσιουργοι ηγεμονες των ολων ,
on the one hand , The **1st** Being Intelligible ,
μεν ο νοητος ,
and on the other hand , The **2nd** Is Intelligible *And* Intellectual ,
δε ο νοητος και νοερος ,
while The **3rd** , Is Intellectual .
δε ο τριτος νοερος .
So then , on the one hand , The Intelligible Leader is said to Possess The Extremes ,
τοινυν μεν Ο νοητος λεγεται εχειν τα εσχατα
by Being Immediately Arranged under The Limit of The Connective Gods
ως ευθυς τεταγμενος υπ’ το περας των συνεκτικων
and by Comprehending All The Intellectual Orders In-An-Intelligible-Way
και περιεχων παντας τους νοερους διακοσμους νοητως
by The Limits of Himself ; whereas on the other hand ,
P239 τοις περασιν εαυτου : δε
The Intelligible *And* Intellectual Leader is Defined According to The Perfect ,
ο νοητος και νοερος αφωρισται κατα το τελειον ,
by Comprehending in Himself The Beginnings and Middles and Ends of The Beings
περιεχων εν εαυτω τας αρχας και τα μεσα και τα τελη των οντων
and by Fulfilling The Middle Bond of The Whole Perfective Triad ;
και συμπληρων τον μεσον συνδεσμον της ολης τελεσιουργου τριαδος :
whereas , The Intellectual Leader indeed Proceeds According to The Triadic Shape ,
δε ο νοερος γε προηλθε κατα το τριαδικον το σχημα ,
by Being The Cause of The Finite and of Divine Perfection ,
ων αιτιος περατος και θειας τελειοτητος ,
and on the one hand, by Imparting Definition to those that are indefinite ,
και μεν ενδιδους ορον τοις αοριστοις ,
while on the other hand , by Imparting Intellectual Perfection to those that are imperfect .
δε νοεραν τελειωσιν τοις ατελεσι .
And on the one hand , The Self Triad is Produced According to The Connective Triad
Και μεν η αυτη τριας παραγεται κατα την συνεκτικην τριαδα
(for The Limit is The Cause of Their Possession of The Extremes) ,
(γαρ το περας εστι αιτιον εκεινης εχειν του εσχατα) ,
but on the other hand , Self is also Produced from Herself ; for That Has Extremes
δε και παραγεται εξ εαυτης : γαρ το εχον εσχατα
Subsists The Perfect through The Limit having come to Be Whole ,
υφιστησι το τελειον δια του περατος γενομενον ολον ,
whereas This Perfection Brings-to-Light The Shape by Comprehending/Encompassing
δε τουτο αναφαινει το σχημα περιεχον

Beginnings and Middles and Ends , and in this way
αρχας και μεσα και τελη , και ουτω
The Perfective Triad Proceeds from Above as far as The Extremes
η τελεσιουργος τριας προεισιν ανωθεν αχρι των εσχατων
by Pervading to All and by Perfecting both The Whole and The Partial Causes .
διηκουσα επι παντα και τελειουσα τε τας ολας και τας μερικας αιτιας .

Chapter 38 – λη

And See how Each One of The Triads Conjoin The Summit of Herself
Και ορας οπως εκατερα των τριαδων συναπτει την ακροτητα την εαυτης
to The Ends of The One-Situated-Above .
τοις τελεσι της υπερκειμενης .
For on the one hand , The One Many was The Limit
γαρ μεν το εν πολλα ην περας
of The Collective/Unitive and Unknown Triad (**P103**.25-**P104**.1) , whereas
Της συναγωγου και αγνωστου τριαδος ,
on the other hand , The Self/Same Is The Beginning of The Connective Triad ;
δε το αυτο εστι αρχη της συνεκτικης :
and on the one hand , The End of The Connective Triad was The Limited ,
και μεν τελος της συνεκτικης ην το πεπερασμενον ,
whereas in turn , This Self Is The Beginning of The Perfective Triad ,
δε αυ τουτο αρκει της τελεσιουργου ,
for to Possess Extremes Clearly-Indicates That which Consists of Limits .
γαρ το εχειν εσχατα δηλοι την συστασιν εκ των περατων .
And surely then in this way, This Whole Middle Order is Connected
Και δη ουτω ουτος πας μεσος διακοσμος εστι συνεχης
and United In Relation to Itself and is Truly The Bond of The Whole Orders ,
και ηνωμενος προς εαυτον και οντως ο συνδεμος των ολων διακοσμων ,
on the one hand , by Establishing A Wonderful Communion -Self-with-Itself-
μεν ενστησαμενος θαυμαστην κοινωνιαν αυτος προς εαυτον ,
while on the other hand , by Conjoining The Intellectuals to The Intelligibles
δε συναπτων τα νοερα τοις νοητοις
and by Convolving Selves into One Impartible Union ;
και συνελισσων εις μιαν αμεριστον ενωσιν ,
and on the one hand , by Possessing The Intelligible and Unknown Triad Above ,
μεν εχων την νοητην και αγνωστον τριαδα ανω ,
and on the other hand , by Producing The Connective Triad of The Processions
δε παραγωγων την συνεκτικην των προοδων
in The Middles ,
εν μεσοις ,
then finally , by Producing The Restorative Leaders at The End , through which
δε παραγαγων την επιστρεπτικην ηγεμονιαν επι τω τελει , δι' ην
They Immediately Turn-About The Intellectual Gods to The Intelligible Gods .
προσεχως επιστρεφει τους νοερους θεους προς τους νοητους .
For by what Logos does Intellect Gaze-to-Itself and Is-in-Itself
γαρ Δια τι ο νους βλεπει εις εαυτον και εστιν εν εαυτω
other than because Self is Limited *On-All-Sides* and thus Converges to Itself
η οτι πεπερασται παταχοθεν και συννευει προς εαυτον
and Convolves The Innately-Appropriate Energies Around Itself ?
και συνελισσει τας οικειας ενεργειας περι εαυτον ;
By what Logos then is Self Perfect and Full of The Intellectual Goods ,
τι Δια εστι τελειος και πληρης των νοερων αγαθων

other than because Self First Participates of The Perfection of The Leaders and
η ότι πρωτος μετεχει της τελειοτητος των ηγεμονων και
Subsists According to Them , by also Possessing The Self-Perfect Intelligence of Ousia ?
υπεστη κατ' εκεινους , και εχων την αυτοτελη την νοησιν ουσιαν ;
How then is Self also said to be a **Sphere** both by Plato and by other Theologists
Πως δε και λεγεται σφαιρα τε παρα τω Πλατωνι και παρ' αλλοις θεολογοις
other than because Self is The First to Participate of Shape
η οτι πρωτιστος μετεχει του σχηματος
and since Self is Intellectually Designed According to **That** Shape ?
και νοερως σηχματιζεται κατ' εκεινο ;
Now then Every Turning-about and Every Perfection and Every Intellectual Shape
τοινυν Πασα επιστροφη και πασα τελειοτης και παν νοερον σχημα
Longs-After/Desires The Intellectual Gods Because of The Perfective Triad .
P240 εφηκει τοις νοεροις θεοις απο της τελεσσιουργου τριαδος .
For on the one hand , The Intelligible Leader of The Perfection
γαρ μεν Ο νοητος ηγεμων της τελειοτητος
Perfects The Limits/Terminations and The Summits and The Hyparxis of The Wholes ,
τελεσιουργει τε τα περατα και τας ακροτητας και τας υπαρξεις των ολων ,
while on the other hand , The Intelligible *And* Intellectual Leader Defines/Delimits
25 δε ο νοητος και νοερος οριζει
The Processions of Selves that extend from On-High as far as Those that are Last ,
τας προοδους αυτων τας προερχομενας ανωθεν αχρι των εσχατων ,
and finally in turn , The Intellectual Leader Comprehends in The Perfection of Himself
δε αυ ο νοερος συνειληφεν εν τη τελειοτητι εαυτου
The Tunings-About of All The Gods ,
τας επιστροφας των παντων θεων ,
and Limits and Perfects The Procession of Selves
και περαινει και τελειοι προοδον αυτων
to *Infinity* through The Figures of Selves .
επ' απειρον δια των σχηματων .
(Euclid's Elements , Postulate 3 :
To Describe A Circle with *Any* Center *And* Distance)

Chapter 39 - λθ

Surely then by Gazing upon This Division we may also be able to Contemplate
δη αποβλεποντες Προς ταυτην την διαιρεσιν και δυνησομεθα θεωρειν
Many besides among the other Theologists along with The Cause .
πολλα παρα τοις αλλοις θεολογοις μετ' αιτιας .
For on the one hand , by what Logos is The Leader of The Unknown Triad
μεν Δια τι η της αγνωστου τριαδος
Being Carried in The **1st** of The Kosmic Realms ,
επιβεβηκεν του πρωτου των κοσμων ,
while on the other hand , The **2nd** is Being Carried in The Middle Breadth ,
δε η του μεσου πλατους ,
then The **3rd** is Being Carried in The Last Kosmic Realm ?
δε η του εσχατου ;
Because on the one hand , The **1st** Leader was The-Idea-of-The-One ,
Οτι μεν η ην ενοειδης ,
while on the other hand , The **2nd** Proceeded According to The Difference ,
δε η προηλθεν κατα την ετεροτητα ,
then The **3rd** Proceeded According to The Unlimited Number of Real-Beings .
δε η κατα τον απειρον αριθμον των οντων .
Then of The Three Connective Gods by what Logos is The **1st** Empyrean (Full of Fire) ,
των τριων συνεκτικων Δια τι εστιν ο μεν εμπυριος ,
while The **2nd** is Ethereal , while The **3rd** is Material ? Since on the one hand ,
ο δε αιθεριος , ο δε υλαιος ; Οτι μεν
The **1st** Subsists According to The One and Holds-Together The One Kosmos ,
ο υπεστη κατα το εν και συνεχει τον ενα κοσμον ,
while on the other hand , The **2nd** Subsists According to The Whole
δε ο κατα το ολον
and Distinguishes/Divides The Ethereal Realm ,
και διαιρει το αιθεριον ,
whereas The **3rd** Rules-over The Material Infinity According to The Finite .
δε ο κρατει της υλικης της απειριας κατα το πεπερασμενον .
By what Logos then are The Perfective-Rulers Co-Divided with The Maintainers ?
Δια τι δε οι τελεταρχοι συνδιηρηνται και τοις συνοχευσιν ;
Because on the one hand , by The **1st** , Possessing The Extremes ,
Οτι μεν ο πρωτος , εχων τα εσχατα ,
Self Guides The Chariot of Fire Like A Charioteer ;
τον ταρσον του πυρος ηνιοχει :
Then by The **Middle** One , Comprehending Beginnings and Middles and Ends ,
δε ο μεσος , περιεχων αρχας και μεσα και τελη ,
Self Perfects The Ethereal Realm which is also Triple ;
αυτον τελειοι το αιθερα οντα και τριπλουν :
then by The **3rd** Comprehending The Turning-about and Mixed and Rectilinear Shape
δε ο τριτος περιλαβων το περιφερες και μικτον και ευθυ σχημα
According to One Union , Self Perfects The Shapeless and Formless Matter ,
καθ' μιαν ενωσιν , τελειοι την ασχηματιστον και αμορφον υλην ,

on the one hand , by-Providing-The-Shape That Turns-About/The-Spherical
μεν μορφωσας τω περιφερει
to The Un-Wandering/Inerratic Sphere and to Primary Matter ;
το απλανες και την πρωτην υλην ,
and on the other hand , by Providing The Shape-that-is-Mixed to The Wandering Sphere
δε τω μικτω το πλανωμενον
and to Secondary Matter (for There is The Helix) ,
και την δευτεραν υλην (γαρ εκει η ελιξ) ,
then by Providing The Rectilinear Shape to The Sublunary Realm and extreme matter
δε τω ευθει το υπο σεληνην και την εσχατην υλην
(for The Motions According to A Straight Line are in This Realm) .
(γαρ αι κινησεις κατ’ ευθειαν ενταυθα) .
Is it not the case then , on the one hand , that The **1st** Triad is The Cause of The Division
Ουκουν μεν η πρωτη τριας εστιν αιτια της διαιρεσεως
of The Kosmic Realms *In-The-Way-of-The-Idea-of-The-One* ,
των κοσμων ενοειδως ,
while on the other hand , the **2nd** Triad Possesses a More Abundant Representation
δε η δευτερα εχει μεν πλειονα εμφασιν
(The Lesser **:** The Greater **: :** The Greater **:** The Whole jfb) ,
of The Section and of The Procession into Parts ,
της τομης και της προοδου εις μερη ,
on the other hand , Self does not reveal to us The Multitude of The Kosmic Realms ,
δε ουκ εκφαινει ημιν το πληθος των κοσμων ,
whereas The **3rd** Triad , Brings-to-Light both The **7** Kosmic Realms
δε η τριτη ανεφηνεν και τους επτα κοσμους
including **The Monad** together with The **Two Triads** .
και την μοναδα μετα των δυο τριαδων .
Such then is The Divinely-Inspired Intelligence of **Plato**
Τοσαυτη εστιν η ενθεος νοησις του Πλατωνος
so that from These Intellections we may also Contemplate
ωστε εκ τουτων ημας και θεωρειν
The Causes of Those which later came to Light .
τας αιτιας των υστερον φανθεντων .
Since from what has been said , this also has come to Light to Be Wondrous , that
Επει εκ των προειρημενων , κακεινο αναφαινεται θαυμασιον , το
According to Each of The Triads The Middle is Characteristic of The Whole Triad ;
καθ’ εκαστην των τριδων το μεσον ειναι χαρακτηριστικον της ολης τριαδος :
such as for example , on the one hand , in the case of The Unknown Triad ,
P241 οιον μεν επι της αγνωστου
The Difference is Established as The Middle of The One and The Being ,
την ετεροτητα ιδρυμενην μεσην του ενος και του οντος ,
but on the other hand , in the case of The Connective Triad ,
δε επι της συνεκτικης
The Whole is Established as The Middle of The One and The Limited ,
το ολον εστι ο μεσον του ενος και του πεπερασμενου ,

Then in the case of The Perfective Triad , *The Self Perfect* is also Established as
δε επι της τελεσιουργου , το αυτο τελειον και ιδρυται
The Middle of That which surely then also Possesses The Extremes of The Shape .
μεσον του ο δη και εχοντος εσχατα του σχηματος (**Parm 145**A) .
And The Difference is The Feminine Self and The Prolific Nature of The Gods ;
Και η ετεροτης εστι το θηλυ αυτο και το γονιμον των θεων :
for The Whole is The Self Idea That Holds and Binds-together The Many Parts ;
γαρ το ολον εστιν το αυτο ειδος της συνοχης και συνδεον τα πολλα μερη :
and The Perfect is The Self Good of The Perfection ,
και το τελειον το αυτο αγαθον της τελειοτητος ,
by Possessing Beginning , Middle and End and by Conjoining The End to The Beginning
εχον αρχην και μεσον και τελος και συναπτον το τελος τη αρχη
According to The Characteristic of The Turning-About
κατα την ιδιοτητα της επιστροφης
and also by being nothing else than The Perfect-Ruler that brings Selves to Completion .
και ουδεν αλλ’ η τελεταρχικον αποτελουμενον .
Self is The Cause of The Characteristic of These Gods Being Everywhere
εστι Αιτιον της ιδιοτητος των τουτων θεων εστι πανταχου
According to The Middle Centers , so that hence
κατα τα μεσα κεντρα και
The Whole Kosmic Order of The Intelligible *And* Intellectual Divine Selves
το πασαν την διακοσμησιν των νοητων τε και των νοερων θεων αυτων
may be Contemplated as Being Allotted Their Subsistence in The Middle .
θεωρεισθαι λαχουσαν την υποστασιν εν μεσοτητι .
For on the one hand , The Intelligible Gods are Especially Defined
γαρ μεν Οι νοητοι θεοι μαλιστα αφοριζινται
According to Their Hyparxes and Their Summits ,
κατα τας υπαρξεις και τας ακροτητας ,
surely then by The Logos that Selves are called Fathers and Unific Gods
δη διο καλουνται πατερας και ενιαιοι θεοι
(for The One and The Father are Th’Same among Those Gods) .
(γαρ το εν και ο πατηρ ταυτον εν εκεινοις) .
on the other hand , The Intellectual Gods are Defined According to Their Limits ,
δε οι νοεροι κατα τα περατα ,
surely then by This Logos All Are Named Intellectual and Intellects ; whereas
δη διο παντες επονομαζονται και νοεροι και νοες :
on the other hand , by The Intelligible *And* Intellectual Gods being Middles
δε οι νοητοι και νοεροι οντες μεσοι
Selves Especially Come-to-Light According to The Middles of The Triads .
τας μαλιστα εκφαινονται κατα τας μεσοτητας των τριαδων .
Furthermore this must also be Contemplated in Common About All These Triads ,
Ετι τοινυν κακεινο τεθεωρησθω κοινη περι πασων τουτων τριαδων ,
that Each One G*ives-way* to **The Unlimited** According to **the Limit** .
εκαστην χωρειν εις το απειρον κατα το περας:
For **The Limit** of The **1st** Triad is **Number** ,
γαρ το περας της πρωτης αριθμος ,

and **The Limit** of The **2nd** Triad is **The Unlimited Multitude** ,
και της δευτερας το απειρον πληθει ,
and **The Limit** of The **3rd** is **The Rectilinear**/**Straight** (**Parm 144**A) ,
και της τριτης το ευθυ ,
by which **Self** also Participates of **The Nature** of **The Unlimited** .
αυτο και μετεχον της φυσεως του απειρου .
And The Cause of this is certainly that Each One of The Triads is Carried-in
Και αιτιον τουτου μην το εκαστην των τριαδων επιβατευειν
the material realms According to **The Limit** of **Herself** and **Comprehends**
τοις ενυλοις κοσμοις κατα το περας εαυτης και περιεχειν
According to **One Cause The Unlimited** of those that are generated in these .
κατα μιαν αιτιαν την απειριαν των γεννωμενων εν τουτοις .
Then in turn in Relation to what has been said we must Contemplate
δε αυ Προς τοις ειρημενοις θεωρησωμεν
The Order of The Triads from The Ends/Terminations/Limits that are in Selves .
την ταξιν των τριαδων απο των τελων εν αυταις .
Since on the one hand , **The Limit** of The **1st** Triad is **Number** ,
γαρ μεν το περας Της πρωτης αριθμος ,
whereas **The Limit** of The **2nd** is **The Limited** and **The Unlimited** ,
δε της δευτερας πεπερασμενον και απειρον ,
but **The Limit** of The **3rd** is the Spherical , Mixed , and the Rectilinear (**Parm 145**B) .
δε της τριτης περιφερες , μικτον , ευθυ .
Therefore it is Clear that on the one hand , The **1st** Triad is **Monadic** ,
ουν Δηλον οτι μεν η πρωτη μοναδικη ,
whereas The **2nd** Triad is **Dyadic** , while The **3rd** Triad is **Triadic** ;
δε η δευτερα δυαδικη , δε η τριτη τριαδικη :
and The **1st** One Subsists Analogous to The One Being ,
και η μεν υπεστησαν αναλογον προς το εν ον ,
whereas The **2nd** is Analogous to The Intelligible Whole **,**
δε η προς το νοητον το ολον ,
while The **3rd** is Analogous to The All-Perfect Whole .
δε η το παντελες ολον .
That These have This Order in Relation to Each Other , was said before (**P93**.1- **P96**.20) .
Οτι δε εκεινα εχει ταυτην ταξιν προς αλληλα , ειρηται προτερον .
Therefore we say in conclusion that Every Intelligible *and* Intellectual Triad
ουν ειπωμεν Συνελοντες οτι πασα νοητη και νοερα τριας
is on the one hand , Conjoined to The Intelligible According to Their Summit ,
μεν συναπται προς το νοητον κατα την ακροτητα ,
whereas , Selves Unfold-into-Light Their Innate Power According to Their Middle ,
δε εκφαινει την οικειαν δυναμιν κατα την μεσοτητα ,
while Selves Comprehend The Unlimited of The Secondary According to Their Limits ;
δε περιλαμβανει την απειριαν των δευτερων κατα την αποπερατωσιν :
And This is The End of our Doctrine Concerning The Intelligible *And* Intellectual Gods .
και τουτο τελος επιθωμεν τη διδασκαλια περι των νοητων και νοερων θεων .

26 October 2023

PROCLUS
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CONCERNING THE THEOLOGY OF PLATO
<ΠΕΡΙ ΤΗΣ ΘΕΟΛΟΓΙΑΣ ΚΑΤΑ ΠΛΑΤΩΝΑ>

BOOK 5
<ΒΙΒΛΙΟΝ ΠΕΜΠΤΟΝ>

Chapter 1 – α

Surely then after This let us Contemplate Another Third Order of Gods
δη μετα τουτο θεωρησωμεν αλλην τριτον διακοσμησιν θεων
that is called The Intellectual ,
Το αποκαλουμενην την νοεραν ,
by on the one hand , Being-Conjoined to The Orders Prior to Self ,
μεν συνεχη ταις προ αυτης ,
while on the other hand , by Terminating The Whole Processions of The Gods
δε συμπεραινουσαν τας ολας προοδους των θειων
and by Turning-Selves-About to The Source
και επιστρεφουσαν εις την αρχην
and by Completing The One Circle of The Primarily-Efficient and All-Perfect Orders ;
και αποτελουσαν ενα κυκλον των πρωτουργων και παντελων διακοσμων :
and let us Offer-up The Intellect That is in us to The Imparticipable and Divine Intellect
και ανατεινωμεν τον νουν τον εν ημιν εις τον αμεθεκτον και θειον νουν
and let us Distinguish The Orders and Descents of The Ousia in Self
και διαστησωμεθα τας ταξεις και υφεσεις της ουσιας εν αυτω
According to The Leadership/Guidance of Plato .
κατα την υφηγησιν του Πλατωνος .
Now then on the one hand , The Self Intellectual Underlying-Reality of The Gods
τοινυν μεν η Αυτη νοερα υποστασις των θεων
is Suspended from Those More-Ancient Causes and is Filled from Selves
ηρτηται απο των πρεσβυτερων αιτιων και πληρουται παρ’ αυτων
with The Whole of Goodness and Self-Sufficiency ,
της ολης αγαθοτητος και αυταρκειας ,
then on the other hand , after Those Transcendent Causes
δε μετ’ εκεινας εξαιρετον
Self Pre-Establishes **The Leader** of All Those that are Secondary ,
προεστησατο την ηγεμονιαν παντων των δευτερων ,
by Binding to **Self** All The Partial Processions of The Gods .
αναδησαμενη εις αυτην πασας τας μερικας προοδους των θεων .
And surely then on the one hand , Self is Named Intellectual
Και δη μεν επονομαζεται νοερα
by The Logos that Self Produces The Impartible and Divine Intellect ;
διοτι απεγεννησε τον αμεριστον και θειον νουν :

while on the other hand , Self is Filled from The Intelligibles ,
20 δε πληρουται εκ των νοητων ,
not as from Those that are Co-arranged with Intellect
ουχ ως συντεταγμενων τω νω
nor as from Those that are only Divided from Self According to Intuitive-Insight ,
ουδ' ως μονον διαιρουμενων αυτου κατ' επινοιαν ,
but on the one hand , from Those Intelligibles that Establish in Selves
αλλ' μεν των νοητων ιδρυσαμενων εν αυτοις
All The Multitudes *In-A-Unific-Way*
παντα τα πληθη ενιαιως
and The Revelations and The Hyparxes of The Gods *In-A-Hidden-Way* ,
και τας εκφανσεις και τας υπαρξεις των θεων κρυφιως ,
and on the other hand , from Those Intellectuals that are Allotted The Whole Intellect
δε των νοερων κληρωσαμενων τον ολον νουν
and The Variety of The Beings and The Many-Ideas of The Divine Orders
5 και την ποικιλιαν των οντων και τας πολυειδεις των θειων διακοσμησεις
and that Convolve The End of The Whole Procession to The One Intelligible Source .
και συνελισσοντων το περας της ολης προοδου εις την μιαν νοητην αρχην .
For The Intellectuals are Turned-About in Relation to The Intelligibles ,
γαρ τα νοερα Επεστραπται προς τα νοητα
and on the one hand , Some Intellectuals are United and Firmly Established
και μεν τα ηνωται και μονιμως ιδρυται
Prior to The Gods that are Divided ;
προ των θεων των διηρημενων ,
while on the other hand , Some Intellectuals are Multiplied and
10 δε τα πληθυεται και
are Conjoined to Their Primarily-Efficient Causes by Being Turned-About .
συναπτεται ταις πρωτουργοις αιτιαις δια της επιστροφης .
Thus The Intellectual Gods Proceed from All The Gods Prior to Selves ,
δε οι νοεροι θεοι Προερχονται απο παντων των προ αυτων ,
on the one hand , by Receiving The Unions from The One that Is Prior to Intelligibles ,
μεν υποδεχομενοι τας ενωσεις απο του ενος του προ των νοητων ,
and on the other hand , by Receiving The Ousias from The Intelligibles ,
δε τας ουσιας απο των νοητων ,
then , by Being Allotted The Lives that Are All-Perfect and Connective and
15 δε λαχοντες τας ζωας τας παντελεις και συνεκτικας και
Productive/Generative of Divine Natures from The Intelligible and Intellectual Gods ,
γεννητικας των θειων απο των νοητων και νοερων ,
but The Intellectual Characteristic from Themselves ; and on the one hand ,
P248 δε την νοεραν ιδιοτητα παρ' εαυτων : και μεν
Selves Turn-About All The Divided Orders to Themselves , and on the other hand ,
επιστρεφοντες πασας τας διηρημενας διακοσμησεις προς εαυτους , δε
by Establishing Selves among The Intelligibles ;
ενιδρυοντες αυτους τοις νοητοις :
then by Wholly Subsisting *Through* Pure and Unknowable Intuitive-Knowledges
δε ολοι υπαρχοντες δι' καθαροι και αγνωστοι γνωσεις

of Whole and Vivacious Lives , and in Relation to These , Selves are
ολων και ζεουσαι ζωαι και προς τουτοις ειναι
All-Perfect Ousias that Themselves Introduce All The Secondary to The Self/Same
παντελεις ουσιαι εαυτων παραγουσαι παντα τα δευτερα τω αυτω
while Selves are neither diminished by Those that Proceed
και μητε ελαττουμεναι κατα εκεινων την προοδον
nor do Selves receive anything in addition from The Offspring of Themselves ,
μητε δεχομεναι προσθηκην την απογεννησιν εαυτων ,
since on the one hand , Selves are The Parents and Causes and Leaders of All
αλλα μεν οντες πατερες και αιτιοι και ηγεμονες παντων
by The Never-Failing and Unlimited Powers of Themselves ,
ταις ανεκλειπτοις και απειροις δυναμεσι εαυτων ,
nor are Selves on the other hand , co-divided with Their Offspring
ουτε δε συνδιαιρουμενοι τοις απογεννωμενοις
nor do Selves Depart from Themselves in Their Procession , since
ουτε εξισταμενοι εαυτων κατα την προοδον , δε
Selves Govern The Whole Multitudes and All Orders At-Once and According to Union
κυβερνωντες τα ολα πληθη και παντας δισκοσμους αμου και καθ' ενωσιν
and Convolve Selves to The Intelligible and Hidden Good .
και συνελισσοντες εις το νοητον και κρυφιον αγαθον .
If then I speak of Intellectual Life , we must not be led to contemplate Such A Life
Ειτε ουν λεγοιμι νοεραν ζωην , δει ου ηγεισθαι εθεωρουμεν τοιαυτην την ζωην
as we did a little while before (**Book 4** Chapter 1)
οιαν μικρω προτερον
(for That Life was Imparticipable , but This Self is Participated ,
(γαρ εκεινη ην αμεθεκτος , δε αυτη μεθεκτη ,
and on the one hand , That Life was Productive/Generative ,
και μεν εκεινη γεννητικη ,
while on the other hand , This Self is Vivific ,
δε αυτη ζωογονος ,
then since These Differ from Each-Other , These are not Unclear/Invisible/Unknown ;
δε οτι ταυτα διεστηκεν αλληλων , ουκ αδηλον :
For then without a doubt on the one hand , The Vivific Cause is also Productive ,
<γαρ> δηπου μεν το ζωογονικον αιτιον εστιν και γεννητικον ,
while on the other hand , The Productive Cause is *not* entirely Vivific ,
δε το γεννητικον εστι ου παντως ζωογονικον ,
for Self is also Productive of Shapes for Those that are Unfigured and
γαρ εστι και παρεκτικον σχηματων τοις ασχηματιστοις και
Boundaries for Those that are Indefinite and Perfection for Those that are Imperfect) ;
ορων τοις αοριστοις και τελειοτητος τοις ατελεσιν) ;
and if I name The Cause in The Intellectuals Intelligible ,
ειτε επονομαζοιμι αιτιον εν τοις νοεροις νοητον ,
Self must not immediately be conceived to be such an Intelligible
το υπο– ου ευθυς –ληπτεον τοιουτον νοητον
such as that of which we have spoken before
το οποιον ελεγομεν προσθεν

(for on the one hand , That Is Imparticipable and Prior to Intellectuals by Pre-Subsisting
(γαρ μεν εκεινο εστι αμεθεκτον και προ των νοερων προυπαρχον
Self by Itself and Transcends The Wholes ; and is not being-called Intelligible by Being
αυτο καθ’ εαυτο και εξηρημενον των ολων , και ουχ προσαγορευομενον νοητον ως
The Fullness of Intellect , but by Being The Prior Cause of Self , and by Being
πληρωμα του νου , αλλ’ ως προαιτιον αυτου και
Desirable and Beloved to Self , by Subsisting In-One-Ideal-Way Un-Coordinated to Self ;
εφετον και εραστον αυτω , υφεστηκος μονοειδως ασυντακτον προς αυτον :
while on the other hand , This Intelligible which is now being proposed by us ,
δε τουτον νοητον ο νυν προβαλλομεθα ,
is Participated and Co-Ordinated with Intellect and is also Many-Ideas
εστι μετεχομενον και συντεταγμενον τω νω και πολυειδες
and Distinguishes In Itself The Causes of All The Beings) ;
και διελομενον εν εαυτω τας αιτιας παντων των οντων) ;
and if we call The Gods in This Order Fathers and Fabricators/Demiurges ,
ειτε αποκαλοιμεν θεους ενταυθα πατερας και δημιουργους ,
then we must assume that This Paternal and Fabricative Characteristic is Different
υποθησομεθα το τουτο πατρικον και δημιουργικον εξηλλαγμενον
from The Hyparxis of The Intelligible Fathers ; for on the one hand , Those Selves
της υπαρξεως των νοητων πατερων : γαρ μεν εκεινοι
were Productive of The Whole Ousias ; while on the other hand , These Selves
ησαν γεννητικοι των ολων ουσιων , δε ουτοι
Pre-Subsist as The Causes of The Divisible/Partible Conduits/Flows and
προυπαρχουσι αιτιοι των μεριστων οχετων και
of The Limiting-Conditions of The Idea-Makers , and on the one hand , Selves Contain
της διωρισμενης της ειδοποιιας , κα– μεν –κεινοι ειχον
in Themselves The Productive Powers of The Divine Processions ; on the other hand ,
εν εαυτοις τας οιστικας δυναμεις των θειων προοδων , δε
These Separate The Prolific Causes from Themselves , and are not Conjoined to Selves
ουτοι διεκριναν των γονιμων αιτιων εαυτους , και ου συναπτονται αυτοις
According to Union but According to The Communion that is Second to Union .
καθ’ ενωσιν αλλα κατα την κοινωνιαν δευτεραν της ενωσεως .
For The Marriages which Are Celebrated by The Myths including
P249 γαρ Οι γαμοι υμνουμενοι υπο των μυθων και
The Yoking-Together in One-Mind of The Divine Beings Are in The Intellectual Gods ;
η συζευξις ομονοητικη των θειων εστι εν τοις νοεροις θεοις :
thus All of The Demiurgic Flows that are Blended-Together
δε απαν των δημιουργικων οχετων μιγνυμενων
with The Vivific Flows
τοις ζωογονικοις
Unfold-into-Light both The Super-Kosmic Allotments
εκφαινεται τε των υπερκοσμιων κληρωσαμενων
and The Kosmic Genus of The Gods .
και τον κοσμον το γενος των θεων .

28 October 2023

Chapter 2 - β

Thus on the one hand , we will Contemplate This in turn (**Book** 6) .
Αλλα μεν τουτο εις αυθις .
Whereas on the other hand , Seeing that we have Collectively Contemplated
δε Επειδη συλληβδην τεθεαμεθα
The Characteristic of The Intellectual Gods ,
την ιδιοτητα των νοερων θεων ,
surely then it remains to say that we should deliver The Proper Theory concerning
δη λειπεται ειπειν ως αποδουναι την προσηκουσαν θεωριαν περι
The Division/Distinction/Distribution/Separation of Selves .
της διαιρεσεως αυτων .
For The Intellectual Order is *not* One and Indivisible ,
γαρ ο νοερος διακοσμος εστι Ου εις και ατομος ,
but is Allotted Processions that are More-various than Those of The More-Lofty Genera .
αλλα ελαχε προοδους ποικιλωτερας των υψηλοτερων γενων .
Thus on the one hand , Here also , there will be Three Fathers
ουν μεν κανταυθα εσονται Τρεις πατερες
who Divide The Whole Intellectual Ousia ,
οι διελοντες την ολην την νοεραν ουσιαν ,
One on the one hand , Being Arranged According to The Intelligible ,
ο μεν τεταγμενος κατα το νοητον ,
Another on the other hand , Being Arranged According to Life ,
ο δε κατα την ζωην ,
then Another One , Being Arranged According to Intellect ;
δε ο κατα τον νουν :
and Selves Imitate The Intelligible Fathers ,
και μιμουμενοι τους νοητους πατερας ,
who Divide The Intelligible Breadth *In-A-Threefold-Way* ,
οι διειλον το νοητον πλατος τριχη ,
who Possess Such A Difference in Relation to Each-Other ;
[οι] εξουσι τοιαυτην την διαφοραν προς αλληλους ,
One on the one hand , Proceeds Analogous to The **1st** Father by also Being Intelligible ,
ο μεν προελθων αναλογον τω πρωτω πατρι και ων νοητος ,
Another on the other hand , Proceeds Analogous to The **2nd** Father
ο δε τω δευτερω
and Binds to Himself The Whole Intellectual Life ,
και αναδησαμενος εις εαυτον την πασαν την νοεραν ,
then Another One , Proceeds Analogous to The **3rd** Father
δε ο τω τριτω
and Encloses-together The Whole Intellectual Order ,
και συγκλειων τον ολον τον νοερον διακοσμον ,
just as **That** Father Encloses The Intelligible Order .
ωσπερ εκεινος τον νοητον .
Whereas on the other hand , by These Fathers also Being Three
δε τουτων και οντων Τριων

on the one hand , The First also Abides in Himself ,
μεν του και μενοντες εν εαυτω ,
and on the other hand , The Second Proceeds and Provides-Life to All ,
δε του προιοντος και ζωοποιουντος τα παντα ,
while The Third Shines-Forth with The Fabricative Productions , and thus
δε του αστραπτοντος ταις της δημιουργιας ταις ποιησεσι , και
without a doubt it is Necessary that The Other Triple Gods be United-together to Selves ,
δηπου αναγκη αλλους τριττους θεους συνηνωσθαι αυτοις ,
on the one hand , **One** of which will be in Part The Cause of The Stable Purity
μεν ο ων εσται παραιτιος της μονιμου καθαροτητος
in Relation to The 1st Intellectual God , while on the other hand ,
τω πρωτω , δε
Another will be in Part The Cause of The Undefiled Procession through All
ο της αχραντου προοδου δια παντων
in Relation to The 2nd Intellectual God ;
τω δευτερω ,
then **Another** will be in Part The Cause of The Exempt Fabrication
δε ο της εχηρημενης δημιουργιας
in Relation to The 3rd Intellectual God .
τω τριτω .
Since on the one hand , among **The Gods** Prior to These , **The Undefiled Deities**
γαρ μεν Εν τοις θεοις προ τουτων αχραντοι θεοτητες
Were According to Cause Through Their Inseparable Union (**P67**.17-**P68**.2) and
ησαν κατ’ αιτιαν δια την αδιακριτον την ενωσιν και
of The Sameness that is Collective of The Powers that *are not* in need
ταυτοτητα την συναγωγον των δυναμεων ου δεομενων
of The Communion of These ; whereas on the other hand ,
της κοινωνιας τουτων : δε
among The Intellectual Gods who also Possess The All-Perfect Separation/Distinction
εν τοις νοεροις ου και η παντελης διακρισις
just as among The Whole Orders and The Greater State-of-Being in Relation to
ως εν ολικοις διακοσμοις και η πλειων σχεσις προς
The Secondary and in Relation to The More-Partible Communion of The Wholes ,
τα δευτερα και προς <τα> μερικωτερα κοινωνια των ολων ,
surely then The Undefiled Deity or Power is also Necessary , which Possesses
δη της αχραντου θεοτητος η δυναμεως και δει , η εξει
The Logos in Relation to Sameness of The Paternal Cause and
λογον προς ταυτοτητος την πατρικην αιτιαν και
of The Undeviating Leading Subsistence of Self , being Co-Divided with The Fathers ,
ακλινους εξηγουμενη υποστασεως αυτην , συνδιελουσα τοις πατρασιν ,
so that **Each One** of **The Undefiled Gods** is Yoked-together with A Distinct Father .
ωστε εκαστον των αχραντων θεων συνεζευχθαι ιδιω πατρι .
Thus on the one hand , Two Self Triads , have come to Light for us ;
ουν μεν Δυο αυται τριαδες , πεφηνασι ημιν ,
The One of The Intellectual Fathers , and The Other of The Undefiled/Liberated Gods ;
η μεν των νοερων πατερων , η δε των αχραντων θεων :

and on the other hand , Another Third Triadic Monad Exists in Relation to These Two
δε αλλη τριτη τριαδικη μονας προς ταις ταυταις δυο
which is The Cause of The Separation/Distinction of The Intellectual Selves
αιτια της διακρισεως τοις νοεροις αυτων
which Subsists Together with The Triads being-discussed .
υποστησεται μετα των τριαδων ειρημενων .
For on the one hand , The Fathers are The Providers of All Ousias ,
P250 γαρ μεν οι πατερες χορηγοι απασης Ουσιας ,
while on the other hand , The Relentless/Inflexible Gods are The Providers of Sameness ,
δε οι αμειλικτοι ταυτοτητος ,
thus without-a-doubt it is Proper that there also Be The Self Cause of The Distinction ,
δε δηπου προσηκει και ειναι αυτης αιτιαν της διακρισεως ,
and that This Self should Be Singular *And At-Once* Triple , by Distinguishing/Separating
και ταυτην μιαν και αμα τριπλην , διακρινουσαν
The Intellectual Gods from Those Situated-Above
τους νοερους θεους εκ των υπερκειμενων
both from Themselves and from Those that are Subordinate .
τε και εξ εαυτων και εκ των καταδεεστερων .
For by what Logos are Selves The Leaders of Another Order ,
γαρ Δια τι ηγουνται αλλης διακοσμησεως ,
if Selves are not divided from The First Orders ?
ει μη διηρηνται των πρωτων ?
Then by what Logos are Selves Multiplied and Differ from Each-other
δε Δια τι αυτοι πληθυονται και διεστηκασι απ’ αλληλων
in Their Kingdoms if Selves are not Separate-from-Each-Other ?
ταις βασιλειαις ει μη διακεκρινται ;
Then by what Logos are Selves Lifted-Up-Above The Partial Gods ,
δε Δια τι υπερανεχουσιν των μερικων ,
if Selves are not also Separate from These ?
ει μη και χωριζονται τουτων ;
Surely then The Cause of The Separation will be for us A ***Single*** and Triple Monad ,
δη ουν αιτια της διακρισεως εσται ημιν Μια και τριλπη μονας ,
since Each of The Paternal and Undefiled Causes will be A Triad
δε η πατρικη τε και αχραντος η τριας
In-A-Singular-Ideal-Way ; and on the one hand , that which is most unexpected of all ,
μονοειδης : και μεν το παραδοξοτατον παντων ,
is that The Separative Cause is More Monadic , while on the other hand ,
το διακριτικον αιτιον εστι μαλλον μοναδικον , δε
The Paternal and The Undefiled Causes are More Triadic . For on the one hand ,
το πατρικον και το αχραντον μαλλον τριαδικον . γαρ μεν
The One is in Part The Cause of The Separation for The Other Monads , while on the
Το εστι παραιτιον της διακρισεως τοις αλλοις ,
other hand , The Other Monads are The Cause of The Communion and Union in That ;
δε τα της κοινωνιας και της ενεσεως εκεινω :
then is it not the case , that on the one hand , by Each of These Being Separate
ουκουν μεν εκατερον τουτων διακρινομενον

Selves Come-to-Be Triadic ; while on the other hand , That Separate Monad is Monadic
γιγνεται τριαδικον , δε εκεινο μοναδικον
by Being Unified from These .
ενιζομενον παρα τουτων .
For surely then All The Intellectuals Pervade Through Each-Other and
γαρ δη Παντα τα νοερα πεφοιτηκε δι’ αλληλων και
Are In Each-Other by A Certain Wonderful Communion , by Imitating The Union
εισι εν αλληλοις τινα θαυμαστον καινωνιαν , μιμουμενα την ενωσιν
of The Intelligibles by Their Presence *And* by Being Blended In Each-Other .
των νοητων δια της απρουσιας και συγκρασεως εν αλληλοις .
And There The Sphere Is The Intellectual Order ,
Και εκει ο Σφαιρος εστιν ο νοερος διακοσμος ,
Energizing *In* Self and *About* Itself and Proceeding *Into* Self ***In-A-Hebdomadic-Way*** ,
ενεργων εν αυτω και περι εαυτον και προιων εις αυτον εβδομαδικως ,
by **The Monad** and **The Hebdomad** , if it is Lawful to say ,
μονας και εβδομας , ει θεμις ειπειν ,
Being The Image of The All–Perfect Intelligible Monad , and by Unfolding-into-Light
ων εικων της παντελης νοητης μοναδος , και εκφαινουσα
The Hidden Union of Self through Her Procession and Distinction .
την κρυφιον ενωσιν αυτης δια της προοδου και διακρισεως .
Thus on the one hand , we have perfectly celebrated The **1st** Self Procession
ουν μεν τελεως ανυμνησθω Πρωτιστη αυτη προοδος
of The Intellectual Gods which is Separated by us into A **Heptad** ;
των νοερων θεων διακριθεισα ημιν εις επταδα :
whereas on the other hand , Seven Other Secondary Hebdomads must be Seen
δε επτα αλλαι δευτεραι εβδομαδες νοεισθωσαν
under **This** , which Produces The Monads of This **Heptad** as far as The Last .
υπο ταυτην , προαγουσαι τας μοναδας ταυτης επταδος μεχρι των εσχατων .
For Each Monad Leads The Intellectual Hebdomad Yoked-together to Herself
γαρ Εκαστη μονας ηγειται νοερας εβδομαδος συζυγου εαυτη
and This Hebdomad Extends from The Summit of Olympos On-High
και ταυτην διατεινει αποτης κορυφης του Ολυμπου ανωθεν
as far as the last and Subterranean Orders .
μεχρι των τελευταιων και χθονιων διακοσμων .
Thus on the one hand , I mean such as The **1st** Paternal Monad Gives-Subsistence
δε μεν Λεγω οιον η πρωτη πατρικη μονας υφιστησιν
to **7** Such-Like Monads ,
επτα τοιαυτας μονας ,
then in turn on the other hand , The **2nd** Monad Makes to **7** Vivific Monads ,
παλιν δε η δευτερα ζωο– επτα –ποιους ,
and The **3rd** Makes **7** Demiurgic Monads ,
και η τριτη επτα δημιουργικας ,
and Each of The Undefiled Monads Gives-Subsistence to The Number that is Equal
και εκαστη των αχραντων τον αριθμον ισον
to That Number Produced by The Fathers ,
τοις πατρασιν ,

and The Monad of Distinction/Separation Makes **7** Distinct/Separate Monads .
και η μονας της διακρισεως επτα μονας .
And since All These Causes Proceed-together-with Each-Other ;
Και γαρ παντα ταυτα τα αιτια συμπροεισιν αλληλοις :
and just as The **1st** Triad of The Fathers Exists together
και ωσπερ η πρωτη η τριας των πατερων συνεστι
with The Undefiled Triad and The Distinctive/Separative Monad ,
τη αχραντω τριαδι και τη διαιρετικη μοναδι ,
surely then *so also are* The **2nd** Triads Allotted
δη και αι δευτεραι τριαδες ελαχον
7 Coordinate Undefiled Triads and **7** Distinct Monads According to The Selves .
επτα αχραντους συστοιχους τριαδας και διακριτικας μοναδας κατα τα αυτα .
Surely then , from What Source
δη ουν Ποθεν
does Such A Number of Intellectual Gods come-to-Light for us ?
ο τοσουτος αριθμος των νοερων θεων ανεφανη ημιν ;
On the one hand , it is clear from what has been said that
P251 μεν Η δηλον εκ των προειρημενων ως
The **1st** Hebdomad is also The Cause of The **2nd** Hebdomads
η πρωτιστη και αιτια των δευτερων εβδομαδων
which also Possesses The Logos of A Monad in Relation The Self Hebdomads ,
και εχουσα λογον μοναδος προς αυτας εβδομας ,
which a little while ago we Named The Intellectual **Sphere** ,
ην μικρω προτερον επωνομαζομεν νοεραν σφαιρον ,
which Subsists According to The Intelligible Breadth ,
υπεστη κατα το νοητον πλατος ,
on the one hand , by Imitating The Paternal of That through The Paternal Triad ;
μεν μιμουμενη το πατρικον εκεινου δια της πατρικης τριαδος ,
while on the other hand , by Imitating The Eternal of The Power through
δε το αιωνιον της δυναμεως δια
The Undefiled Sameness . then by Imitating The Multitude Shining-forth
της αχραντου ταυτοτητος , δε το πληθος αναφανεν
in The Extremities through The Monad That is Separative of The Wholes ;
επ’ εσχατων δια μοναδος της διαιρετικης των ολων :
then The Remaining Hebdomads Proceed from This Monad According to
δε αι λοιπον εβδομαδες προιουσαι απο ταυτης κατα
The Intelligible *And* Intellectual Genera ; for Each Monad Gives-Subsistence
τα νοητα και νοερα γενη : γαρ εκαστη μονας υφιστησι
to A Monad that is Co-Ordinate to The Multitude Proceeding from Herself
μοναδα συντεταγμενην τω πληθει προιοντι αφ’ εαυτης
According to The Summits of Those Genera
κατα τας ακροτητας εκεινων
(for Every Summit is **The Idea-of-The-One** , as we have indicated before) ,
(γαρ πασα ακροτης εστιν ενοειδης , ως εδεικνυμεν προτερον) ,
then Each Monad Produces **2** Triads According to The Middle and **3rd** Processions
δε απογεννα δυο τριαδας κατα τας μεσας και τριτας προοδους

for The Distinction of Those also Came to Light in The Middle and **Last** Processions ,
γαρ η διακρισις εκενων και ανεφαινετο εν τοις μεσοις και εσχατοις ,
just as This Procession is also Suspended from Those that are Prior .
ωσπερ τουτο και υπεμνησται δια των εμπροσθεν .
Therefore just as Those (The Middle and **3rd**) while Being Unific Produce
ουν Καθαπερ εκειναι υπαρχον ενιαιον προηγαγον
The Intelligible Breadth into A Triadic Multitude ,
το νοητον πλατος εις τριαδικον πληθος ,
In The Self/Same Way The Intellectual Monads Call forth
κατα τον αυτον τροπον αι νοεραι μοναδες προκαλουνται
The Intelligible *And* Intellectual Triads into Intellectual Hebdomads
τας νοητας και νοερας τριαδας εις νοερας εβδομαδας
and on the one hand , Give-Subsistence to The Monads that are Co-ordinate
και μεν υπεστησε τας μοναδας συντεταγμενας
to The Hebdomads *** According to The Summits of The Triads ,
ταις εβδομαδι *** κατα τας ακροτητας των τριαδων ,
while on the other hand , Giving-Subsistence to The Twofold Triads
δε τας διττας τριαδας
According to The **2nd** and **3rd** Descents of Those Triads .
κατα τας δευτερας και τριτας υποβασεις εκεινων .
Surely then on the one hand , for which Logos Every Hebdomad Possesses
δη μεν Διο πασα εβδομας εχει
The 1st Intelligible Monad ; whereas on the other hand ,
την πρωτην νοητην μοναδα , δε
The **2nd** Monad after This Triadic Order is Intelligible *And* Intellectual ,
την δευτεραν μετα ταυτην τριαδικην ταξιν υπαρχουσαν νοητην και νοεραν ,
then next in Order The **3rd** Triad is Intellectual ,
δε εφεξης την τριτην τριαδα νοεραν ,
and All These Subsist Among Intellectuals ; for Selves are Characterized
και παντα ταυτα ως εν νοεροις : γαρ χαρακτηριζεται
According to The Characteristic of The Subsistence of Self .
κατα την ιδιοτητα της υποστησασης αυτην .
Therefore to say in conclusion , on the one hand , The Intellectual Powers Proceed
ουν Ως φαναι συνελοντι , μεν αι νοεραι δυναμεις προηλθον
According to The Intelligible Orders ; while on the other hand , Giving-Subsistence
κατα τας νοητας ταξεις , δε υπεστησαν
to These **7** Hebdomads According to The **1st** Intellectual Orders .
τας ταυτας επτα εβδομαδας κατα τας πρωτας νοερας .
For on the one hand , The Exempt Causes Must be Assimilated to The Intelligible Gods ,
γαρ μεν τας εξηρημενας αιτιας Δει ομοιουσθαι τοις νοητοις θεοις ,
whereas on the other hand , The Co-Ordinate Causes which also Proceed Everywhere
δε τας συντεταγμενας και προιουσας πανταχη
Must be Assimilated to The Intelligible *And* Intellectual Gods , and since
τοις νοητοις και νοεροις , και επει
These Gods are The **1st** to Divide The Kosmos' ***In-A-Triadic-Way*** and to Pervade
ουτοι πρωτιστοι διειλον τους κοσμους τριαδικως και διηλθον

as far as The Last by Holding-Together and Perfecting The All , therefore
μεχρι των τελευταιων συνεχοντες και τελειουντες τα παντα , δε
The Intelligible Gods Contain The Causes of Wholes ***In-A-Monadic*** and ***Hidden-Way*** .
οι νοητοι περιεχουσι τας αιτιας των ολων μονοειδως και κρυφιως .
And if one wishes to say , that on the one hand , The Intelligible Gods Produce
Και ει βουλει λεγειν , μεν οι νοητοι παραγουσι
The All ***In-A-Monadic-Way*** (for Numbers also Exist in Selves ***In-A-Monadic-Way***) ,
τα παντα μονοειδως (γαρ οι αριθμοι και εισι εν αυτοις μοναδικως) ,
whereas , The Intelligible *And* Intellectual Gods Produce All ***In-A-Triadic-Way***
δε οι νοητοι και νοεροι τριαδικως
(for The Monads in These are also Divided According to Number ,
(γαρ αι μοναδες εν τουτοις και διηρηνται κατ’ αριθμνον ,
and That which The Monad was in Those , so also is Number to These) .
και ο μονας ην εν εκεινοις , τουτο εστιν αριθμος εν τουτοις) ,
therefore The Intellectual Gods Produce All ***In-A-Hebdomadic-Way*** ,
δε οι νοεροι εβδομαδικως ,
for Selves Unfold The Intelligible *And At-Once* Intellectual Triads into Intellectual
γαρ ανελισσουσι τας νοητας και αμα νοερας τριαδας εις νοερας
Hebdomads and Extend The Con-joined Powers of Those into Intellectual Variety .
εβδομαδας και εξαπλουσι τας συνηρημενας δυναμεις εκεινων εις νοεραν ποικιλιαν .
And since Selves Define The Multitude and The Variety of Selves
P252 Και γαρ διωρισαν το πληθος και την ποικιλιαν αυτων
by The Numbers Nearest to The Monad . For Among The Gods
τοις αριθμοις εγγυτατω της μοναδος . γαρ εν τοις θεοις
The Numbers of The Partial are Different from Those of The Whole Orders .
οι αριθμοι των μερικων Αλλοι και αλλοι των ολικων διακοσμων .
And on the one hand , The Whole of This Intellectual Number is more Expanded
Και μεν ο πας ουτος νοερος αριθμος μαλλον ανηπλωται
than Those Prior to Self and is Divided into more Various Processions ,
των προ αυτου και διηρηται ποικιλωτεραις προοδοις ,
whereas on the other hand , Self does not abandon Its Kinship to The Monad .
δε ουκ απολειπει την συγγενειαν προς την μοναδα .
For The Hebdomadic Multitude Possesses A Great Innate-Relationship with The Nature
γαρ Το εβδομαδικον πληθος εχει την πολλην οικειοτητα προς την φυσιν
of The Monad , since Self is both Measured by **Self** and Subsists Primarily from **Self** .
της μοναδος , επει και μετρειται κατ’ αυτην και υφισταται πρωτως υπ’ αυτης .
And indeed by the Pythagoreans Addressing The Heptad as ***Light*** *According to* ***Intellect***
Και γε οι Πυθαγορειοι προσαγορευοντες την επταδα φως κατα το νοον
clearly concedes The Hyparxis of Self to Be Intellectual and by This Logos
δηπου συγχωρουσι την υπαρξιν αυτης ειναι νοεραν και ταυτη
Self is Suspended from The Monad . For *The Unific* , which *The Light* Clearly-Indicates ,
εξηρτημενην της μοναδος . γαρ Το ενιαιον , ου το φως δηλωτικον ,
Belongs/Arises from **This** to All The Divine Numbers .
υπαρχει εκ ταυτης απασιν τοις θειοις αριθμοις .

3 November 2023

Chapter 3 – γ

So much must also be presupposed about The Division of These Intellectual Gods .
Ταυτα και προειληφθω περι της διαιρεσεως των τουτων νοερων θεων .
Then it follows that The Theory of Plato should be Harmonized to This Order
δε Εχομενον την θεωριαν του Πλατωνος εστι εφαρμοσαι τη ταυτη ταχει
and Show that He does not in any way abandon The Theological Doctrines of Self
και δειξαι μηδενος απολειπομενην των θεολογικων δογματων αυτην
concerning This Intellectual Order .
περι ταυτης νοερας διακοσμησεως .
Now then on the one hand , Seeing that we have shown that The Heavenly Order ,
τοινυν μεν Επειδη απεδειχαμεν την ουρανιαν ταξιν ,
which we find Perfectly Celebrated in **Cratylus** (**396**C) and **Phaedrus** (**246**E-**248**A) ,
ην ανευρομεν τελεως υμνουμενην εν Κρατυλω και Φαιδρω ,
Possesses The Middle Bond of The Intellectual *And At-Once* Intelligible Gods ,
κατεχειν τον μεσον συνδεσμον των νοερων και αμα νοητων θεων ,
while on the other hand , Another Order of Gods is Immediately Arranged Under This ,
δε αλλην διακοσμησιν θεων ευθυς τεταγμενην υπο ταυτην ,
as Socrates has shown in the **Phaedrus** (**247**B) , is called The Sub-Heavenly Arch ,
ως ο Σωκρατης ενεδεικνυτο εν Φαιδρω , καλουμενην την υπουρανιαν αψιδα ,
that we must Preserve as Being In-Divisible from Heaven ,
εφυλαττομεν αδιαιρετον προς τον ουραν ,
what then is That which Divides Self from The Kingdom of Heaven ,
τις δε η διελουσα αυτην απο της βασιλειας Ουρανου ,
by Being The Leader of The Intellectual Order of The Gods
ηγουμενη της νοερας ταξεως των θεων
and The Primary Provider of Intellect According to The Self Guidance of Plato ?
και του πρωτως χορηγος νου κατ την αυτην υφηγησιν του Πλατωνος ;
What else than that which Socrates says in the **Cratylus** (**396B**)
******* η ο Σωκρατης εν τω Κρατυλω
is **The Mighty Kronos** ;
τον μεγιστον Κρονον :
for surely then He calls This God The 1st and The Most Pure Intellect .
γαρ δη αποκαλει τουτον τον πρωτιστον και καθαρωτατον νουν .
Now then This God is The Summit of The Divine Intellect ,
τοινυν ουτος ο θεος εστιν Το ακροτατον του θειου του νου ,
and as Self says , The Purest Part ; on the one hand ,
και ως αυτος φησι , το καθαρωτατον , μεν
by Separating Himself from The Order of **Heaven** , while on the other hand ,
διακρινων εαυτον του διακοσμου ουρανιου , δε
by Reigning-Over All The Intellectual Gods , surely then on the one hand ,
βασιλευων παντων των νοερων θεων , δη μεν
by The Logos that Self Is Full of Pure Intellect , and on the other hand ,
διοτι εστι διακορης του καθαρου νου , και αλλα
by Being Extended to The Summit of The Intellectual Underlying-Reality .
ανατεινομενης εις ακρον της νοερας υποστασεως .

Surely then by which Logos **Kronos** is The Father of Mighty **Dios**/**Zeus** ,
δη Διο εστι του πατηρ μεγιστου Διος ,
and Is Simply , Father ; for The Father of The Father of All is without a doubt
και απλως πατηρ : γαρ ο του πατρος παντων δηπου
Allotted The Paternal Dignity *In A Much Greater Way* .
ελαχε την πατρικην αξιαν πολλω μειζονως .
Thus on the one hand , This Kronos is The 1st Intellect ; whereas on the other hand ,
ουν μεν ουτος πρωτος Νους , δε
Mighty Zeus is also The Intellect , as Socrates says in the **Philebos** (**30**D) ,
μεγιστος Ζευς και ο νους , ως ο Σωκρατης εν τω Φιληβω ,
on the one hand , by Containing The Royal Soul ,
μεν εχων βασιλικην ψυχων ,
and on the other hand , by Containing The Royal Intellect ;
P253 δε βασιλικον νουν :
and These Gods are **Two** Intellects and Intellectual Fathers ;
και ουτοι δυο νοες και νοεροι πατερες ,
One on the one hand , by Being Intellectual among The Intellectuals ,
ο μεν ων νοερος εν τοις νοεροις ,
Another on the other hand , by Being Intelligible among The Intellectuals .
ο δε νοητος .
For The Bonds of Kronos , which Self Recalls in the **Cratylus** (**404**A) , are
γαρ Οι δεσμοι Κρονιοι , ων αυτος μεμνηται εν Κρατυλω , εισι
One-Making of The Intelligence of Zeus Concerning The Intelligible of The Father and
ενοποιοι της νοησεως του Διος περι το νοητον του πατρος και
Fill The Intellect of Zeus with The All-Perfect Intelligence of The Intellect of Kronos .
πληρουσι τον νουν Διιον της παντελους νοησεως του νου Κρονιου .
And I think This is also Clear from ***The Analogy*** of Souls in Relation to Pluto/Wealth .
Και οιμαι τουτο και δηλον εκ της αναλογιας των ψυχων προς τον Πλουτωνα .
For just as That God (Pluto/Wealth) Binds Souls about Himself (**Cratylus** **404**A) ,
γαρ ως εκεινος συνδει τας ψυχας περι εαυτον ,
by Filling Selves with Wisdom and Intelligence , surely then
πληρων αυτας σοφιας και νοησεως , δη
So also does Kronos Bind Zeus to Himself with These Indissolvable Bonds (**Tim** **43**A)
ουτω και ο Κρονος συνεχει Δι τω εαυτω τοις αλυτοις δεσμοις
by Being Desirable/Lovable and Beloved . And Socrates Indicates These Logos'
ων εφετος και εραστος . Και ο Σωκρατης ενδεικνυται ταυτα
in the **Cratylus** *while At-Once* Having-Fun and Being Serious .
εν τω Κρατυλω αμα παιζων και σπουδαζων .
Now then **That** which is **Desirable**/**Loveable** ***And*** **Intelligible** to **Zeus** Is **Kronos** ,
τοινυν Το εφετον και το νοητον του Διος εστιν Κρονος ,
since The Mighty Self Zeus is The Divine and Demiurgic Intellect . Now then ,
δε ο μεγιστος αυτος Ζευς θειος και δημιουργικος νους . τοινυν ,
it is Necessary that there be Another Third Intellectual Cause that is Generative of Life .
Αναγκη και αλλην τριτην νοεραν αιτιαν ειναι γεννητικην της ζωης .
For on the one hand , as **Socrates** says (**Cratylus** **396**A) , Zeus is also The Cause of Life ,
γαρ μεν ως ο Σωκρατης φησιν , Ζευς Εστι και ο αιτιος του ζην ,

but *In-An-Intellectual* and *Secondary-Way* ;
αλλα νοερως και δευτερως :
whereas on the other hand , we say that Life is Everywhere Arranged Prior to Intellect .
δε λεγομεν την ζωην πανταχου τεταχθαι προ του νου .
Surely then it is clear that **Rhea** Is The Queen ,
δη Δηλον οτι Ρεαν την βασιλιδα ,
on the one hand , by Being The Mother of Zeus ,
μεν ουσαν μητερα του Διος ,
and on the other hand , by Being Second to The Father Kronos , then we shall say
δε οντος δευτεραν του πατρος Κρονου , ουν φησομεν
that She Fulfills/Perfects This Middle , by Subsisting as The Vivific Kosmos
συμπληρουν ταυτην την μεσοτητα , υπαρχουσαν ζωογονικον κοσμον
and by Pre-Establishing in Herself The Causes of The Whole of Life .
και προστησαμενην εν εαυτη τας αιτιας της ολης ζωης .
Therefore , Three Paternal Self Orders have Come-to-Light for us in Intellectuals ;
ουν Τρεις πατρικαι αυται ταξεις πεφηνασιν ημιν εν τοις νοεροις ,
One on the one hand , According to The Intelligible of The Intellectuals ,
ο μεν κατα το νοητον των νοερων ,
Another on the other hand , According to The Divine and The Intellectual Life ,
η δε κατα την θειαν και την νοεραν ζωην ,
then Another , According to The Intellectual Intellect .
δε ο κατα τον νοερον τον νουν .
And since we also Celebrate The Middle Deity Self by Herself
Και γαρ και ανυμνουμεν την μεσην θεον αυτην καθ’ εαυτην
as The Self Mother of The Demiurgos and of The Wholes ;
αυτην μητερα του δημιουργου και των ολων :
however , by Contemplating Her together with The Summits
δε θεωρουντες μετα των ακρων
we Name Her The Paternal Cause by Being Comprehended in The Fathers
επονομαζομεν πατρικην αιτιαν ως περιεχομενην εν τοις πατρασιν
and by Generating Some in conjunction with Kronos , but Others in conjunction with Zeus .
και συναπο– τα μεν –γεννωσαν τω Κρονω , τα δε τω Διι .
Then certainly when Plato follows **Orpheus** (**Fragment 151**) , He Distinctly calls
Αλλα μην και ο Πλατων επομενος Ορφει διαρρηδην αποκαλει
The Inflexible and Undefiled Triad of The Intellectual Gods ***Kuretic*** , ***just as***
την αμειλικτον και αχραντον τριαδα των νοερων θεων Κουρητικην , καθαπερ
the Athenian Guest says in the **Laws** (**796**B) , when He Celebrates The Armed Sports
ο Αθηναιος ξενος φησιν εν Νομοις , ανυμνων τα ενοπλια παιγνια
of the ***Kuretes*** and The Rhythmic-Round-Dance of Selves .
των Κουρητων και την ενρυθμον χορειαν αυτων .
For Orpheus also represents The Three ***Kuretes*** as Being Guards of Zeus
γαρ Ορφευς Και παριστησι τους τρεις Κουρητας οντας φυλακας τω Διι
and The Laws of the ***Kretans*** and All The Hellenic Theology refers
και οι θεσμοι των Κρητων και πασα η Ελληνικη θεολογια αναπεμπουσιν
The Pure and ***Undefiled Life*** and ***Energy*** to ***This Order*** .
την καθαραν και αχραντον ζωην και ενεργειαν εις ταυτην την ταξιν .

For ***To Koron*** indicates nothing else than ***The Pure*** and ***Undefiled*** (**Cratylus** **396**B) ;
γαρ το κορον ενδεικνυται Ουδε τι αλλο η το καθαρον και ακηρατον :
and as we have said before (**P252**.8) by which Logos Mighty ***Kronos*** Is The ***Pure*** Intellect
και ελεγομεν προτερον διο μεγιστον Κρονον τον καθαρον νουν
by Being-Unified to **The Cause of Undefiled Purity** According to **Ousia** .
ως ηνωμενον τη αιτια της αχραντου καθαροτητος κατ' ουσιαν .
Since The Paternal Gods are Three and The Undefiled Gods are Three ;
ουν οι πατρικοι θεοι Τρεις και οι αχραντοι τρεις :
therefore it remains to say that we should also Contemplate The Seventh Monad .
ουν λειπεται ειπειν και θεωρουντας την εβδομην μοναδα .
If then we were to Intellect both The Mythical "castrations" of Kronos and of Heaven ,
P254 Ει τοινυν εννοησαιμεν τε τας μυθικας εκτομας τας Κρινιας και τας Ουρανιας ,
which Plato somewhere distinctly reminds us (**Republic** **377**E) that such "examinations"
ων ο Πλατων που διαμνημονευει τα τοιαυτα δοκιμαζων
must always be Seen in Silence and The Ineffable Truth of Selves be Hidden ,
αει οραν σιγη και την απορρητον αληθειαν αυτων κρυπτειν ,
and since Selves are Indicative of Mystic Intellections , and for which Logos
και οτι εστι ενδεικτικα μυστικων νοηματων , και διοτι
such Intellections are un-adapted for the young to hear , then if we have These Logos'
τοιαυτα ανεπιτηδεια νεοις ακουειν , εχ– τουτων
in Mind we may obtain *what* The Deity is that on the one hand ,
–οιμεν αν τις η θεοτης εστιν μεν
is both Separative of The Separations of The Genera of Kronos from Heaven ,
και διακριτικη τας διαιρεσεις τα γενη Κρονια των Ουρανιων ,
and on the other hand , of The Genera of Zeus from Kronos ,
δε τα Δια των Κρονιων ,
then also Separates The Whole Intellectual Order from Those that are Prior to Self
δε και διακρινουσα τον ολον νοερον διακοσμον τε των προ αυτου
and Those After Self and who Separates The Different Causes in Self from Each-Other
και των μετ' αυτον και διιστασα τας διαφορους αιτιας εν αυτω απ' αλληλων
and that Always Provides The Secondary Measures of Royalty to The Secondary .
και αει παρεχομενη τα δευτερα μετρα της βασιλειας τοις δευτεροις .
And let no one be disturbed nor oppose me upon hearing These Logos' ; how then
Και μηδεις θορυβεισθω μηδε εναντιουσθω μοι ακουσας τουτων των λογων : πως ουν
does Plato reject castrations and bondage and the tragic workings of Myths ?
ο Πλατων εκβαλλει τας εκτομας και τους δεσμους και τας τραγικας διασκευας των μυθων;
For He thinks that on the one hand , all such workings will be rejected by the many and
γαρ οιεται μεν Παντα τα τοιαυτα διαβαλλεσθαι τους πολλους και
unenlightened by being ignorant of The Secrets in Selves ; whereas on the other hand ,
ανοητους δι' αγνοιαν των απορρητων εν σουτοις , δε
to those that are wise Selves Indicate Certain Wonderful Insights . For which Logos ,
τοις σοφοις ενδεικνυσθαι τινας θαυμαστας υπονοιας . Διοπερ
on the one hand , Self does not approve/accept such a way of fabulous-imagery ,
μεν αυτος ου προσιεται τοιουτον τον τροπον των πλασματων ,
whereas on the other hand , He thinks that one should be persuaded by The Ancients
δε οιεται χρηναι πειθεσθαι τοις παλαιοις

who were Offspring of Gods and Pursue The Secret Understanding of Selves .
ουσιν εκγονοις θεων και θηραν την απορρητον διανοιαν αυτων .
Just as He thus rejects the bonds of Kronos and such as related by **Euthyphro** (**5**E-**6**A)
Ωσπερ ουν αποδοκιμαζων τους δεσμους τους Κρονιους και ταυτα προς Ευθυφρονα
and to the auditors of the **Republic** (**377**E) , nevertheless in **Cratylus** (**403**D) He allows
και τους ακροωμενους της Πολιτειας , ομως εν Κρατυλω συγχωρει
placing bonds about The Mighty Self Kronos and other secondary bonds about Pluto ,
τιθεμενος περι τον μεγιστον αυτον Κρονον και αλλους δευτερους περι τον Πλουτωνα ,
So also on the one hand , I think he forbids that castrations be introduced to those who
ουτως και μεν οιμαι απαγορευει τας εκτομας προσιεσθαι τοις
do not Recognize That which Comes to Light Self According to Self , nor allows that
γνωριζουσιν το φαινομενον αυτο καθ’ αυτο μη συγχωρειν οτι
there exists any Law-less conduct among The Gods nor Lawlessness of Children against
και εισιν αι παρανομοι επιχειρησεις εν θεοις και αθεσμοι των παιδων εις
Their Parents , but as much as possible opposes and refutes such like opinions .
τους πατερας αλλα κατα το δυνατον διαμαχεσθαι και διελεγχειν τα τοιαυτα δοξασματα
Whereas on the other hand , Myths are Allowed to those who are Able to Pursue
δε εισω παριεναι Τοις δυναμενοις μεταθεουσι
The Mystic Truth and The Hidden Understanding of The Myths
της μυστικης αληθειας και την αποκεκρυμμενην διανοιαν των μυθων
and therefore Selves Accord with The Separations of The Wholes ,
και συμφθεγγεται τας διακρισεις των ολων ,
whether they are willing to Name Selves castrations for the sake of concealment ,
ειτ’ ουν εθελουσιν προσονομαζειν αυτας εκτομας δι’ επικρυψιν ,
or in whatever other way they may think fit .
ειτ’ οπωσουν αλλως επιτρπει .
And since bonds and castrations are ***Symbols*** of Communions and Separations
Και γαρ οι δεσμοι και <αι> εκτομαι εισι συμβολα κοινωνιας και διακρισεως
and Each One is the Offspring of The Self/Same Divine-Mythology .
και εκατερον εστι εκγονον της αυτης θεομυθιας .
And one should not wonder if we also try to represent/provide the opinion
Και χρη ου θαυμαζειν ει και ημεις επιχειρουμεν κατασκευαζειν την δοξαν
of Plato from these Myths , since one should know how The Philosophy of Plato
του Πλατωνος εκ τουτων , αλλ’ ειδεναι πως η φιλοσοφια Πλατωνος
on the one hand , both *admits/allows/accepts* All such particulars ,
μεν και συγχωρει παντα τα τοιαυτα ,
and on the other hand , how She *rejects* All such particulars
και δε πως αποδοκιμαζει
and how they can be responsible for causing
και ειναι υπολαμβανει αιτια
the greatest in**Justices**/failures-to-hit-**The**-**Mark**
των μεγιστων κακων
and of a **God**less life (**Theatetus** **176**C) to those that hear All such particulars .
και της αθεου ζωης τοις ακουουσιν .

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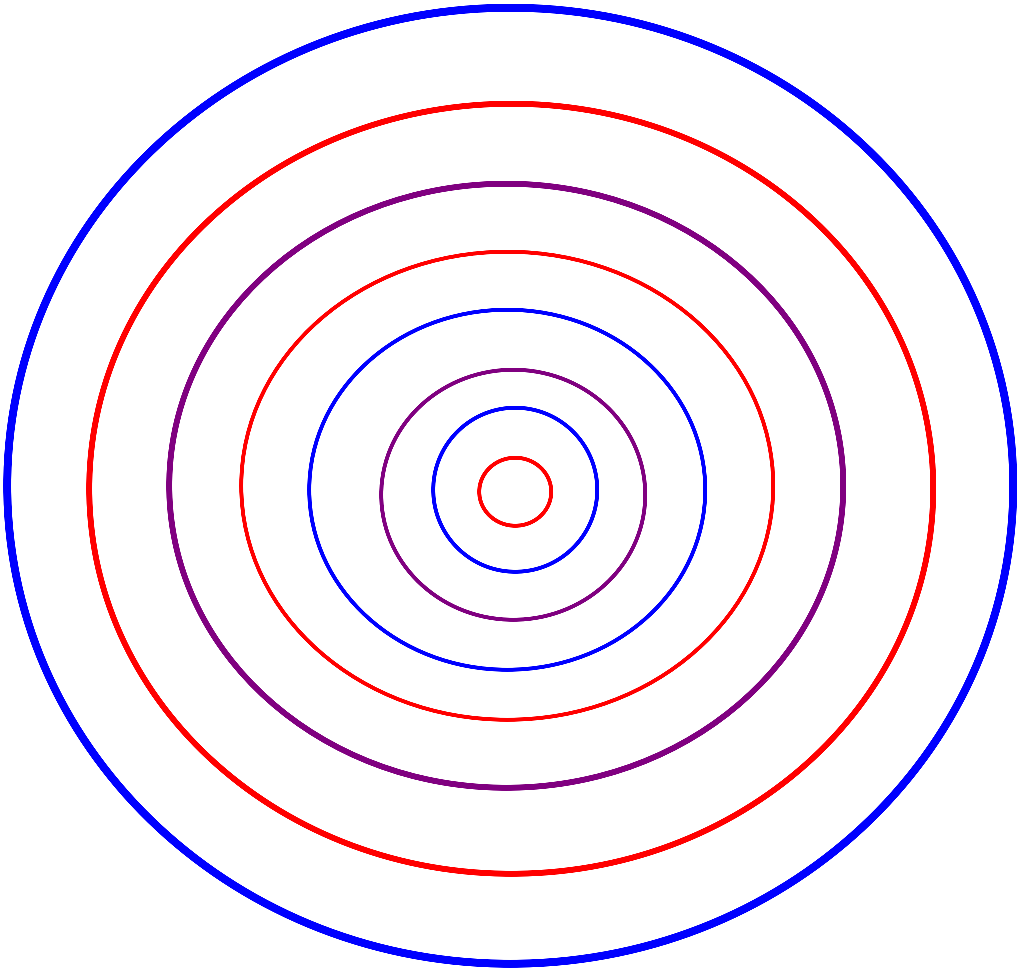
Chapter 4 – δ

Thus on the one hand , The Seven Intellectual Gods will also come to Light
P255 ουν μεν Οι επτα νοεροι θεοι και φανειεν
Through These Insights by having been thought worth Remembering by Plato .
δια τουτων των επιβολων παρα ηξιωμενοι μνημης τω Πλατωνι .
Whereas on the other hand , I think we must *Collect-In-The-Way-of-The-Logos*
δε οιμαι δειν συλλογιζεσθαι
The Procession According to The Hebdomads from The Images of Selves .
Την προοδον καθ’ εβδομαδος απο των εικονων αυτων .
Surely then The Soul of The All is Fabricated (**Timaios 34**B-**37**C)
δη Την ψυχην του παντος δημιουργων
as The Image of All The Divine Orders ,
εικονα πασων των θειων ταξεων ,
Just as This Visible Kosmos is also thus Fabricated as The Image of The Intelligibles ,
ωσπερ τουτον τον αισθητον κοσμον και ουν των νοητων ,
and in the first place , The Whole Ousia of Self is Given-Subsistence ,
και πρωτην μεν την ολην ουσιαν αυτης υποστασας ,
and afterwards , She is Divided into Numbers and Bound by Harmonies
και επειτα διελων εις αριθμους και συνδησας ταις αρμονιαις
and Adorned with Shapes , I mean The Straight and That which Turns-about ,
και διακοσμησας τοις σχημασι , λεγω τω ευθει τε και τω περιφερει ,
after this , Self is Divided into One Circle and Seven Circles .
μετα τουτο αυτην διειλεν εις ενα κυκλον και επτα .
From what Source then , does The Self Monad and The Hebdomad Arise
Ποθεν ουν η αυτη μονας και η εβδομας
other than from The Intellectual Gods ?!
η απο των νοερων θεων ;
For Shape and Number and Truly-Real Being are Prior to Selves ;
γαρ το σχημα και ο αριθμος και το οντως ον Προ αυτων ;
and ***just as*** in The Fabrication of The Soul , The Division of The Circles follows after
και ωσπερ εν τη δημιουργια της ψυχης την διαιρεσις των κυκλων μετα
The Subsistence of The Shape of The Soul According to The Monad and Hebdomad ,
την υποστασιν την σχηματος του ψυχικου κατα η μοναδα και εβδομαδα ,
so also among The Gods ; The Intellectual Breadth and This Sphere of The Gods
ουτω και εν τοις θεοις το νοερον πλατος και ουτος ο Σφαιρος των θεων
Arise after The Intellectual *And* Intelligible Shape .
εστι μετα το νοερον και νοητον σχημα .
Accordingly then , from The Divine Intellectual Hebdomad Entering into **Herself**
αρα Απο της θειας νοερας εβδομας εισιουσης εις εαυτην
Subsists **The Multitude** of The Seven Hebdomads ; and by this Logos ***so also does***
υπεστη το πληθος των επτα των εβδομαδων : και δια τουτο ουτω και
The Demiurgos Divide The Circles in The Soul , since both Self and The Whole
ο δημιουργος διαιρει τους κυκλους εν τη ψυχη , οτι και αυτος και ο πας
Intellectual Order Produce The Intellectual Hebdomad from Each Monad (**Tim 36**D) .
νοερος διακοσμος παρηγαγεν νοεραν εβδομαδα απο εκαστης μοναδος .

And now I do not say and contend this ; that The Seven Circles are Allotted
Και νυν ου λεγω και διατεινομαι τουτο , οτι οι επτα κυκλοι ελαχον
The Hyparxis that *Is Like* The Seven Gods that Proceed from The Demiurgos ,
την υπαρξιν ομοιαν τοις επτα θεοις τοις προελθουσιν απο του δημιουργου ,
but that by Dividing The Soul According to Circles , He Introduces Number
αλλ' οτι διαιρων την ψυχην κατα κυκλους επιφερει τον αριθμον
from The Intellectual Gods Above (I mean Monadic and Hebdomadic Number)
απο των νοερων θεων ανωθεν λεγω μοναδικον και εβδομαδικον ,
to The Sections . And since on the one hand , The Monad Subsists According to
ταις τομαις . και Επει μεν η μονας κατα
The Circle of **Th'Same** (The Fixed/Unwandering/Inerratic Stars) ,
τον κυκλον ταυτου ,
while on the other hand , The Hebdomadic Division Subsists According to
δε η διαιρεσις κατα
The Circle of **Th'Different** (The 7 Wanderers/Planets) ;
τον θατερου :
whereas a little later it will come to Light that **Th'Same** and **Th'Different**
δε μικρον υστερον φανησεται το ταυτον και θατερον
Belong to The Demiurgic Order (**Parmenides** **146**A) .
προσηκοντα τη δημιουργικη ταξει .
Furthermore on the one hand , after The Division of The Circles
Ετι δε και μεν μετα την διαιρεσιν των κυκλων
Some are Assumed to be ***Symbols*** of **The Assimilative Gods** ,
τα παραλαμβανει συμβολα των αφομοιωματικων θεων ,
while on the other hand , **Others** are Assumed to be ***Symbols*** of **The Liberated Gods** ,
δε τα των απολυτων ,
and by These Logos He Refers The Soul to These Orders of The Gods . So then
και δια τουτων ανιησι την ψυχην ταις ταυταις ταξεσι των θεων . τοινυν
on the one hand , if Shape is Prior to The Intellectual Gods (**Parmenides** **145**B) , while
μεν Ει το σχημα εστι προ των νοερων θεων ,
on the other hand , The Like and The Unlike are After Selves (**Parmenides** **147**C) , then
δε το ομοιον και το ανομοιον μετ' αυτους , δη–
without a doubt The Monadic And At-Once Hebdomadic Must be Referred to This Order
–που το μοναδικον και αμα εβδομαδικον αναγκη αναπεμπεσθαι εις ταυτην την διακοσμησιν
and that The Procession from Monad to Hebdomads Must Belong to This Order .
και την προοδον απο μοναδος εις εβδομαδα προσηκειν τη ταυτη ταξει ,
Therefore Each One of The **7** Intellectual Gods Leads An Intellectual Hebdomad ,
ουν Εκαστος των επτα νοερων θεων ηγειται εβδομαδος νοερας ,
just as we have learned from The Images . Since ***There*** on the one hand ,
ως μεμαθηκαμεν εκ των εικονων . Αλλ' εκει μεν
The Hebdomad is One and Akin to Herself , whereas ***In Souls*** on the other hand ,
η εβδομαδα μια και συγγενης προς εαυτην , εν ταις ψυξαις δε
The Circles Differ from Each Other According to Their Divine Characteristics .
P256 οι κυκλοι διαφερουσιν αλληων κατα τας θειας τας ιδιοτητας .
For in this way Selves Receive The Number (**Deficient-Perfect-Superabundant**) ,
γαρ Ουτω εδεξαντο τον αριθμον (**Limited** **Unlimited**)

in Order to also Preserve The Proper Nature which
ωστε και διασωζειν την οικειαν φυσιν ην
The Kosmic-Beings Being-Held-Together are Allotted ,
τα εγκοσμια συνεχουσαι ελαχον ,
and by Convolving Those that are Visible by The Circles of Themselves .
και συνελισσειν τους φαινομενους τοις κυκλους εαυτων .



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Chapter 5 – ε

Therefore on the one hand , through *These Positive/Definite-Signs* that are not
ουν μεν δια τουτων τεκμηρια φεροντα ουκ

obscure , we are Reminded by Plato of The Arrangement concerning These Gods .
αμυδρα , υπεμνησθω του Πλατωνος της διαταξεως περι τουτων .

Whereas on the other hand , beginning again from Another Source let us speak
δε αρξαμενοι Παλιν ανωθεν λεγωνεν

about Each One , as much as it is Sufficient in Relation to The Present Theology .
περι εκαστου , οσα εξαρκει προς την παρουσαν θεολογιαν .

Now then let **Kronos** , The First King of The Intellectual Gods be Celebrated by us ,
τοινυν Κρονος ο Πρωτιστος βασιλευς των νοερων θεων ανυμνεισθω ημιν ,

who Illuminates , According to Socrates in the **Cratylus** (**396**B) The Pure and
καταλαμπων κατα τον Σωκρατην εν τω Κρατυλω το καθαρον και

Undefiled Nature of Intellect and Establishes The All-Perfect Power of Himself
ακηρατον του νου και ιδρυσαμενος την παντελη δυναμιν εαυτου

in **The Self Summit** of The Intellectuals ,
εν τη αυτη ακροτητι των νοερων ,

on the one hand , by Abiding and Proceeding At-Once from The Father [**Heaven**] ,
μεν μενων και προιων αμα εκ του πατρος ,

and by Dividing The Intellectual Leadership from The Connective Leadership ,
και διαιρων την νοεραν ηγεμονιαν της συνεκτικης ,

and by Pre-Establishing The Transcendency of The Other Intellectual Gods
και προστησαμενος την υπεροχην των αλλων νοερων θεων

by Being-Connected-Together In Relation to **Self** ,
συνεχη προς αυτην ,

while on the other hand , by Comprehending in Himself
δε περιεχων εν εαυτω

The Intelligible Self of The Demiurgic Intellect and The Fullness of The Beings .
το νοητον αυτο του δημιουργικου νου και το πληρωμα των οντων .

Surely then by which Logos The Bonds of Kronos *Darkly-Signify In-A-Mystic-Way*
δη Διο οι δεσμοι Κρονιοι αινισσονται μυστικως

The Comprehension and The Union of This Intelligible in Relation to Self (**Cra 404**A) .
την περιληψιν και την ενωσιν του τουτου νοητου την προς αυτο .

For The Intelligible is Comprehended by The Intellect ;
γαρ το νοητον περιληπτον Τω νω :

thus on the one hand , ***just as*** The Intelligible is Exempt from The Intellect ,
ουν μεν ωσπερ το νοητον ουν εξηρηται του νου ,

while on the other hand , The Intellect is said to Comprehend Self ,
δε ο νους λεγεται περιλαμβανειν αυτο ,

surely then ***so also*** is **Zeus** said to Bind His Father ,
δη ουτω και ο Ζευς λεγεται δεσμειν τον πατερα ,

so also does Self Bind Self to That Self by These Bonds ,
και αυτος εκεινον αυτον περι ταυτα συνδεσμων ,

for The Bond is also The Comprehension of Those that are Bound .
γαρ ο δεσμος εστι και περιληψις των συνδεομενων .

Whereas The Truth has to Be in The Following Way .
δε Το αληθες εχει ωδε .
On the one hand , **Kronos** Is The All-Perfect Intellect ,
μεν Κρονος εστιν ο παντελης Νους ,
and on the other hand , **Zeus** Is The Mighty/Great/Powerful Intellect ;
και δε Ζευς ο μεγιστος νους :
then by Each **One** Being **Intellect** , without a doubt Each **Self** is also **Intelligible** .
δη– εκατερος ων νους , –που αυτος εστι και νοητον .
For Every Intellect Turns-About to **Self** (**Republic** **518**C) ,
γαρ Πας νους επεστραπται εις αυτον ,
then by Turning-About in Relation to **Self** , **Self** Energizes in Relation to **Itself** ,
20 δε επιστρεφων προς αυτον , ενεργει προς εαυτον ,
then by Energizing in Relation to **Itself** and not in relation to externals ,
δε ενεργων προς εαυτον και ου προς τα εξω ,
Self Is **Intelligible** *And At-Once* **Intellectual** ;
εστιν νοητον και αμα νοερον :
on the one hand , **Self** Is **Intellectual** , insofar as **Self** **Intellects** ,
μεν νοερον η νοει ,
whereas on the other hand , **Self** Is also **Intelligible** insofar as **Self** is **Being-Intellected** .
δε και νοητον η νοειται .
So that The Intellect of **Zeus** is both Intellect of Itself
Ωστε ο νους Διιος εστι και νους εαυτου
and **Intelligible** in Relation to Self ,
και νοητον αυτω ,
then *In A Similar Way* The Intellect of **Kronos** is both Intelligible in Relation to Itself
δε ωσαυτως ο νους Κρονιος εστι και νοητον εαυτω
and **Intellect** of Itself ;
25 και νους εαυτου :
whereas on the one hand , **Zeus** *Is More* **Intellect** ,
αλλ’ μεν ο μαλλον νους ,
while on the other hand , **Kronos** *Is More* **Intelligible** .
δε ο μαλλον νοητον .
For **The One** is Established According to The Intellectual Summit ,
γαρ ο μεν Ιδρυται κατα την νοεραν την ακροτητα ,
while **The Other** is Established According to The Intellectual Limit ;
ο δε κατα το περας :
and **The One** Is Desirable/Lovable , while **The Other** Desires/Loves ;
και ο μεν εστιν εφετον , ο δε εφιεμενον :
and **The One** Fills , while **The Other** is Being-Filled .
P257 και ο μεν πληρουν , ο δε πληρουμενον .
Now then , by **Kronos** Being Intellect and Intelligible , while in the second place
τοινυν του Κρονου οντος Νου και νοητου , δευτερον
Zeus Is also Intellect and Intelligible ; whereas The Intelligible **of Self**
Ζευς και νους και νοητον : αλλα το νοητον αυτου
Is Intellectual , while The Intellectual **of That** Is Intelligible .
5 νοερον δε το νοερον εκεινου νοητον .

Surely then by **Zeus** Being Intellectual *And At-Once* Intelligible ,
δη ουν ο Ζευς ων νοερος και Ομου νοητος ,
Self Intellects and Comprehends Himself and Binds The Intelligible in Self ;
νοει και περιλαμβανει εαυτον και συνδει το νοητον εν αυτω :
then by Binding This in Self , Self is said to Bind The Intelligible Prior to Self
δε συνδεων τουτο εν αυτω , αυτο λεγεται συνδειν το νοητον προ αυτου
and to Comprehend The Intelligible *On All Sides* .
και περιλαμβανειν πανταχοθεν .
For by Entering into Himself , Self also Enters into That which Gives-way ;
γαρ εισιων εις εαυτον Και εις εκεινον χωρει ,
into The Intelligible in Self and Intellects That which is Prior to Self ,
τω νοητω εν αυτω και νοει το προ αυτου ,
and in this way The Intelligible is *not* external to The Intellect (**P100**.18-19) .
και ουτως το νοητον ουκ εξω του νου .
For on the one hand , Every Intellect Possesses in Self
γαρ μεν πας νους εχει εν αυτω
That which is Indistinguishable in Relation to Itself ,
Το αδιαφορον προς εαυτον ,
then in turn , Self Intellects in Itself That which is Prior to Self .
δε παλιν νοει εν εαυτω το προ αυτου .
For All which is external is foreign and imported and of an inferior nature ,
γαρ Παν ον το εξω εστι αλλοτριον και επεισοδιωδες και της χειρονες της φυσεως ,
whereas That which is Pre-established in The Order of Cause and Pre-Subsists
δε το προισταμενον εν ταξει αιτιας και προυπαρχον
as Desirable/Lovable/Beloved Exists in The Selves that Desire .
ως εφετον εστι εν τοις αυτοις εφιεμενοις .
For by Being Turned-About and by Verging to Themselves
γαρ επιστρεφομενα και συννευοντα προς εαυτα
Selves Discover All The More-Ancient Causes of Themselves ;
ανευρισκει παντα τα πρεσβυτερα τας αιτιας εαυτων :
and *by as much as* The Turning of Those that Desire is More-Perfect and
και οσω η στροφη των εφιεμενων τελεωτερα και
According-to-The Idea-of-The-One concerning Selves ,
ενοειδεστερα περι αυτα ,
by *so much* are The Desirable/Lovable-Ones of Themselves *More* Present/Observable .
τοσουτω τοις εφετοις εαυτων μαλλον συνεισιν .
Thus Every Intellect Intellects Itself and Intellects All Those Prior to Self by The Self ,
αρα πας νους νοειν εαυτον και νοει παντα τα προ αυτου τω Αυτω ,
and by as much more Self is United to Itself , by so much more is Self-Established-In
και οσω μαλλον ηνωται προς εαυτον , τοσσουτω μειζονως ενιδρυται
The Intelligibles Prior to Itself ; for The Cause That is also Productive of The Ousia
τοις νοητοις προ εαυτου . γαρ το αιτιον το και παρεκτικον της ουσιας
or of The Perfection of Self is *not* external to any of The Beings ; whereas
η της τελειοτητος αυτου εστιν Ου εξω ουδενος των οντων , αλλα
that which is subordinate/inferior to any being is also not That which Is Intelligible .
το χειρον εκαστου και ου το νοητον .

And surely then for which Logos Each One of The Divine Beings on the one hand ,
και δη Διο εκαστον των θειων μεν
does not Turn towards that which is inferior , whereas on the other hand ,
εστι ανεπιστροφον προς το χειρον , δε
Each One of The Divine Beings , Turns-About to Self
επεστραπται προς αυτο
and Through Itself to That which is Superior .
και δι’ εαυτου προς το κρειττον .
And on the one hand , The Intelligible is inferior to no Intellect ,
Και μεν το νοητον χειρον ουδενος νου ,
whereas on the other hand , Every Intellect Energizes towards Itself and Intellects
δε πας <νους> ενεργων προς εαυτον και νοει
by Embracing/Comprehending The Intelligibles Prior to Self .
περιλαβων τα νοητα προ αυτου .
And Some are Such as are Yoked-Together to Self .
Και τα μεν οσα εστιν συζυγει προς αυτον .
while Others have to Be Those that are Immediately Participated by Self ,
δε τα εχει των προσεχως μετεχομενων αυτω ,
then Others are Those that are Seen to be More Remote
δε τα των ορα πορρωτερον
and More Exempt from Each Intellect . For *Through* This Logos ,
και μαλλον εξηρημενων εκαστον . γαρ Δια τουτο
on the one hand , The Demiurgic Intellect is both *At-Once* Intelligible *And* Intellect ,
μεν ο δημιουργος νους εστι και αμα νοητον και νους ,
while on the other hand , Self Possesses The Intelligible of The Father of Self
δε εχει το νοητον του πατρος
by Binding-together , as The Myth says ,
συνδησας , ως ο μυθος φησιν ,
whereas , Self Sees The Self-Living-Being , which as **Timaios** (**30**D) says ,
δε ορα το αυτοζωον , ως ο Τιμαιος λεγει ,
Is The Most-Beautiful of All The Intelligibles .
το καλλιστον απαντων των νοουμενων .
And if indeed the Noble-Minded **Amelios** Conceived These Logos
Και ει γ’ ο γενναιος Αμελιος εννοων ταυτα
by saying that Intellect is Three-fold ,
ελεγε τον νουν τριττον ,
First , That which Is The Beings ,
τον οντα ,
Second , That which Possesses ,
τον εχοντα ,
Third , That which Sees ,
τον ορωντα ,
then indeed as I opine , He Rightly Grasps The Understanding of Plato .
γε κατα την εμην ορθως αντελαβετο της διανοιας του Πλατωνος .
For surely then it is also Necessary that The Second (Intellect/Zeus)
γαρ δη και Δει τον δευτερον

must not only *Possess* The Intelligible ,
μη μονον εχειν το νοητον ,
but that Self must also *Be* and *Possess* The Intelligible
αλλ' ειναι και εχειν
(on the one hand , That must *Be* Co-ordinate , so that on the other hand ,
(μεν το ειναι συστοιχον , δε
Self Possesses That which Is Prior to Self , insofar as Self Participates of Self) ;
εχειν το προ αυτου , καθ' οσον μετειληφε αυτου) :
and therefore The Third Intellect Must *See* and *Be* and *Possess* The Intelligible ;
P258 και αλλα τον τριτον οραν και ειναι και εχειν το νοητον :
and thus on the one hand , Self must *See* The Very First Intelligible ,
και μεν οραν το πρωτιστον ,
and on the other hand , Self must *Possess* That which is Immediately Beyond ;
δε εχειν το προσεχως επεκεινα ,
furthermore , Self Must *Be* That which is in Self
δε υπαρχειν το εν αυτω
and must *Be* Yoked-together The Intelligence of Itself ,
και το συζυγουν τη νοησει εαυτου ,
and This must Be Inseparable from Self .
και τουτο ειναι αδιαιρετον προς αυτον .
Now then , just as we said from the beginning (**P253**.21-25) ,
τοινυν , οπερ ελεγομεν εξ αρχης ,
if **Zeus** *Intellects* **Kronos** The Father of Himself ,
Ει ο Ζευς νοει Κρονον τον πατερα εαυτου ,
then on the one hand , Kronos *Is* Intelligible ,
μεν ο Κρονος εστιν νοητον ,
whereas on the other hand , Zeus *Is* Intellect ,
δε ο Ζευς νους ,
by Zeus one the one hand , Being One Intelligible ,
μεν ων αλλο νοητον ,
while on the other hand , by Participating of Another Intelligible .
δε μετεχων αλλου .
And by which Logos Plato (**Cratylus 396**B) does not simply call Kronos Intellect ,
και Διοπερ ο Πλατων ουχ απλως εκαλει Κρονον τον νουν ,
but The Pure/Undefiled Intellect ,
αλλα τον ακηρατον νουν ,
For Self Is The Intelligible in The Intellectual .
γαρ εστιν το νοητον εν τω νοερω .
Since then , Self Is not Simply Intelligible , since by Being in The Intellectuals ,
Επει δε εστι ου απλως το νοητον , αλλ' ως εν τοις νοεροις ,
Self is also The Paternal Intellect , by Being At-Once Father and Intellect
εστι και πατρικος νους , ων αμα πατηρ και νους
by also Possessing The Paternal In-An-Intellectual-Way .
και εχων το πατρικον νοερως .
Thus on the one hand , The Intellect is also Father in The Intelligibles ,
ουν μεν ο νους εστιν και πατηρ Εν τοις νοητοις ,

whereas on the other hand , The Father is also Intellect in The Intellectuals .
δε ο πατηρ και νους εν τοις νοεροις .
And surely then Kronos Is The Pure and Immaterial and Perfect Intellect ,
Και δη Κρονος εστι ο καθαρος και αυλος και τελειος νους ,
by thus Being-Established-Above Fabrication in The Order of The Desirable/Lovable .
ουν υπεριδρυμενος δημιουργιας εν ταξει της εφετου .
Therefore by Possessing Such A Characteristic , Self is Full of All The Intelligibles
δε εχων Τοιαυτην ιδιοτητα εστι πληρης παντων των νοητων
In-An-Intellectual-Way and as if Over-flowing/Bubbling-over with Intellections
νοερως και οιον υπερβλυζει τοις νοησεσι
while Giving-Subsistence to The Twofold Genera of The Gods ;
και υφιστησι διττα γενη θεων ,
to Some on the one hand , Within Himself ,
τα μεν εν εαυτω ,
to Others on the other hand , After Himself ; while on the one hand ,
τα δε μεθ’ εαυτον : και μεν
Leading-forth The Prolific Powers of His Father **Heaven** as far as The Last ,
προαγει τας γονιμους δυναμεις του πατρος Ουρανου αχρι των εσχατων ,
while on the other hand , Filling The Demiurgic Order with Productive Goods .
δε πληροι την δημιουργικην ταξιν των γεννητικων αγαθων .
Whereas Self is The Only One of The Gods who is said (**Orphic Fragment 137**)
δε αυτος Μονος των θεων λεγεται
to both *Receive* and *Give* The Royal Dignity/Value with such A Necessity
τε λαμβανειν και διδοναι την βασιλικην αξιαν μετα τινος αναγκης
and *as it were violence* , *by cutting off The Productiveness* of His Father ,
και οιον βιας εκτεμνων το γονιμον του πατρος ,
then in turn by Himself *being castrated* by The Mighty Zeus .
δε εκτεμνομενος παρα του μεγαλου Διος .
For Self *Separates* The Kingdom of His Father and is *Separated* by The God After Self ;
γαρ Και οριζει την βασιλειαν του πατρος και οριζεται παρα του μετ’ αυτον :
thus on the one hand , Self is both *Filled* by Those Established-Above ,
μεν και πληρουται εκ των υπερκειμενων ,
while on the other hand , Self *Fills* The Whole Fabrication with His Prolific Perfection .
δε πληροι την ολην δημιουργιαν της γονιμου τελειοτητος .
Then by *Being Separate* from His Father , Self is *Exempt* from the Offspring of Himself .
δε Διακρινων του πατρος αυτον εξηρηται των γεννωμενων αφ’ εαυτου .
Then by Being One All-Perfect Intellect
δε ων Εις παντελειος νους
Self also Conjoins in Himself The Multitude of The Intelligible Wholes ,
και συνεχει εν εαυτω το πληθος των νοητων ολων ,
and just as Self Deifies The Intellectual Summit
και εκθεωσας την νοεραν την ακροτητα
so also does Self Illuminate All with His Intelligible Light .
επιλαμπει πασιν το νοητον φως .

14 November 2023

Chapter 6 – ς

Accordingly then This All Reasonably Possesses
αρα τουτο το παν Εικοτως εχει
Twofold Lives and Periods/Cycles and Encirculations ;
διττας και ζωας και περιοδους και συγκυκλησεις ,
The One Belongs to Kronos , while The Other Belongs to Zeus ,
την μεν και Κρονιαν , την δε Διιαν ,
just as The Myth in The **Statesman** (269E-270A) says .
ως ο μυθος εν τω Πολιτικω φησιν .
And on the one hand , According to The One of The Periods
Και μεν κατα την ετεραν των περιοδων
Self Produces All The Goods of Oneself/Automatically
P259 φυει παντα τα αγαθα αυτοματα
and Possesses A Life *Without*-harm and *Without*-wear (**Statesman** 271C-272B) ;
και εχει ζωην απημονα και ατρυτον :
whereas on the other hand , According to The Other of The Periods
δε την ετεραν
Self Participates of both The Faultiness of Matter and of A Very-Mutable Nature .
μετεχει και της πλημμελειας υλικης και πολυμεταβολου φυσεως .
For by The Life in The Kosmos Being Twofold ,
γαρ ζωης εν τω κοσμω ουσης Διττης ,
on the one hand , The One Is Invisible and More-Intellectual ,
μεν της αφανους και νοερωτερας ,
while on the other hand , The Other is Visible and More-Physical ,
δε της εμφανους και φυσικωτερας ,
and The **1st** is Defined According to Providence ,
και την μεν αφοριζομενης κατα την προνοιαν
while The **2nd** Proceeds in a-disorderly-way according to their Due Decreed by Fate ;
της δε προιουσης ατακτως καθ’ ειμαρμενην ,
and on the one hand , The **2nd** Life has Many-Ideas and is Perfected through Nature
και μεν η δευτερα πολυειδης και επιτελουμενη δια της φυσεως
by being Suspended from The Order of Zeus ;
εξηρτηται της ταξεως Διιας ,
whereas on the other hand , The More-Simple and Intellectual and Invisible Life ,
δε η απλουστερα και νοερα και αφανης
is Suspended from The Order of Kronos .
της Κρονιας .
And the Elean Guest (**Statesman** 272B) Clearly Teaches These Logos ,
Και ο Ελεατης ξενος σαφως αναδιδασκει ταυτα ,
on the one hand , by calling The One of The Circulations of Zeus ,
μεν αποκαλων την ετεραν των ανακυκλησεων Διιον ,
while on the other hand , by calling The Other The Circulations of Kronos .
δε την ετεραν Κρονιαν .
Although Zeus Is also The Cause of The Invisible Life of The All
Καιτοι ο Ζευς εστι και αιτιος της αφανους ζωης του παντος

and The Provider of Intellect and The Leader of Intellectual Perfection ,
και του χορηγος νου και της ηγεμων νοερας τελειοτητος ,
since Self Elevates All to The Kingdom of Kronos , so that by Being The Leader
αλλ’ αναγει τα παντα επι την βασιλειαν Κρονου και ων ηγεμων
Along-with His Father They Give-Subsistence to The Whole Kosmic Intellect .
μετα του πατρος υφιστησι τον ολον περικοσμιον νουν .
And if we must speak Th’Truth in-An-Explicit-Way ,
Και ει δει λεγειν ταληθη διαρρηδην ,
then on the one hand , Each One of The Periods , Participates of *Both* of These Gods ,
μεν εκατερα των περιοδων , μετεχει αμφοτερων τουτων των θεων ,
(I mean of both The Invisible and The Visible Periods) ,
λεγω τε η αφανης και εμφανης ,
whereas on the one hand , The One Period is More Kronian ,
αλλ’ μεν η εστιν μαλλον Κρονια ,
while on the other hand , The Other Period is Perfected Under The Kingdom of Zeus .
δε η τελει υπο την βασιλειαν του Διος .
Therefore , that The Mighty Kronos is also Allotted The Kingdom that is **Different**
ουν Οτι ο μεγιστος Κρονος και ελαχε βασιλειαν ετεραν
from That of The Gods Prior to Self , the Elean Guest Clearly Indicates
των θεων προ αυτου ο Ελεατης ξενος σαφως δεδηλωκεν
by what He says in The Logos’ Prior to The Myth ;
ειπων εν τοις λογοις προ του μυθου :
“And in turn we have indeed often heard that The Kingdom of **Kronos** was **First** .”
Και αυ γε μην πολλων ακηκοαμεν την βασιλειαν Κονος ην ηρξε .
Therefore , According to This Wise Being Kronos is One of The Royal Gods ;
ουν κατα τουτον τον σοφον Εις των βασιλικων θεων :
surely then by which Logos **Self** also Presides-Over A Source that Is **Different**
δη διο και προεστησατο αρχην ετεραν
from That of His Father (**Heaven**) , since
του πατρος ,
That God Holds-together The Middle Centers of The Intelligible and Intellectual Gods
κακεινου συνεχοντος τα μεσα κεντρα των νοητων και νοερων θεων
while This God Leads The Intellectual Orders and Provides The Intellectual Life to All ;
και ουτος εξηγειται των νοερων διακοσμων και χορηγει την νοεραν ζωην πασι ***
Primarily on the one hand , to The Gods ,
πρωτως μεν [τοις] θεοις ,
Secondarily on the other hand , to Those that are Superior [Daimons] ,
δευτερως δε τοις κρειττοσιν ,
and then last of All , to Partial Souls ,
και δε εσχατως ταις μερικαις ψυχαις ,
when Selves are Able to Reach-up to The Kronian Watch-Tower .
οταν δυνανται ανατεινεσθαι εις την Κρονιαν περιωπην .
For on the one hand , This All and All The Kosmic Gods
γαρ μεν τουτο Το παν και παντες οι εγκοσμιοι θεοι
Always Possess This Twofold Life ;
αει εχουσι την διττην ζωην :

and thus on the one hand , Selves Imitate The Kronian Intelligence
και μεν μιμουνται την Κρονιαν νοησιν
Through The Invisible and Intellectual Energies ,
δια της αφανους και νοερας ενεργειας ,
while on the other hand , Selves Imitate The Demiurgic Intellect of Zeus
δε τον δημιουργικον νουν του Διος
Wholly Through The Providential-Attention for Those that are Secondary
ολως δια της προνοιας εις τα δευτερα
and *Through* The Visible Fabrication .
και της εμφανους δημιουργιας .
Whereas on the other hand , The Partial Souls *at one time* Energize Intellectually
δε Αι μερικαι ψυχαι ποτε μεν ενεργουσι νοερως
and Consecrate/Dedicate/Devote Themselves to Kronos ,
και καθιερουσιν εαυτας τω Κρονω ,
but at another time Devote Themselves to Zeus
ποτε δε Διιως
and Pay Unrestrained Providential-Forethought for Those that are Secondary .
και ποιουνται ασχετον την προμεθειαν των δευτερων .
Thus on the other hand , whenever Selves Turn-About Analogous to Those Two Gods ,
δε Επειδαν περιπολωσιν αναλογον εκεινοις ,
Selves both Intellect The Intelligibles and *Adorn* The Perceptibles *In An Orderly Way*
τε νοουσι τα νοητα και δια– τα αισθητα –κοσμουσι
and Live both These Lives , just as The Gods and The Superior Genera .
και ζωσιν αμφοτερας τας ζωας , ωσπερ οι θεοι και τα κρειττονα γενη .
For The Periods of Selves are Twofold ,
P260 γαρ αι περιοδοι αυτων Διτται ,
One on the one hand , Being Intellectual ,
αλλη μεν νοερα ,
The Other on the other hand , Being Providential ;
αλλη δε προνοητικη :
and The Paradigms of Selves are Twofold ,
και τα παραδειγματα διττα ,
The One on the one hand , Being The Kronian Intellect ,
της μεν ο Κρονιος νους ,
The Other on the other hand , Is The Intellect of Zeus ;
της δε ο Διος :
since The Mighty Self Zeus also Possesses The Twofold Energy ,
επει ο μεγιστος αυτος Ζευς και εχει την διττην ενεργειαν ,
on the one hand , by Containing The Intelligibles *In* Intellect ,
μεν κατεχων τα νοητα νω ,
while on the other hand , by Adorning The Perceptibles *By* His Demiurgic Production .
δε διακοσμων τα αισθητα τη δημιουργικη ποιησει .

Chapter 7 – ζ

Surely then by The Circulations/Turnings-About/Restorations Being Twofold ,
δη των ανακυκλησεων ουσων Διττων ,
not only among The Wholes , but also among The Partial Souls ,
ου μονον εν τοις ολοις , αλλα καν ταις μερκαις ψυχαις ,
on the one hand , the Elean Guest (**Statesman** 271A) says that
μεν ο Ελεατης ξενος φησιν
During The Kronian Period The Production for Selves does not Arise from Each Other ,
εν τη Κρονια περιοδω την γενεσιν αυταις ειναι ουκ εξ αλληλων ,
just as among Human-Beings that are Visible ;
ωσπερ ανθρωποις τοις φαινομενοις ,
even as The **1st** Human-Being among Us , *is not the only one* **Earth**-begotten ;
καθως ο πρωτος ανθρωπος παρ' ημιν εστιν ουδε μονον γηγενης :
in this way also in the case of The **1st** Soul of The Partial Souls among Us ;
ουτως και επι την μιαν πρωτην των μερικων ψυχων ,
since ***All*** Are **Earth**-begotten (**Statesman** 271A , **Republic** 414D) ;
αλλ' πασας ειναι γηγενεις :
for Selves are Lead-Up from Their Ultimate and **Earthy** Bodies
γαρ αναγονται εκ των εσχατων και γηινων σωματων
and Instead-Embrace The Invisible Life , by letting-go/giving-up the perceptible life .
και αντιλαμβανονται της αφανβους ζωης , απολειπουσαι την αισθητην .
Therefore Selves do not verge to old age and change from younger to older ;
Αλλ' αυτας ουδε ρεπειν εις γηρας και μεταβαλλειν απο νεωτερων επι το πρεσβυτερων ,
for on the other hand , Selves are instead Made-to-Be More-Vivacious and Intellectual ,
δε τουναντιον αποτελεισθαι ακμαιοτερας και νοερας ,
by Proceeding In-The-Way (Being) that is Opposed to Generation (Becoming)
πορευομενας την οδον εναντιαν τη γενεσει
and as it were , by being-released from the variety of life
και οιον αναλυουσας ποικιλιαν ζωης
from which Selves were composed/invested by Descending .
ην συνεθεσαν κατιουσαι .
Surely then by which Logos *All* the ***Symbols*** that are Adapted to Youth
δη Διο παντα τα συμβολα προσηκοντα τη νεοτητι
are also Present with These Souls , such as the lack of hair and the smoothness ,
και υπαρχει κακειναις ταις ψυχαις , το ατριχον και το λειον ,
instead of grayness and beards arising from such conditions ; for Selves
πολιων και γενειωντων εκ τοιαυταις γενομεναις : γαρ
do-away-with All that clings to Selves from Generation . Since on the one hand ,
αποσκευαζονται παν το προσφυομενον αυταις εκ της γενεσεως . δε μεν
by Being-Suspended from There to Kronos and by Living The Life which is There
Γενομεναις παρα εκει τω Κρονω και διαζωσαις τον βιον εκει
The Elean Guest says there Exists The Un-Ending-Abundance of Fruits from Trees ,
φησιν υπαρχουσιν αφθονοι καρποι απο δενδρων ,
and many other Materials which are Produced from **The Earth** *In-The-Way-of-Self* ,
και πολλης αλλης υλης αναδιδουσης της γης αυτοματως ,

and on the other hand , Being-Naked , Without-Bedding (**Symposium 203**D)
και δε γυμνοι αστρωτοι
are ***Symbols*** that Selves are Maintained for the most part in The Open Air ;
νεμονται τα πολλα θυραυλουντες ,
for Selves Possess The Disposition of The Seasons which is Harmless ; thus
γαρ εχουσιν την κρασιν των ωρων αλυπον : δε
Selves use soft beds of herbs being produced in Unending-Abundance from **The Earth** .
αυτοις χρωνται μαλακαις ευναις ποας φυομενης αφθονου εκ γης .
Surely then Souls Enjoy These and Such-Like Goods from This Mighty God
δη αι ψυχαι καρπουνται Ταυτα και τα τοιαυτα αγαθα παρα τουτου του μεγιστου θεου
During The Kronian Period (**Statesman 271**-**272**) .
κατα την Κρονιαν περιοδον .
For on the one hand , Selves are Filled-Full of The Vivific Goods from **That Source**
γαρ μεν Πληρουνται των ζωογονικων αγαθων εκειθεν
and ‘Pluck’ Those Intellectual Fruits , from The Wholes , therefore Selves *do not*
και δρεπονται τους νοερους καρπους , απο των ολων , αλλ’ ουκ
acquire for Themselves That Perfection and Blessedness from partial energies .
ποριζουσαι εαυταις την τελειοτητα και το μακαριον εκ μερικων ενεργειαν .
For on the one hand , opinion based nurture has divisible and material reciprocities ;
γαρ μεν δοξαστη Η τροφη εχει τας μεριστας και ενυλους αντιληψεις ,
while on the other hand , Intellectual Nurture Possesses Pure and Impartible and
δε νοερα η καθαρας και αμεριστους και
Self-Sprouting Reciprocities , which surely then *The-Way-of-Self* and *The Sprouting*
αυτοφυεις , ο δη το αυτοματον και η αναδοσις
from **The Earth** also enigmatically-signify , including The Prolific Self of The Gods
εκ της γης και αινισσεται , και του γονιμου αυτου των θεων
which Illuminates The Souls with Perfection and Self-Sufficiency !
P261 επιλαμποντος ταις ψυχαις την τελειοτητα και την αυταρκειαν .
For The Gods are Able to Impart The Flow of Their Goods to Those that are Secondary
γαρ δυναται επιρρειν των αγαθων **τοις** δευτερ**οις**
Through Their Ungrudging-Limitless Super-Abundance According to The Measure
Δια την αφθονον περιουσιαν μετρον
of The Daimon-State-of-Being that is Adapted/Proper/Innate to Selves .
της ευδαιμονιας το προσηκον αυτ**οις** .
Therefore Selves are neither covered-over with clothes ,
ουν Ουτ’ περιβαλλονται χιτωνας ,
just as when separated into generation ,
καθαπερ οταν χωρωσιν εις γενεσιν ,
nor do Selves have plentiful additions of life ,
ουτε πλεοναζουσι προσθηκαις της ζωης ,
since Selves are Purified by Themselves from all composition and variety
αλλ’ αυται καθαρευουσαι καθ’ εαυτας πασης συνθεσεως και ποικιλιας
by Extending and Elevating The Intellect of Themselves to Those Gods
ανατεινονται και ανεγειρουσαι τον νουν εαυτων προς τουτοις
and by Participating of The Whole Goods from The Intellectual Father ,
και μετεχουσι των ολων αγαθων υπο του νοερου πατρος ,

by Being Protected/Guarded by Those Seasons and by Receiving from Selves
φρουρουμεναι υπο των Ωρων και υποδεχομεναι υπ’ αυτων
The Measures of The Life *In-The-Daimon-State-of-Being* ;
τα μετρα της ζωης ευδαιμονος :
so that Selves Complete All of Their Life with Ease
δε διατελουσαι παντα τον βιον μετα ραστωνης
and Lead A Sleepless/Wakeful and Pure/Undefiled/Immaculate Life
και αυπνον και αχραντον ζωην
by Being Established among The Productive/Generative Powers of The Intelligibles ,
ενιδρυουσαι εν ταις γεννητικαις δυναμεσιν των νοητων ,
thus by Being Filled-Full of The Intellectual Fruits
δε πληρουμεναι των νοερων καρπων
and by Being Nurtured with The Immaterial and Divine Ideas
και τρεφομεναι τοις αυλοις και θειοις ειδεσι
Selves are said to Live The Life under Kronos .
λεγονται ζην τον βιον επι Κρονου .

Chapter 8 – η

Surely then since This God is The Leader of All The Intellectual Life
δη Οτι ουτος θεος εστιν ο ηγεμων απασης της νοερας ζωης
and Every Intellect including Those which are Imparticipable and The Participable
και πας νους τε ο αμεθεκτος και ο μεθεκτος
Proceed from This Cause , so then it also Properly-belongs to This Mighty God
προεισιν εκ τουτου της αιτιας , τοινυν και προσηκει τω τουτω μεγιστω θεω
to Feed and to Nourish Souls (**Statesman** **272**B) .
το νεμειν και το τρεφειν τας ψυχας .
For on the one hand , by Self Being The Intelligible Among The Intellectuals ,
γαρ μεν Διοτι εστιν νοητος εν τοις νοεροις ,
Self First Nourishes Souls , and thus Souls are called *The Nurslings* of Kronos ; while
αυτος μεν τρεφει τας ψυχας , δε αι ψυχαι καλουνται τροφιμοι του Κρονου :
on the other hand , by Self not Filling Selves from Primary and Unific Intelligibles ,
δε διοτι ου πληροι αυτας των πρωτιστων και ενιαιων νοητων ,
but from Those that are Multiplied by The Cause of The Separation from Himself ,
αλλα των πληθυομενων τη αιτια της διακρισεως εαυτου ,
Self is said to Feed/Pasture Selves Full and as if *In A Divided Way* .
λεγεται νεμειν αυτας αποπληρουν και οιον διηρημεως .
And through These Logos Behold in what way This God has come to Light
Και δια τουτων ορας οπως ουτος ο θεος αναφαινεται
by Being Coordinate to The 1st Triad of The Intelligible and Intellectual Gods .
ων συστοιχος τη πρωτιστη τριαδι των νοητων και νοερων .
For just as Socrates says in the **Phaedrus** (**247**D) that The Souls are Nourished
γαρ Ως Σωκρατης φησιν εν τω Φαιδρω τας ψυχας τρεφεσθαι
in The Super-Heavenly Place and in The Intelligible Meadow , surely then
εν τω υπερουρανιω τοπω και τω νοητω τω λειμωνι , δη
so also does the Elean Guest say that (**Statesman** **272**B) Selves are Fed
ουτω και ο Ελεατης ξενος αυτας νομομενας
under The Reign of Kronos by Being-Filled-full of The Intelligible Goods .
υπο τω Κρονω πληρουσθαι των νοερων αγαθων .
And it is no wonder , if Souls are *Perfected* by Both ;
Και ουδεν θαυμαστον ει αι ψυχαι τελειουνται παρ αμφοιν ,
on the one hand , *In-An-Intellectual-Way* During The Reign of Kronos ;
μεν νοερως υπο τη βασιλεια του Κρονου ,
whereas on the other hand , *In-An-Intelligible-Way* During **The Intelligible Order**
δε νοητως υπο τη νοητη ταξει
of The First Intellectual Gods .
των πρωτων νοερων θεων .
And since This Self God is Nourished During The Order of **That** ; and through This
Και γαρ ουτος ο αυτος θεος τρεφεται υπ’ της ταξεως εκεινης : και δια τουτο
Self is Allotted The Leading and **1st**-Efficient Transcendency Among The Intellectuals ,
ελαχε την ηγεμονικην και πρωτουργον υπεροχην εν τοις νοεροις ,
surely then since Selves are Filled from **That Self** with Hidden and Invisible Powers
δη οτι πληρουται παρ’ εκεινης αυτης των κρυφιων και αφανων δυναμεων

and This Self Exists among The Intellectual Fathers
και τουτο εστιν εν τοις νοεροις πατρασιν
just as **That Self** Exists about The Intelligible *And At-Once* Intellectual Orders .
οπερ εκεινη περι τους νοητους και ομου νοερους διακοσμους .
surely then on the one hand , The Intelligible thus comes to be Everywhere
δη μεν το νοητον ουν γιγνεται Πανταχου
The Nourishment for The Souls that are Ascending , whereas
τροφη ταις ψυχαις αναγομεναις ,
on the other hand , The Holding-together to Self is through The **2nd** and **3rd** Gods .
δε η συνοχη προς αυτο υπαρχει δια των δευτερων και τριτων θεων .
Therefore just as The Demiurgic Order Leads Selves to The Kronian Watch-Tower
ουν Ωσπερ η δημιουργικη ταξις αναγει αυτας επι την Κρονιαν περιωπην ,
surely then so also does The Kronian Order Lead Selves to The Sub-Heavenly Arch .
P262 δη ουτω και η Κρονια ταξις επι την υπουρανιαν αψιδα .
For having made Many Blessed Journeys in The Kingdom of Kronos (**Phaedrus 247**)
γαρ ποιησαμεναι Τας πολλας τε και μακαριας διεξοδους εν τη βασιλεια Κρονου
Selves are in turn Extended from This Place to The Perfective Triad ,
παλιν ανατεινονται εντευθεν επι την τελεσιουργον τριαδα ,
and from This Place to The Heavenly Triad ,
καντευθεν επι την Ουρανιαν ,
from which Selves Contemplate The Super-Heavenly Place
αφ’ ης αυτοις θεωμεναι τον υπερουρανιαν τοπον
and are straightaway Ineffably Conjoined to The Supreme Goods of The Intelligibles ;
ηδη αρρητως συναπτονται τοις ακροτατοις αγαθοις των νοητων :
and surely then in this way The **2nd** Orders Always Conjoin-together
και δη τον τουτον τροπον αι δευτεραι διακοσμησεις αει συναπτουσι
The Souls with The Orders Prior to Selves .
τας ψυχας ταις προ αυτων .
Surely then which The Theurgic Art also Imitates The Invisible Periods of Souls ,
δη Ο η θεουργια και μιμουμενη τας αφανεις περιοδους των ψυχων ,
by Pre-Arranging The Initiations into The Mystic Rites of The **2nd** Gods
προυποτιθησι τας τελετας τους δευτερους θεους
before to The More-Sublime/Lofty Mysteries and *Through* These
προς ταις υψηλοτεραις και δια τουτων
we are made to *Step-across/Pass-over* to The Intelligible Watchtower of **Self** .
ημας ποιει διαβαινειν επ’ την νοητην περιωπην αυτην .

Chapter 9 – θ

Thus on the one hand , Plato not only Indicates concerning The Kronian Life
ουν μεν ο Πλατων ουκ μονον ενδεικνυται περι της Κρονιας ζωης
and Government of The Souls under Kronos in These Logos’ (**Statesman**) ,
και πολιτειας των ψυχων υπο τω Κρονω εν τουτοις ,
but also in The Logos’ of the Athenian Guest . And since in the Fourth Book
αλλα καν τοις λογοις του Αθηναιου ζενου . Και γαρ εν τω τεταρτω
of **The Laws** (713A-714B) He Celebrates The Life During The Reign of Kronos ,
των Νομων ανυμνει τον βιον επι του Κρονου ,
by enigmatically-signifying through The Mythical Fictions The Flawlessness and
αινισσομενος δια των μυθικων πλασματων το αχραντον τε και
The Facility and The Fullness and The Self-Sufficiency of That Energy . If then
το ραστον και το πληρες και το αυταρκες της εκεινης ενεργειας . Ει
on the other hand , from These and from All The Mystic Rites Concerning This Self God
δε εκ τουτων και εκ πασης της μυσταγωγιας περι του τουτου αυτου θεου
one must Analogically-consider and Discuss All The Orders that Self Subsists in Wholes.
δει και αναλογισασθαι και διελθειν οσας τας ταξεις αυτος εφιστησι τοις ολοις ,
Then first of all we must consider **The Three Kings** who Distribute The Kingdom
μεν πρωτον εννοησωμων τους τρεις βασιλεας διανεμομενους την βασιλειαν
of Self in the **Gorgias** (523A) , whom Kronos Produces by Being Allotted
αυτου εν Γοργια , ους ο Κρονος παρηγαγεν ως κληρωσομενους
The Idea-of-The-One and The Impartible Source *In-A-Divided-Way* , and Hands-Over
ενοειδη και την αμεριστον αρχην διηρημενως , και επεστησε
to Selves The Divine Law which is The Cause of Distribution According to Intellect
αυτοις τον θειον τον νομον οντα της αιτιον διανομης κατα νουν
both to The Divine Selves and to All Those that are after The Gods .
και τοις θεοις αυτοις και απασιν τοις μετα θεους .
Then second of all , we must consider **The Rulers** and **Kings** in the **Laws** (713C-714A)
δε Δευτερον αρχοντας και βασιλεας εν τοις Νομοις
who are said to Preside-over the Different Allotments of Souls ,
ους λεγεται εφιστανειν ταις διαφοροις ληξεσι των ψυξων ,
who are not human-beings , but **Daimons** of a More-Divine and Better Genus , who also
ουκ ανθρωπους , αλλα δαιμονας θειοτερου και αμεινονος γενους , οι και
Distribute The Measures of Goods to Souls and Cut-off the generation-producing lives
διανεμουσι τα μετρα των αγαθων ταις ψυχαις και αποκοπτουσι τας γενεσιουργους ζωας
of Selves and Restrain the disorderly motion of Selves and Retain Selves
αυτων και συστελλουσι την ατακτον φοραν και κατεχουσιν αυτας
in The Intelligible and Embrace/Comprehend Selves in The Kingdom of Kronos .
εν τω νοητω και περιλαβουσαι τη βασιλεια του Κρονου .
Now then in the third place , we must consider **The Daimon Gods** Who
τοινυν Το τριτον ταις δαιμονας θεους ους
Preside-over The Parts in The Kosmos and The Herds of The Souls that Exist in Self ,
εφιστησιν μερη τω κοσμω τε ταις αγελαις ταις κατα εν αυτω ,
as the Elean Guest says in the **Statesman** (271C-272B) , and Who
ως ο Ελεατης ξενος ειρηκε εν τω Πολιτικω , και ους

at one time , Come-in-Contact with Those whom Selves Manage/Administer
ποτε μεν εφαπτομενους των διοικουμενων
and Distribute to Selves All Their Intellectual and Invisible Goods ,
και νεμοντας αυτοις παντα τα νοερα και αφανη αγαθα ,
but at another time , Withdraw-Their-Contact from the Physical Life of The Kosmos
δε ποτε αφισταμενους της φυσικης ζωης του κοσμου
and Return to The Watch-Tower of Themselves and Imitate
και ανατρεχονας εις την περιωπην εαυτων και μιμουμενους
The Exempt Transcendency of The Demiurgos and Father .
την εξηρημενην υπεροχην του δημιουργου και πατρος .
Then after These Selves we must Contemplate The Twofold Circulations/Turnings-About
P263 δε Επι τουτοις αυτων θεασωμεθα τας διττας ανακυκλησεις
of The Kosmic Gods ; of Kronos and of Zeus ; for Selves Always Have Each of These ,
των εγκοσμιων θεων , την Κρονιαν τε και την Διιον : γαρ αει εχουσι εκατεραν ,
just as The Self Myth says in the **Statesman** (**269**E) .
καθαπερ ο αυτος μυθος φησιν εν τω Πολιτικω .
For on the one hand , it is clear that The Transition of The Stars and of The Sun
γαρ μεν δηλον ως Την μεταβολην των αστρων τε και ηλιου
Arise to Concur in Each One of The Turnings-about .
γιγνεσθαι συμπιπτει εν εκατεραις ταις στροφαις .
Therefore by The Cycle of Self Being Twofold , it is Clear to All that Selves are Full
ουν της περιοδου αυτης ουσης Διττης , καταφανες παντι οτι εισι πληρεις
of The Goods of Kronos and Participate of The Kronian Series (of The Daimons) .
των αγαθων Κρονιων και μετεχουσι της Κρονιας σειρας .
And not only The Kosmic Gods , but also All The Genera of The Better that Follow
Και ουχ μονον ου εγκοσμιοι θεοι , αλλα και παντα τα γενη κρειττονα τα συνεπομενα
The Gods by Energizing According to Both These Energies and Work/Move-Together
τοις θεοις ενεργει αμφοτεροις τας ενεργειας και συμφερεται
by The Twofold Restorations ; *Through which at one time* Souls are also
τας διττας περιφορας : δι' ων ποτε ψυχαι και
Allotted a Share of The Intellectual Life by Setting-forth in This Journey by exchanging
μεταλαγχανουσι της νοερας ζωης και στελλονται ταυτην την πορειαν αλλαξαμεναι
perception for Intellect as The Leader of The Motion and Restoration of Themselves .
αισθησεως αντι νουν της ηγεμονα της κινησεως και περιφορας εαυτων .
Surely then Kronos Extends The Kingdom of Himself From Above ; from The First Gods
δη ο Κρονος διατεινει την βασιλειαν εαυτου Ανωθεν απο των πρωτιστων θεων
as far as Partial Souls and thus Self Perfects and Fills All with Intellectual Goods ,
μεχρι των μερικων ψυχων και ουντελειοι και πληροι παντατων νοερων αγαθων ,
by Completing The Distributions by Different Measures of Goods to the Different .
απεργαζομενος τας διανομας κατ' αλλ' μετρα των αγθων αλλοις .
For Self also Subsists Through This Law , as Socrates says in the **Gorgias** (**523**A) ;
γαρ αυτω και συνυφεστηκεν Διο τουτο ο νομος , ως ο Σωκρατης φησιν εν τω Γοργια :
"Therefore This Law *Was* , and *Always Is* , *Even Now* Among The Gods
ουν οδε νομος Ην , και αει εστιν και νυν εν θεοις
In The Reign of **Kronos** ."
επι Κρονου .

For The Law Is The Distribution of Intellect , since **This God**
γαρ ο νομος εστιν διανομη Νου , δε ουτος ο θεος
Is The Very First and The Most-Pure and Undefiled Intellect (**Cratylus** **396**B)
εστιν ο πρωτιστος και καθαρωτατος και ακηρατος νους .
If then on the other hand , This God Is both The Primary Leader of All Division
Ει δε ουτος και προηγειται πασης διαιρεσεως
and The Origin of Intellectual Separation , then without a doubt
και εξαρκει νοερας διακρισεως , δηπου
on the one hand , According to This Logos it is also Necessary that
μεν κατα τουτον τον λογον και αναγκη
The Law Be from **Self** that Distinguishes The Orders of The Beings
τον νομον ειναι παρ’ αυτω τον διακρινοντα τας ταξεις των οντων
and that Divides The Intellectual Genera and that Separates All The Ideas
και διισταντα τα νοερα γενη και χωριζοντα παντα τα ειδη
According to The Well-Ordered Procession ,
κατα την ευτακτον προοδον ,
while on the other hand , by Illuminating The Measure of The Hyparxis for All
δε επιλαμποντα το μετρον της υπαρξεως πασι
and by Connecting-together The Order in Selves
και συνεχοντα την ταξιν εν αυτοις
and by Keeping/Guarding The Boundaries of The Divine Distribution Immutable
και διαφυλαττοντα τους ορους της θειας διανομης ακλινεις
and by Possessing Th’Same Dignity/Value in The Kingdom of **Kronos**
και εχοντα ταυτην την αξιαν εν τη βασιλεια Κρονου
and Among The Intellectuals , which **Adrasteia** also Possesses (**Phaedrus** **247**C-**248**C)
και τοις νοεροις , ην η Αδραστεια
in The Super-Heavenly Place and in The Intelligibles *And At-Once* Intellectuals .
εν τω υπερουρανιω τοπω και τοις νοητοις και ομου νοεροις .
For from Each of Selves The Immutable Guard
γαρ Αφ’ εκατερου αυτων η ατρεπτος φρουρα
and The Procession of Order are Produced for All ,
και η προοδος της ταξεως απογενναται επι παντα ,
whereas Selves Differ from Each-Other
δε διαφερουσι αλληλων
because **The One Law** Divides The One into Multitude
οτι ο μεν νομος διαιρει το εν εις πληθος
and Defines The Measures of The Intellectual Underlying-Reality/Subsistence
και διοριζει τα μετρα της νοερας υποστασεως
and Distributes The Appropriate/Innate Good to Each One ,
και διανεμει το οικειον αγαθον εκαστοις ,
by Producing The Different Measures of The Beings from **The One Intellect** ,
προαγων τα διαφορα μετρα των οντων απο του ενος νου ,
while **The Law** of **Adrasteia Abides** in **The Intelligible**
δε η Αδραστεια μενουσα εν τω νοητω
Guarding All in A-Singular-Ideal-Way and Maintaining The Whole Order
φρουρει παντα μονοειδως και διατηρει την ολην ταξιν

in An-Undeviating-Way that Is Exempt from All Distinction/Division .
ακλινως εξηρημενη πασης διαιρεσεως .
Therefore The Law is A Certain Divinity that Is Separative of The Divine Ideas
ουν ο νομος τις Θεος διαιρετικος των θειων ειδων
and Distinctive to Each One of Those Present ,
και αφοριστικος εκαστοις των προσηκοντων ,
According to The Fullness Arising from The Singular Cause and
κατα την αποπληρωσιν απο την μιας αιτιας και
from The Idea-of-The-One that Co-Subsists with The Kronian Order ,
της ενοειδους συνυπαρχων τω Κρονιω διακοσμω ,
within which both The Separation of The Beings
εν ω και αι διακρισεις των οντων
and The All-Perfect Procession of The Ideas First Subsists .
και η παντελης προοδος των ειδων πρωτον .
Surely then Through This Logos **The Demiurgos** also Looks to **This Law**
δη Διο ο δημιουργος και βλεπων προς τουτον
and Leads All According to **The Law** ,
και αγει τα παντα κατα νομον ,
and on the one hand , Gives-Subsistence to The Kosmic Providence
και μεν υφιστησι την εγκοσμιον προνοιαν
as The Image of The Union of The Father ,
P264 της εικονα του ενωσεως της του πατρος ,
and on the other hand , Gives Subsistence According to The Division/Distribution
δε κατα τον διαιρεσεως
of Destiny and The Fated Laws .
την ειμαρμενην και τους ειμαρμενους νομους .
And so then on the one hand , The Souls that Live According to The Law
Και τοινυν και μεν , αι ψυχαι ζωσιν κατα νομον
in The Period of Zeus are Managed According to The Allotted Laws of Fate ;
εν τη περιοδω Δια διοικουμεναι κατα τους ειμαρμενους νομους ,
whereas on the other hand , The Souls that Live in The Kronian Cycle are Led
δε εν τη Κρονια διεξαγομεναι
According to The Divine Law , and on the one hand , from This Source Selves Serve
κατα τον θειον νομον , και μεν ενταυθα δουλευουσιν (**Symposium** **212**B)
The Multitude , while Selves-Reach-Up *There* to *The One Cause* ; while
τω πληθει , δε ανατεινονται εκει εις μιαν αιτιαν :
on the other hand , Selves-Ascend to The Intelligible Watchtower by Being Subject to
δε ανιουσαι εις την νοητην περιωπην υποταττονται
The Sacred Law of **Adrasteia** ; for That Law Extends from On-High as far as the last
τω θεσμω Αδραστειας : γαρ εκεινος διατεινει ανωθεν μεχρι των εσχατων
and Defines The Measures for The Souls of The Whole Periods/Cycles ,
και αφοριζει τα μετρα ταις ψυχαις των ολων περιοδων ,
as Socrates says in the **Phaedrus** (**248**C) .
ως ο Σωκρατης φησιν εν τω Φαιδρω .

23 November 2023

Chapter 10 – ι

Thus on the one hand , let it Be Clear from These Logos' , *Who* Is This Great God ,
ουν μεν εστω δηλον απο τουτων , Τις ουτος ο μεγιστος ,
and also *What Are* The Goods of which Self Is The Cause to Souls ,
τε και οσων αγαθων αιτιος ταις ψυχαις ,
and Prior to Souls , to The Gods and Daimons , *Who* Are The Leaders of The Soul .
και προ τουτων , τε θεοις και δαιμοσιν , τοις ηγεμοσι της ψυχης .
Whereas on the other hand , since The Theologists , including Orpheus The Theologist
δε Των θεολογων και Ορφευς ο θεολογος
of The Hellenes say that the exemption from old age belongs to this order ,
των Ελληνων λεγοντων το αγηρων προσηκειν τη ταυτη ταξει ,
just as The Barbarians/Non-Hellenes also say
ως τε οι βαρβαροι και φασι
(for Orpheus says *In-A-Mystical-Way* that the hairs of the face of Kronos
(γαρ ουτος λεγει μυστικως τας τριχας προσωπου του Κρονου
are *Always* Black and *Never* turn grey-with-age) .
ειναι αει μελαινας και μηδαμη γιγνεσθαι πολιας) ,
I admire The Divinely-Inspired Intellect of Plato which Brings-to-Light The Selves
θαυμαζω τον ενθεον νουν του Πλατωνος εκφαινοντα τα αυτα
Concerning This God to those who Proceed in *The Steps/Tracks* of Self . For He says
περι τουτου του θεου τοις πορευομενοις κατ' ιχνος αυτου . γαρ φησι
that in The Kronian Period Souls *abandon old age* , but *Return to youth* ,
Εν τη Κρονια περιοδω τας ψυχας αφιεναι το γηρας , δε ανακαμπτειν επι το νεον ,
and thus on the one hand , Selves *remove* the grey-of-old-age ,
και μεν αφαιρειν το πολιον ,
while on the other hand , Selves *Keep* their hair Black .
δε ισχειν τας τριχας μελαινας .
For He says , that the white hairs of Those that are Older are made Black ,
γαρ φησιν , αι λευκαι τριχες Των πρεσβυτερων εμελαινοντο ,
while the cheeks of Those that have Beards are made smooth
δε αι παρειαι των γενειωντων λειαινομεναι
by passing into their former State of Youth .
παρελθουσαν εις την ωραν καθισταντο .
These States are on the one hand , Appointed by the Elean Guest (**Statesmen 270**E) ;
Ταυτα μεν διατaττεται ο Ελεατης ξενος ,
indeed on the other hand , **Orpheus** makes Similar statements as These about The God ;
γε δε Ορφευς ομοια τα τουτοις περι του θεου :
For Self Says that "Life Under Kronian Zeus was Allotted Immortal ,
γαρ αυτον λεγει αιωνα υπο Κρονιωνι Ζηνι λαχειν αθανατον ,
Moist Sweet-Smelling Hair then Bloomed from Pure Cheek , Un-mixed
διερας ευωδεας χαιτας ανθει καθαροιο γενειου ουδε μιγημεναι
with the white low-growing-hair of old age ; but instead with Luxuriant Down ."
η λευκω πεδανοιο γηραος , αλλα εριθηλεα λαχνην .
In these Verses He Delivers *The Likeness* of The Kronian Souls to The God , for he says
Ταυτα παραδιδους την ομοιοτητα των Κρονιων ψυχων προς τον θεον , λεγει

that on the one hand , *Selves Remove* the old age which they acquired from Generation
μεν αυτας αφανιζειν το γηρας ο προσειληφασιν εκ της γενεσεως
and *Abandon* material weakness , while on the other hand , *Selves Acquire* The Youthful
και αποσκειαζεσθαι την υλικην ασθενειαν , δε πρασβαλλειν την νεαζουσαν
and Virile Life of Intellect ; for otherwise it is not Lawful for Selves to be Assimilated
P265 και ακμαιαν ζωην του νου . γαρ αλλως Ου θεμιτον αυτας ομοιουσθαι
to The Ageless God *Except by* Her Intellectual Youth and Her Undefiled Power .
προς τον αγηρων θεον η δια της νοερας της ηβης και της αχραντου δυναμεως .
Therefore The Cause of This is also Because The King , Self Kronos
δε αιτιον Τουτου και οτι ο βασιλευς αυτος Κρονος
Is The Underlying-Reality of The Un-Influenced Gods and of The Un-Yielding Triad
εστι υποστατης των ακηλητων θεων και της αμειλικτου τριαδος
(Surely then for which Logos as Socrates also says , Self Is Pure intellect ,
(δη διο ως ο Σωκρατης και φησι , εστιν κορονους ,
for Self Is At-Once The Intellect of The Summit of The Undefiled Order about Self
γαρ εστιν ομου νους την ακροτητα της αχραντου ταξεως περι αυτον
that Is also Being Carried by The Virile Gods that Govern Wholes) ;
και εποχουμενος τοις ακμαιοις θεοις τα κυβερνωσιν ολα) :
and The Souls which are sent to Self Wonderfully Advance along with
και αι ψυχαι στελλομεναι προς αυτον θαυμαστως επιδιδοασιν μετα
The Intellectual Energy into Virile and Undeviating Power
της νοερας ενεργειας εις ακμην και ακαμπη δυναμιν
that is also Uninclined towards Matter .
και αρρεπη προς τη υλην .
Thus on the one hand , at one time The Partial Souls
ουν μεν μεν οτε Αι μερικαι ψυχαι
exchange their Periods/Cycles for a More Youthful Journey ,
μεταβαλλουσαι τας περιοδους επι το νεωτερον οδευουσιν ,
but at another time , for a more Ancient Journey ;
οτε δε επι το πρεσβυτερον ;
while on the other hand , The Whole Souls Always Live According to *Both* ,
δε αι ολαι αει διαζωσαι κατ' αμφοτερας ,
and thus on the one hand , Selves Attend to Kronos According to The Invisible Period ,
και μεν συνουσαι τω Κρονω κατα την αφανη περιοδον ,
while on the other hand , Selves Adorn The All along with Zeus According to
δε συνδιακοσμουσαι το παν τω Δ\ι κατα
The Visible Providence ; by *At-Once* Receiving The Free-Gift of Coming-to-Be
την εμφανη προνοιαν , κατ' ομου λαμβανουσαι την επιδοσιν γιγνονται
Older and **Younger** .
πρεσβυτεραι και νεωτεραι ,
And *This* is what **Parmenides** (**154**A) also indicates by saying that
Και τουτο ην ο ο Παρμενιδης και ενεδεικνυτο λεγων οτι
by **The One** Proceeding Through Time , **Self** becomes *At-Once* Younger and Older .
το εν πορευομενον κατα χρονον γιγνεται αμα νεωτερον και πρεσβυτερον .

Chapter 11 – ια

Thus on the one hand , These Logos’ will be more clear later on .
Αλλα μεν ταυτα εσται φανερωτερα αυθις εις .
Whereas on the other hand , having brought to an end These Reminders
δε επιθεντες περας Ταις υπομνησεσι
about The King of The Intellectual Gods , then without a doubt next after that
περι του βασιλεως των νοερων θεων δηπου εχομενως
we should in turn Celebrate The Queen **Rhea** .
αυ υμνησομεν την βασιλιδα Ρεαν .
For surely then both Plato and Orpheus say that Th’Self is The Mother
γαρ δη τε Πλατων και Ορφευς φησι Ταυτην μητερα
of **The Demiurgos** of Wholes , since Self is The Second Divinity after **Kronos** .
του δημιουργου των ολων , δε δευτεραν θεον του Κρονου .
Therefore one must speak concerning Self in This Way .
ουν λεκτεον περι αυτης Ωδ’ .
Now then Self will Be The Stable and United Cause of All The Intellectuals
τοινυν αν ειη Της μονιμου και ηνωμενης αιτιας παντων των νοερων
and The Original Monad Abiding in Herself
και αρχηγικης μοναδος μενουσης εν εαυτη
while Unfolding into Light All The Intellectual Multitude and in turn
και προφαινουσης παν το νοερον πληθος και παλιν
Convolving The Intellectual Multitude into Herself and Embracing-In-Her-Bosom
συνελισσουσης εις εαυτην και εγκολπιζομενης
The Offspring of Herself and The Causes of The Wholes that Emerge from Herself
τα γεννηματα εαυτης και τας αιτιας των ολων προκυπτουσας αφ’ εαυτης
and as if Analyzing Those that are Divided after The Division/Distinction/Distribution
και οιον αναλυουσης τα διαιρουμενα μετα την διαιρεσιν
and by Being Allotted The Highest Kingdom Among Intellectuals *In-A-Paternal-Way ,*
και κληρωσαμενης την ακροτατην βασιλειαν εν τοις νοεροις πατρικως ,
The Vivific Rhea Proceeds **2nd** from Her Proper/Innate Source ,
η ζωογονος Ρεα προηλθεν δευτερα απο της οικειας αρχης ,
by Being Allotted The Maternal Order Among The Whole Paternal Orders
λαχουσα μητρικην ταξιν εν τοις ολοις πατρικοις διακοσμοις
and also by Producing The Whole Demiurgos Prior to The Other Gods
τε και παραγουσα τον ολον δημιουργον προ των αλλων θεων
including The Immutable Guard of The Gods .
και την ατρεπτον φρουραν των θεων .
For The Self Divinity is The Middle Center of The Paternal Intellectual Triad
γαρ η αυτη θεος εστιν Το μεσον κεντρον της πατρικης της νοερας τριαδος
and The Receptive Bosom of The Productive Power in Kronos ,
και ο εκδοχιος κολπος της γεννητικης δυναμεως εν τω Κρονω ,
that on the one hand , Calls-forth The Causes Abiding in That God
μεν προκαλουμενη τας αιτιας μενουσας εν εκεινω
to The Production/Generation of The Wholes ,
εις απογεννησιν των ολων ,

while on the other hand , Unfolding-into-Light All The Genera of The Gods
δε εκφαινουσα παντα τα γενη των θεων
In-A-Distinct/Definite/Determinate/Separate-Way ;
διωρισμενως :
and on the one hand , by Being Filled with The Intelligible and Prolific Power
και μεν πληρουμενη της νοητης και γονιμου δυναμεως
from The Father Prior to Self , while on the other hand , Filling
P266 απο του πατρος προ αυτης , δε πληρουσα
The Demiurgos and Father Subsisting from Self with Her Vivacious Super-Abundance .
τον δημιουργον και πατερα υποσταντα απ' αυτης της ζωογονικης περιουσιας .
Surely then from which Source The Demiurgos is also The Cause of Life to All
δη Οθεν εστιν και αιτιος του ζην πασιν
by Containing in Himself The Fullness of The Intellectual Life (**Cratylus 396**A)
ως χωρησας εις εαυτον το πληρωμα της νοερας ζωης
and by Extending to All The Prolific Cause of The Mother .
και διατεινων εις απαντα την γονιμον αιτιον της μητρος .
For *just as* The Middle Goddess Multiplies The Powers of The Idea-of-The-One
γαρ Ως η μεση θεος πολλαπλασιαζει τας δυναμεις του ενοειδεις
of Kronos and Leads-forth and Presides-over The Secondary ,
Κρονου και προαγει και εφιστησιν τοις δευτεροις ,
so also does The **3rd** Father *At-Once* Unfold-into-light and Divide and Send-forth
ουτως και ο τριτος πατηρ ομου εκφαινει και διαιρει και προιησιν
The All-Perfect Super-Abundance of The Monad of Kronos
την παντελη της περιουσιαν της μοναδος κρονιας
and The Dyadic Generation of The Mother even as far as The Last ,
και την δυαδικην απογεννησιν της μητρος και μεχρι των εσχατων ,
since Self does not send-forth the most-material and most-disorderly Part of The All
ως αυτο μηδε αφειναι το ενυλοτατον και ατακτοτατον του παντος
without-A-Share of The Power of Kronos .
αμοιρον της δυναμεως του Κρονου .
Now then by The Self Goddess Being The Middle of The Two Fathers ;
τοινυν η αυτη θεος ουσα Μεση των δυο πατερων ,
on the one hand , One that Gathers-together The Intellectual Multitude ,
μεν του συναγοντος το νοερον πληθος ,
while on the other hand , Another that Separates-apart The Intellectual Multitude ,
δε του διαιρουντος ,
and on the one hand , One that Longs to Abide and Be Established
και μεν του εφιεμενου μενειν και ιδρυσθαι
in Himself through Transcendency , while
εν εαυτω δι' υπεροχην ,
on the other hand , Another that Hastens to Bring-forth and Produce and Fabricate All ,
δε του σπευδοντος προιεναι και γενναν και δημιουργειν παντη ,
on the one hand , by Leading-Forth The Demiurgic Causes of The Wholes
μεν προαγει τας δημιουργικας αιτιας των ολων
from On-High into Herself , while on the other hand ,
ανωθεν εις εαυτην , δε

by Imparting Her Proper Power to Secondary Beings *In-A-Way-Free-of-Ill-Will* .
μεταδιδωσι της οικειας δυναμεως τοις δευτεροις αφθονως .
For which Logos Plato also *Likens* Her Prolific Super-Abundance of Self to ***Flows*** ,
Διο ο Πλατων και απεικαζει την γονιμον περιουσιαν αυτης ρευμασιν ,
and as Socrates says in the **Cratylus** (**402**B) , That This Goddess is ***A Certain Flow***
και ως ο Σωκρατης φησιν εν τω Κρατυλω , την ταυτην θεον ειναι τινα ροην
and by Enigmatically Bringing-to-Light nothing else than The Fontal-Nature of Self
και αινισσεται αποφαινεται ουδεν αλλ’ η το πηγαζον αυτης
that is also Unifically Comprehensive of The Partible-Divisible Channels of Life .
και ενιαιως περιεκτικον των μεριστων οχετων της ζωης .
Therefore The **1st**-Effecient Flow is Fontal ,
γαρ Το πρωτουργον ρευμα πηγειον
which surely then Self (**Cratylus 402**C) also indicates about This Goddess shortly after
ο δη αυτος και ενδειξαμενος επι ταυτης της θεου μικρον προελθων
clearly saying that **Tethys** (The Raging/Rushing/Seething) is The Name of The Fountain.
διαρρηδην φησι Τηθυος ειναι το ονομα της πηγης .
Why then must there still be a doubt about where He speaks of These Gods ;
Τι ουν δει ετι αμφισβητειν περι Που λεγειν τουτων :
since Plato also Recalls The Fontal Sources of The Gods ?
δε ο Πλατων και απομνημονευει των πηγαιων θεων ?
For Self also names The Causes of the Subsistence of All The Gods Fontal Flows .
γαρ αυτος και επονομαζει Τα αιτια της υποστασωεως παντων των θεων πηγαια ρευματα
And in relation to This , if He Sets-down that The Kosmic Soul is The Fountain and
Και προς τουτοις , ει τιθεται την εγκοσμιον ψυχην ειναι πηγην και
Source of Life , surely then for which Logos by Proceeding from both , The Impartible
αρχην ζωης , δη διοτι προεισιν απ’ αμφοτερων , της αμεριστου
and The Partible Vivification , then I say how could He not in a much Greater and
και της μεριστης ζωογονιας , λεγω τις μηχανη μη πολλω μειζονως και
Truer Way not call The Goddess Fontal who is Comprehensive of All Life ?
αληθεστερον ουχι καλειν την θεον πηγαιαν περιληπτικην της πασης ζωης ;
Thus on the one hand , I do not think it is proper to contend about Names , whereas
Αλλα μεν ουδεν οιμαι προσηκει διαγνωιζεσθαι περι των ονοματων ,
on the other hand , we should Grasp The Self Orders of The **1st** Efficient Gods ,
δε κατανοειν τας αυτας ταξεις των πρωτουτγων θεων ,
that Plato unfolds-in-detail to us by following The Theologists , who Celebrate
ως ο Πλατων επεκδιηγειται ημιν επομενος τοις θεολογοις , ανυμνων
The Kingdom of Rhea after The Monad of Kronos and from These Subsists The Whole
την βασιλειαν της Ρεας μετα την μοναδα Κρονιαν και απο τουτων υφιστας τον ολον
Demiurgos and All The Multitude of The Gods that is Woven-together with Self .
δημιουργον και παν το πληθος των θεων συνυφαινομενον αυτω .
For The Self Goddess Binds-together The Breadth of The Intellectuals while
γαρ η αυτη θεον Συνδησασα το πλατος των νορερων και
Embracing-in-Her-Bosom The Whole of Life while Sending-Forth All The Intellectual
εγκολπισαμενη την ολην ζωην προυβαλλετο πασας τας νοερας
Powers in Herself of The Different Channels of Life ,
δυναμεις εν εαυτη των διαφορων οχετων της ζωης ,

and on the one hand , She is Conjoined to The **1st** Father by The Summit of Herself
και μεν συνηνωται τω πρωτω πατρι τη ακροτητι τη εαυτης
and Together-Generate The Wholes and The Genera of Gods that Abide in Self ;
P267 και συναπογεννα τα ολα και γενη των θεων μειναντα εν αυτω ,
while on the other hand , She is of The-Same-Nature as The Fabrication by Her Limit
δε συμφυεται την δημιουργιαν προς τω περατι
and According to The Yoking-Together of One-Mind in Relation to Self
και κατα την συζευξιν ομονοητικον προς αυτην
She Gives-Subsistence to All The Orders of The Gods that are Prior to The Kosmos
υφιστησι πασας τας ταξεις των θεων τε προ του κοσμου
and The Orders of The Gods that are in The Kosmos .
και τας εν τω κοσμω .
So then both The Causes of The Demiurgos' of Wholes Primarily Subsist *There*
τοινυν και τα αιτια των δημιουργων ολων πρωτως υφεστηκε Εκει
including The More-Partial Genera of Life , and The Union and The Whole Deity
και γε τα μερκωτερα γενη της ζωης , και η ενωσις και η ολη θεος
of All These is *At-Once Exempt* from The Fullnesses of Herself ,
απαντων τουτων μεν ομου εξηρηται των πληρωματων εαυτης ,
whereas *At-Once Co-Ordinate* with Selves , and surely then
δε ομου συντετακται αυτοις , και δη
In This Way She is Both The Idea-Of-One and The Idea-Of-Many ,
ουτω εστι τε μονοειδης και πολυειδης ,
both One and Simple and by being Self-Perfect She is The Vivific Kosmos ,
και μια και απλη και υπαρχουσα αυτοτελης εστι ζωογονικος κοσμος ,
Proceeding from On-High as far as the last even as far as the farthest extremes
προιων ανωθεν αχρι των εσχατων και μεχρι των τελευταιων
thus Giving-Subsistence to The Vivific Powers of The Breadth of Life . Surely then
υφιστησι τας ζωογονους δυναμεις του πλατους της ζωης . δη
for which Logos Plato also refers The Vivific Cause of Wholes to This Goddess
Διο ο Πλατων και αναγει την ζωογονικην αιτιαν των ολων επι ταυτην την θεον
and He Indicates The Whole Energy of Self from The Last Gifts of The Goddess ,
και ενδεικνυται την ολην ενεργειαν αυτην απο των τελευταιων δωρων της θεου ,
which on the one hand , in The **1st** Place Fill The Whole Demiurgos with Intellectual and
μεν πρωτως πληρουσαν τον ολον δημιουργον της νοερας και
Prolific Power , and which on the other hand , in The **2nd** Place Perfect All The Genera
γονιμου δυναμεως , δε δευτερως τελεσιουργουσαν παντα τα γενη
of The Gods with The Intellectual Fruits of Herself , and which furthermore ,
των θεων τοις νοεροις καρποις εαυτης , δε
According to The **3rd** Order She Nourishes The Souls that are The Attendants
κατα τριτην ταξιν τρεφουσαν τας ψυχας οπαδους
of The Gods with The Channels of Her Divine Perfection (**Phaedrus 252**C) , then She also
των θεων τοις οχετοις της θειας τελειοτητος , δε και
Provides The Gift of Nature to The Last Orders of Mortal Living-Beings .
χορηγιαν την δωρουμενην της φυσεως επ' εσχατοις τοις θνητοις ζωοις .
Thus on the one hand , I think this is more familiar to all those who assume that
ουν μεν οιμαι Τουτο εστι γνωριμωτερον παντος τοις τιθεμενοις

The Divine are beyond The Works of **Nature** ; while on the other hand , I say that what
τα θεια επεκεινα των εργων της φυσεως : δε εγωγε φημι ο
is more Suitable for The Lovers of The Contemplation of The Truth to Consider is This ,
μαλλον προσηκει τους φιλοθεαμονας της αληθειας επισκοπειν ειναι εκεινο ,
that Plato both Co-Ordinates and Divides **Demeter** from The Whole Vivific Deity
το τον Πλατωνα συντατττειν και διαιρειν και την Δημητρα της ολης ζωογονου θεοτητος
at one time with Self Kore/Persephone , but at another time with Self Hera ,
μεν ποτε τη αυτην Κορη , δε ποτε τη Ηρα ,
then at another time with The Offspring of Zeus , as we may learn in **Cratylus** (**404**B) ,
δε ποτε τοις εγγονοις Διος , μεμαθηκαμεν εν Κρατυλω ,
wherein on the one hand , He Co-Ordinates Rhea with Kronos , but on the other hand ,
εν οις μεν συντατττει Ρεαν τω Κρονω , δε
He Weaves a Certain Common Investigation and Theory about Demeter , Zeus and Hera .
συμπλεκει τινα κοινην ζητησιν τε και θεωριαν περι Δημητρος και Διος και Ηρας .
And surely then also in the **Laws** (**782**B) by Celebrating The Law-Giving Goddesses
Και δη και εν Νομοις ανυμων τας θεσμοφορους θεας
He Refers The Whole of The Lawful Life to The Union of Demeter and Kore .
αναπεμπει την πασαν την ενθεσμον ζωην της ενωσιν Δημητρος τε και της Κορης .
Since According to Orpheus The Middle Goddess is called Rhea by Being Conjoined
Επει και κατ’ Ορφεα η μεση θεος καλειται Ρεα μεν συνουσα
to Kronos by The Summit of Herself ; but by Producing Zeus and by Unfolding into
τω Κρονω κατα την ακροτητα την εαυτης , δε παραγουσα τον Δια και εκφαινουσα
Light with Zeus The Whole and Partial Orders of The Gods , She is called Demeter .
μετα Διος τους ολους και τους μερικους διακοσμους των θεων , Δημητηρ .
And The Whole Middle Order of Life is Comprehensive of the Other Titans and
Και ο συμπας της μεσης διακοσμος ζωης εστιν περιληπτικος των αλλων Τιτανιδων τε
surely then also of Demeter ; for This Monad is Pre-Established as The Collective Middle
και δη και της Δημητρος : γαρ ταυτην μοναδα προεστησατο συναγωγον μεσην
of All The Orders in Self , both The Hidden Ones and The Ones Divided about
πασων των ταξεων εν αυτη , τε των κρυφιων και των μεριζομενων περι
The Generative Powers of The Goddess . Thus Each One is Triple ; and on the one hand ,
τας γεννητικας δυναμεις της θεου . δε εκατεραι εισιν Τριτται : και μεν
The One Above Conjoins The Triad to Kronos , while on the other hand ,
την ανω συναπτει τριαδα τω κρονω , δε
The One Below Weaves-together The Triad with The Demiurgic Order ,
την κατω συνυφαινει τη δημιουργικη ταξει ,
thus this brings to Light that The Middle Monad of Demeter is *At-Once*
P268 δε αποφαινει την μεσην μοναδα Δμητριακην ουσαν αμα
Arranged-together *and* Exempt-from The Demiurgos of Wholes ;
συντεταγμενην και εξηρημενην του δημιουργου των ολων :
since She both Gives-Subsistence to Zeus together with The Whole
γαρ και υφιστησι Δια μετα της ολης
and Generates Kore/Persephone together with Zeus .
και συναπογεννα την Κορην μετα του Διος .

28 November 2023

Chapter 12 – ιβ

Thus on the one hand , Through These Logos' we have Celebrated
ουν μεν δια τουτων των λογων ανυμνησθω
The Vivific Middle Goddess of The Fathers .
Η ζωογονος μεση θεος των πατερων .
Whereas on the other hand , now after This Goddess ,
δε ηδη μετα ταυτην
The Demiurgos of Wholes must be Celebrated
ο δημιουργος των ολων ευφημεισθω
by Unfolding-into-Light *In-A-Characteristic-Way* The Whole Truth about Self ,
εκφαινων ιδιως την πασαν αληθειαν περι αυτου ,
According to The Third Order which Self is Allotted Among The Intellectual Gods .
κατα την τριτος ταξιν ην Αυτος ελαχε εν τοις νοεροις θεοις .
And in the first place , we must remember ,
Και πρωτον , δει υπομνησθωμεν ,
that The Characteristic of This **3rd** Father is Demiurgic , and in this way
οτι την ιδιοτητα τουτου του τριτου πατρος ειναι δημιουργικην , και ουτω
then we must Contemplate The Others by following along with Plato .
επειθ' θεωρησωμεν των αλλων συνεπομενοι τω Πλατωνι .
Is it not the case then on the one hand , that The Very **1st** of The Intellectual Gods ,
Ουκουν μεν οτι ο πρωτιστος των νοερων θεων ,
Who is in about to Deliver The Multitude
ος ωδινε το πληθος
Who is also The Leading-Source of All Separation
ην και της αρχηγος πασης διακρισεως
Who also Separates Self from The **1st** Gods of The-Idea-of-The-One ,
και διηρει αυτον των πρωτων θεων ενοειδων ,
since Self Produces The Divided Sources of The Wholes
δε γεννων τας διηρημενας αρχας των ολων
and in turn Turns-About His Offspring and Weaves-together These Parts
παλιν επεστρεφε τα γεννωμενα και συνυφαινε ταυτα τα μερη
of Himself with The Sameness of Himself
εαυτου τη ταυτοτητι εαυτου
and Brings-to-Light One Intelligible Kosmos Within The Intellectuals ,
και απεφαινετο εις νοητος κοσμος εν τοις νοεροις ,
thus Bringing-Forth and Keeping in Himself The Offspring of Himself .
τικτων και κατεχων εν εαυτω τα γεννηματα παρ' εαυτω .
Thus on the other hand , The **2nd** Intellectual Divinity is The Vivific Goddess , that
δε η Δευτερα ην η ζωογονος θεοτης , και
on the one hand , Brings-forth The Hidden Multitude with The **1s**t Intellectual God
μεν τικτουσα το κρυφιον πληθος τω πρωτω
(for She is Conjoined to Self *Through* Supreme Transcendency)
(γαρ συνηνωται αυτω κατ' ακραν υπεροχην) ;
thus on the other hand , She Cannot Endure to Remain *In This Way* of Generating and
δε ουκ ανεχομενη μενειν επι ταυτης της γεννησεως και

Collecting The Separation of Wholes into Indivisible Union ,
συναγειν την διακρισιντων ολων εις την αδιακριτον ενωσιν ,
thus on the one hand , She Distinguishes The **3rd** Intellect of The Father ;
μεν διοριζει τον τριτον νουν του πατρος ,
while on the other hand , She Sends-forth The Multitude of The Gods
δε προιησι το πληθος των θεων
and The Intellectual Logos' and Fills Self with Her Generative Power . If Then
και των νοερων λογων και πληροι αυτον της γεννητικης δυναμεως . Ει τοινυν
on the one hand , The **1st** Intellectual God Delivers The Production of Wholes , and if
μεν ο πρωτος ωδινε την απογεννησιν των ολων ,
on the other hand, The Prolific Vivification of The Intellectual Orders is Predisposed ,
δε η γονιμος ζωογονια των νοερων διακοσμων προυφαινε ,
then it is Clear that The Intellect of The Intellectual Fathers Produces and Adorns All
δηλαδη ο νους των νοερων πατρων και παραγει και διακοσμει τα παντα
Through The Order of Himself , and on the one hand , Calls forth The Hidden Nature
κατα την ταξιν εαυτου , και μεν προκαλειται το κρυφιον
of The Father into Separation and Procession , while on the other hand , Self Prepares
του πατρος εις διακρισιν και προοδον , δε παρασκευαζει
Her Whole Vivification to Send-forth The Channels of Herself even as far as The Last .
την ολην ζωογονιαν εκπεμπειν τους οχετους εαυτης και μεχρι των εσχατων .
For on the one hand , it is *Everywhere* The Characteristic of Intellect to Divide and
γαρ μεν πανταχου το ιδιον Νου διαιρειν και
to Unfold-into-Light The Multitude , and The Fullnesses of Life and The Unions
εκφαινειν τα πληθη , τε τα πληρωματα της ζωης και τας ενωσειες
of The Intelligibles ; since on the one hand , The Intelligible Intellect Contains
των νοητων : αλλ' μεν ο νοητος νους ειχε
The Multitude *In-One-Ideal-Way* (**Book** 3 Chapter 14)
το πληθος ενοειδως
(and since The Multitude was Pre-Subsisting in The Intelligible According to Cause) ,
(και γαρ ην προυπαρχων εν τω νοητω κατ' αιτιαν) ,
while on the other hand , The Intelligible *And At-Once* Intellectual Intellect ,
δε ο νοητος και νοερος
on the one hand , Contains Secondary Measures of Union (**Book** 4 Chap 2) ,
P269 μεν ειχε δευτερα μετρα της ενωσεως ,
while on the other hand , by Abiding in The **1st** Sources of Wholes ,
δε μενων εν ταις πρωτισταις αρχαις των ολων ,
Self is Exempt from The All Perfect Separation ,
εξηρητο της παντελους διακρισεως ,
whereas in turn , The Intellectual Intellect is The Source of All Division
δε αυ ο νοερος νους εξαρχει απασης διαιρεσεως
and of The Subsistence of Partial Natures ; since Self also Pre-establishes
και της υποστασεως των μερικων : επει και προεστησατο
All The Multitude of The Ideas in Himself , and not only *In-A-Tetradic-Way* ,
παν το πληθος των ειδων εν εαυτω , και ου μονον τετρααδικως ,
just as The Intelligible Intellect (**Timaios** 39E-40A) ,
ωσπερ ο νοητος νους ,

since Self Contains The One All-Perfect Intellectual Cause of All The Ideas .
αλλα εχει μιαν παντελη νοεραν αιτιαν παντων των ειδων .
Thus it is *necessary* that The Whole Demiurgic Sources belong to This Intellect
τοινυν Αναγκη τας ολας δημιουργικας αρχας ανηκειν εις τουτον
and that All The Demiurgic Gods *must* Proceed from This One of The **3rd** Father ,
και παντας τους δημιουργικους θεους προιεναι αφ τουτου ενος του τριτου πατρος ,
and that This *must* be The Demiurgos of Wholes .
και τουτον ειναι τον δημιουργον των ολων .
For *just as* The Very **1st** of The Paradigms Co-Subsists in The Intelligible Intellect
γαρ Ως το πρωτιστον των παραδειγματων συνυφεστηκεν εν τω νοητω τω νω
and in The **3rd** Triad and The **1st** Father ,
και τη τριτη τριαδι και τω πρωτω πατρι ,
surely then so also must we place The **1st** and Whole Demiurgic Monad
δη ουτω και θησομεθα την πρωτην και ολην δημιουργικην μοναδα
According to The Intellectual Intellect
κατα τον νοερον τον νουν
and The **3rd** Father (Zeus) of The Intellectual Gods (Poseidon and Pluto) .
και τον τριτον πατερα των νοερων θεων .
For by This Logos
γαρ Διο τουτο
The Demiurgic Cause is also Conjoined with The Paradigmatic Cause
το δημιουργικον αιτιον και συνηπται τω παραδειγματικω
According to The Analogy which Each One is Allotted among The Fathers ,
κατα την αναλογιαν ην εκατερον ελαχεν εν τοις πατρασιν ,
The One According to The Intelligibles ,
το μεν τοις νοητοις ,
The Other According to The Intellectuals ;
το δε τοις νοεροις :
for Each One is The Limit of Each One ,
γαρ εκατερον περας εκατερων ,
since this is Clear from what has already been stated before .
δε τουτο δηλον εκ και των προτερον .

Chapter 13 – ιγ

Furthermore by Fabrication Being Fourfold ,
Ετι τοινυν της δημιουργιας ουσης τετραπλης
The One Adorns The Wholes *In-A-Whole-Way* ,
της μεν διακοσμουσης τα ολα ολικως ,
then Another Adorns The Wholes *In-A-Partial-Way* ,
αλλα της δε μεν τα ολα μερικως ,
then Another Separates The Parts *In-A-Whole-Way* ,
αλλ’ της δε διηρημενης μεν μερη κατα ολικως ,
then Another Weaves-together The Parts with The Wholes *In-A-Partial-Way ,*
της δε συνυφαινουσης τα μερη τοις ολοις μερικως ,
thus on the one hand , it is Clear that The Cause is More-Ancient than All The Wholes
μεν δηλον οτι η αιτια εστι πρεσβυτατη πασων των ολων
In-A-Singularly-Ideal And Indivisible-Way ;
μονοειδως και αδιαιρετως :
whereas on the other hand , it is Necessary that This Cause Be either
δε αναγκη ταυτην ειναι η
Prior to The Intellectuals or Among The Intellectual or After The Intellectual Gods .
προ των νοερων η εν τοις νοεροις η μετα τους νοερους .
Where then shall we place Self ?
Που τοινυν θησομεθα αυτην ;
For on the one hand , All The Parts which Subsist from The Intellectuals
γαρ μεν παντα Τα μερη υφισταμενα απο των νοερων
are More-Partial than The One and Whole Fabrication ;
εστι μερικωτερα της μιας και ολης δημιουργιας :
for The Division of The Wholes into Three
γαρ η διαιρεσις των ολων εις τρια
and The Leaders of The Partible Production Come-to-Light in These Orders .
και οι ηγεμονες της μεριστης ποιησεως εκφαινονται εν τουτοις τοις διακοσμοις :
Then in turn , as indicated before (**Chap** 12) , Those that are Prior to The Intellectuals
δ’ αυ , ως δεδεικται προτερον , τα προ των νοερων
are Defined According to The Other Characteristics of The Gods ,
αφωρισται κατ’ αλλας ιδιοτητας θεων ,
and Wholly Subsist According to Union while Being-Expanded-Above
και ολως υφεστηκε καθ’ ενωσιν και υπερηπλωται
The Separation of The Intellectual Ideas .
της διακρισεως των νοερων ειδων .
Surely then thus it remains that The One Demiurgos of Wholes
δη ουν Λειπεται τον ενα δημιουργον των ολων
must be Arranged Among The Intellectuals .
τεταχθαι εν τοις νοεροις .
If on the one hand , The Very **1st** is The Father , then Self will Be Intelligible and
ει μεν ο πρωτιστος ειη πατηρ , Αλλ’ εσται νοητος και
Contains All The Offspring in Himself and will be The Collector of The Separation .
κατεχων παντα τα γεννηματα εν εαυτω και συναγωγος της διακρισεως .

How then can Self Divide The Circles (**Timaios** 36C) ?
P270 Πως ουν διαιρει τους κυκλους ;
How then can Self Produce The Multitude of The Kosmic Beings (**Tim** 41A-D) ?
Πως απογεννα τα πληθη των εκκοσμιων ;
How then can Self Discourse together with All The Young Demiurgos' ?
Πως διαλεγεται ομου προς παντας τους νεους δεμιουργους ;
Since The **1st** Father is Uncoordinated with The Whole Number of Kosmic Beings ,
γαρ ο πρωτος πατηρ Ασυντακτος προς τον ολον αριθμον των εγκοσμιων ,
who also Turns-About The **1st** Offspring of Himself to Himself , as if
ος και επεστρεψεν τας πρωτας γεννησεις εαυτου εις εαυτον , οιον
by *Escaping* from Multitude to Union and by *Snatching*-Themselves-*Away*
αναφευγων απο του πληθους εις ενωσιν και αρπα–εαυτον–ζων
from The All-Various Separation into The Intelligible Transcendence .
απο της παντοιας διακρισεως εις την νοητην υπεροξην .
If on the other hand , The Kosmic-Order is Vivific ,
Ει δε ο διακοσμος ειη ζωογονικος ,
then on the one hand , All will be Full of Life *Through* The Whole Demiurgos ,
μεν παντα εσται πληρη ζωης δια τον ολον δημιουργον ,
and According to The Likely Logos (**Timaios** 30B, **Phaedrus** 273D) The Cause of Souls
και κατα τον εικοτα λογον η αιτια των ψυχων
will come to Light from this Source as Subsisting-Prior to The Multitude .
αναφανησεται ενταυθα προυπαρχουσα του πληθους .
How then will Self Turn-About All to Himself (**Timaios** 41A7) ?
Πως δε επιστρεφει τα παντα προς εαυτον ;
How then is Self called Demiurgos and Father ?
Πως αποκαλειται δημιουργος και πατηρ ;
And since The Vivific Goddess , Self By Self , Possesses Her Maternal Dignity/Respect
Και γαρ η ζωογονος θεοτης αυτη καθ αυτην εχει μητρικην αξιαν
among The Gods by Being The Provider for All Their Procession , whereas to Produce
προς τους θεους εστι χορηγος πασιν τοις προοδου , δε το –ποιειν
and to Turn-About The Ideas is The Exceptional/Characteristic Good of Intellect .
και επιστρεφειν ειδο– το εξαιρετον αγαθον νου .
Therefore The Demiurgos of Wholes is not among The Super-Kosmic Gods ;
ουν ο δημιουργος των ολων Ουτ' εν τοις υπερκοσμιοις :
For *There* All are Partial , by either Presiding-over Wholes *In-A-Partial-Way*
γαρ εκει παντες εισιν μερικοι , η επιτροπευοντες τα ολα μεριστως
or by Containing The Productions of Parts *In-A-Whole-Way* .
η περιεχοντες τας ποιησεις των μερων ολικως .
Nor among The Intelligible Gods ; for There , All The Gods are Fathers ;
Ουτε εν τοις νοητοις : γαρ εκει παντες πατερες ,
since *No One* There is called Demiurgos and Father ; since The Divine Kosmic-Orders
δε ουδεις ειρηται δημιουργος και πατηρ : δε οι θειοι διακοσμοι
Pre-Comprehend All *In-A-Wholly-Hidden and Unific-Way* .
προειληφασιν τα παντσ παντη και κρυφιως και ενεαιως .
Nor among The Intelligible *And* Intellectual Gods ;
Ουτε εν τοις νοητοις και νοεροις :

for to Collect and to Conjoin and to Perfect The Multitudes
γαρ συναγειν και συνεχειν και τελειον τα πληθη
was not The Demiurgic Characteristic (**Book** 4 Chap 19) ; for on the one hand ,
ην ουκ το δημιουργικης ιδιοτητος : γαρ μεν
Self is The Source of The Separation and Producer-of-Ideas ,
εστι αρχηγος η διακρισεως και ειδοποιας ,
Brilliantly-Shining with Intellectual Sections (**Chaldean Oracles Frag** 1.4) ,
αστραπτουσα νοεραις τομαις ,
whereas The Intelligible *And* Intellectual Gods
δε οι νοητοι και νοεροι θεοι
Extend The Intellectual Multitudes to The Union of The Intelligibles .
ανατεινουσι τα νοερα τα πληθη προς την ενωσιν των νοητων .
Nor in turn possible to propose/suggest that The Demiurgic Cause
Ουτε αυ δυνατον υποτιθεσθαι την δημιουργικην αιτιαν
is in The **1st** or **2nd** Order of The Intellectuals ;
εστι εν τη πρωτη και τη δευτερα ταξει των νοερων :
and since **The Summit** of The Intellectuals is Imparticipable by Kosmic Natures
και γαρ η ακροτης των νοερων εστιν αμεθεκτος υπο των εγκοσμιων
and is rather Presented to Selves in The Order of The Desirable/Lovable ,
και μαλλον προβεβληται αυτοις εν ταξει εφετου ,
whereas She is not Productive of Selves , for which Logos on the one hand ,
δε εστιν ουκ ποιητικη αυτων , διο μεν
All The Gods in The Kosmos are Led-Up to The Kronian Watchtower (**Phaedrus 247**A) ,
παντες οι θεοι εν τω κοσμω αναγονται προς την Κρονιαν περιωπην , (**Statesman 272**E)
but Proceed from Another Secondary Source and Through That/Her
δε προιασι απ’ αλλης δευτερας αρχης και δι’ εκεινης
Selves are Turned-About and Conjoined to The Transcendent Kingdom ;
επιστρεφονται και συναπτονται προς την εξηρημενην βασιλειαν :
and by The Middle Center Being Vivific
και το μεσον κεντρον υπαρχον ζωογονικον
She is not Defined According to The Paternal (Productive) Characteristic ,
ουκ αφωρισται κατα την πατρικην *** ,
for I think that The Generative Genus Differs very much from The Paternal Genus
γαρ οιμαι το γεννητικον διαφερι παμπολυ του πατρικου
and The Vivific Genus Differs from The Demiurgic Genus ,
και το ζωογονον του δημιουργικου γενους ,
by as much as The Sources (I mean The Limit and The Unlimited)
καθ’ οσον αι αρχαι , λεγω το περς και το απειρον ,
of The Whole Orders are also Distinct from Each-Other .
των ολων διακοσμων και διακεκρινται αλληλων .
For on the one hand , The Demiurgic and Paternal Order is Referred to The Limit ;
P271 γαρ μεν η δημιουργικη και πατρικη ταξις Αναγεται εις το περας ,
while on the other hand , All The Vivific and Generative Power to The Unlimited .
δε πασα η ζωογονος και γεννητικη δυναμις εις το απειρον .

1 December 2023

Chapter 14 – ιδ

Now then I am astonished by those commentators of Plato
τοινυν Θαυμαζω των εξηγητων Πλατωνος
who do not make The One Fabrication , but Many ,
οσοι ου ποιουσιν την μιαν δημιουργιαν , αλλα πολλας ,
who also indicate there are three demiurgos' of wholes ,
20 και αποφαινουσι τρεις δημιουργους των ολων ,
and at one time change to the second , and at another to the third demiurgos ,
και ποτε μεν μεθιστανται επι τον δευτερον , ποτε δε επι τον τριτον
and who divide what is stated in the **Timaios** , and thus think fit to refer
και διαιρουσι τας ρησεις εν Τιμαιω και αξιουσαν αναφερειν
some of the statements to one , but others to another cause .
τα μεν επ' αλλο , τας δε επ' αλλο αιτιον .
For on the one hand , I also agree and think that it will be granted by Self Plato .
γαρ μεν και συγχωρησειν και οιμαι και τιθεμαι τον αυτος Πλατωνα ,
that The Demiurgic Triad Exists including Another Multitude of Gods
δημιουργικην τριαδα Ειναι και αλλο πληθος θεων
that are Characterized According to The Productive Cause ;
χαρακτηριζομενον κατα την ποιητικην αιτιαν :
whereas on the other hand , The Monad Must also Pre-Subsist in Each Order
αυ δε την μοναδα δει και προυπαρχειν εν εκαστω διακοσμω
Prior to The Demiurgic Triad and Prior to Every Multitude .
προ της τριαδος και προ παντος πληθους .
For All The Orders of The Gods Originate from A Certain Monad ,
5 γαρ Πασαι ταξεις θεων αρχονται απο μοναδος ,
surely then by which Logos Each One of The Whole Orders is also Assimilated to
δη διοτι εκαστος των ολων διακοσμων και αφομοιουται προς
The Whole Procession of The Gods .
την συμπασαν προοδον των θεων .
Therefore *just as* The Underlying-Reality/Subsistence of The Gods Possesses
ουν Ωσπερ η υποστασις των θεων εχει
The Cause of The Engendering/Production (Ousia) from The Imparticipable **One** ,
την αιτιαν της απογεννησεως αφ' αμεθεκτου ενος ,
surely then so also is it Necessary that The Perfect Orders in Selves Possess
δη ουτω και αναγκη τους τελειους διακοσμους εν αυτοις εχειν
The Pre-Subsisting **Monad** and The **1st**-Efficient **Source** .
10 προυπαρχουσαν μοναδα και πρωτουργον αρχην .
Surely then According to This Logos
δη Κατα τον τουτον λογον
All The Vivific Processions are Suspended from The One Vivification
πασαι αι ζωογονικαι προοδοι εξηρτηνται μιας ζωογονιας
and All The Demiurgic Orders Reach-Up to The One Fabrication .
και αι δημιουργικαι διακοσμησεις ανατεινονται εις μιαν δημιουργιαν .
And The Multitude Must Not Exist Apart from The Monad ;
Και το πληθος δει ου ειναι χωρις μοναδος :

for then Neither will there Exist The Co-Ordination nor Separation of Multitude
γαρ ουτε εσται του συνταχις ουτε διαιρεσις πληθους
According to Intellect , *unless* The One and The Whole Pre-Subsist .
κατα νουν , ει μη το εν και ολον προυπαρχοι .
For By This Logos
γαρ Δια τουτο
The Order of Wholeness Subsists Prior to All The Divine Processions ,
η ταξις της ολοτητος υπεστη προ πασων των θειων προοδων ,
In Order That Self May both Comprehend/Embrace The Parts in Herself
ινα και περιεχη τα μερη εν εαυτη
and Define The Parts About Herself .
και αφοριζη περι εαυτην .
How then can we consider The Fabricators Being Divided According to Parts
Πως ουν επισκοπουμεν τους δημιουργους διηρημενους κατα μερη
by neglecting/discharging/divorcing The Whole of Fabrication ?
επι αφεντες το ολον της δημιουργιας ;
However Self Plato also thinks Worthwhile that The Paradigm must be Assimilated
Καιτοι ο αυτος Πλατων και αξιοι τον παραδειγματος αφομοιουν
to None of Those that The Kosmos Produces by The Idea of *A Part* ,
επι μηδενι των τον κοσμον πεφυκοτων εν ειδει μερους ,
but According to The All Perfect Living-Being ,
αλλα τω παντελει ζωω ,
and By This Logos Plato Indicates that
και δια τουτο αποδεικνυσιν
The Kosmos is Only-Begotten , since The Paradigm of Self is One !
τον κοσμον μονογενη , οτι το παραδειγμα εν .
For if The Kosmos was not One , but many (**Timaios 30**C-**31**B) ,
γαρ Ει μη εν , αλλα πλειω ,
then in turn there would have to be another living-being about that one ,
παλιν αν δεοι ειναι ετερον ζωον περι εκεινω ,
of which that one would be *A Part* , and then it would be more-proper that
ου εκεινω αν ειητην μερος , και ειη ορθοτερον
that one is no longer assimilated to *Those*
ουκετ’ αφωμοιωμενον εκεινοιν
but to That which Encompasses this .
αλλα τω περιεχοντι τοδε .
Since The One Paradigm Must Precede The Many ,
γαρ το εν παραδειγμα Δει προηγεισθαι των πολλων ,
surely then just as The One Good Pre-Subsists The (Many) Participated Goods and ,
δη καθαπερ το εν αγαθον προυφεστηκε των μετεχομενων αγαθων και ,
just as The Whole Kosmos Must be The Image of One Paradigm Prior to Many Images .
και τον ολον κοσμον εικονα του ενος παραδειγματος προ των πολλων .
For if The Kosmos is only one of many images ,
γαρ Ειτε υπαρχοι μονον των πολλων εικων ,
then from what Source will The Kosmos be One and Whole ?
ποθεν εσται εις και ολος ;

How then will The Kosmos not be more-dishonorable than The Parts of Itself ,
Πως δε ο κοσμος ουκ εσται ατιμοτερος των μερων εαυτου ,
if on the one hand , These Parts are Assimilated to The Intelligibles ,
<ει> μεν ταυτα ωμοιωται τοις νοητοις ,
while on the other hand , The Whole Kosmos is Like None of The Real Beings ?
δε ο ολος εστιν ομοιος ουδενι των οντων ;
And if The Whole Kosmos Arises from A Certain Intelligible Paradigm ,
P272 Ειτε ο πας κοσμος ειη εκ τινος νοητου παραδειγματος ,
and if on the one hand , there are Many Paradigms of One Kosmos , then These
και ει μεν πολλα παραδειγματα του ενος , ταυτα
will also be Like Each-Other , if indeed Selves are The Causes of The Same Image .
και εσται ομοια αλληλοις , ειπερ εστιν αιτια της αυτης εικονος .
Surely then The Sameness Must then also Come to These from One Idea ; or in turn
δη το ταυτον Δει ουν και εφηκειν τουτοις εξ ενος ειδους , η παλιν
The Kosmos will be More-Honorable than The Paradigms of Itself According to Union .
ο κοσμος εσται σεμνοτερος των παραδειγματων εαυτου κατα την ενωσιν .
If then The Paradigm is One , then in the same way The Demiurgic Cause is also One .
Ει δε το παραδειγμα εν , δηπου κατα τον αυτον τροπον το δημιουργικον αιτιον και εν .
For *just as* One Image Arises from One Paradigm ,
γαρ Ως η μια εικων εξ ενος παραδειγματος ,
so also are The Offspring One by Subsisting from One Demiurgos and Father .
ουτω υπαρχον το εκγονον εν υπεστη εξ ενος δημιουργου και πατρος .
For it is Necessary that The Paradigmatic Cause
γαρ Αναγκη το παραδειγματικον
either Be The Same with The Demiurgos and Be Established in Self ,
η ειναι ταυτον τω δημιουργω και ιδρυσθαι εν αυτω ,
or just as we say , that The Paradigmatic Cause Be Prior to The Demiurgos ,
η καθαπερ ημεις φαμεν , προ του δημιουργου ,
or that The Paradigmatic Cause is after the Demiurgos , as some prefer to say .
η μετα τον δημιουργον , ως τινες ειλοντο λεγειν .
If on the one hand , The Paradigm and The Demiurgos are Th’ Same ,
ει μεν το παραδειγμα τε και ο δημιουργος ταυτον ,
then According to Plato , The Demiurgos will Be One (**Timaios 31**A-B) ;
Αλλ’ κατα τον Πλατωνα εσται εις :
and since as Self demonstrates , The Paradigm is The Only-Begotten .
και γαρ ως αυτος αποδεικνυσιν , το παραδειγμα μονογενες .
If on the other hand , the demiurgos subsists-prior to the paradigm ,
Ει δε ο δημιουργος προυπαρχοι του παραδειγματος ,
which it not Lawful to say ,
ο μηδε θεμις ειπειν ,
while the paradigm is one , then the demiurgos will be one in a greater way ;
δε το παραδειγμα εν , δηπου ο δημιουργος εις μειζονως :
since The *More*-Lofty of The Causes are Allotted The Underlying-Reality that is
γαρ τα υψηλοτερα των αιτιων ελαχεν υποστασιν
More-The-Idea-of-The-One , since The Very **1st** Cause of Wholes is also One .
ενοειδεστεραν , επει το πρωτιστον αιτιον των ολων εστιν και εν .

If then on the one hand, The Paradigmatic Cause Possesses The **1st** Order in The Beings ,
Ει δε μεν το παραδειγματικον αιτιον εχοι πρωτιστην ταξιν εν τοις ουσι ,
while on the other hand , The Demiurgic Cause Possesses the **2nd** Order ,
δε το δημιουργικον δευτεραν ,
whereas This All Possesses The Last (**3rd**) Order ;
δε τουτο παν το εσχατην ,
by Being The Likeness of The **1st** , and The Offspring of The **2nd** ,
υπαρχον ομοιωμα του μεν , εγγονον του δε ,
then how is it possible that The Middle Multitude Exist without A Monad
τις μηχανη το μεσον πληθος ειναι χωρις μοναδος
if The Summits are Monadic ?
των ακρων υπαρχοντων μοναδικων ;
For The Paradigm Being Intelligible Must Certainly Illuminate This All
γαρ το παραδειγμα ον νοητον Αναγκη που επιλαμπειν τωδε τω παντι
of Its Union *In A Greater Way* than The Demiurgic Cause ,
την ενωσιν μειζονως του δημιουργικου αιτιου ,
and *just as* That Paradigm by Being Only-Begotten Contains in Itself The **1st** Paradigms ,
και ωσπερ και ωσπερ εκεινο ον μονογενες περιεχει εν εαυτω τα πρωτα παραδειγματα ,
in the same way The Demiurgic Monad must also be Comprehensive
τον αυτον τροπον την δημιουργικην μοναδα και υπαρχειν περιληπτικην
of The **Many** Demiurgos'.
των πολλων δημιουργων .
For if The Kosmos Is Indeed Only-Begotten from The Paradigm , but also
γαρ Ει τω κοσμω μεν το μονογενες απο του παραδειγματος , αλλα και
Through The Demiurgos , then without a doubt The Demiurgos Is also Wholly One .
δια του δημιουργου , δηπου ο δημιουργος και παντως εις .
Now then I think it is worthwhile that those who propose this opinion
τοινυν αξιω τους προισταμενους ταυτης της δοξης
bring to Mind The Logos of Socrates (**Phaedrus 273**E) ,
εννοειν το του Σωκρατους ,
that it is Everywhere Appropriate that The Many be Comprehended in The One .
οτι πανταχου προσηκει τα πολλα περιλαμβανειν τω ενι .
For by This Logos we admit that we Pre-establish The Intellectual Monads
γαρ Δια τουτο προσηκαμεθα προεστησαμεθα τας νοερας μοναδας
both Prior to The Hypothesis of The Ideas and The Other Beings .
και προ την υποθεσιν των ειδων και των αλλων .
How then on the one hand , is Each One of The Intellectual Ideas Extended-Up
Πως ουν μεν εκαστα τα νοερα τα ειδη ανατεινεται
to One Source and Proceed from One Demiurgic Cause ,
προς μιαν αρχην και προεισιν απο μιας δημιουργικης αιτιας ,
since on the other hand , The Whole Self Demiurgic Idea
δε το ολον αυτο το δημιοργικον ειδος
is Multiplied and Divided Prior to The Indivisible Monad ?
εστι πεπληθυσμενον και διηρημενον προ της αδιαιρετου μοναδος ;
For *just as* All the Intellectual and the Psychical and the Perceptible Equals
γαρ ως παντα τε τα νοερα και τα ψυχικα και τα αισθητα τα ισα

Must be Suspended from The One **1st** Equality ,
Δει εξηρτηται της μιας πρωτης ισοτητος ,
and as All Those that are Beautiful Must be Suspended from Self-Beauty ,
ως παντα τα καλα του αυτοκαλλους ,
and as The Many Must Everywhere be Suspended from The Primary Beings ,
ως τα πολλα πανταχου των πρωτως οντων ,
so also Must The Multitude of Demiurgos' be Suspended from One Fabrication
ουτω και το πληθος των δημιουργων ειναι εκ μιας δημιουργιας
and Must Subsist about One Demiurgic Monad .
P273 και υφεσταναι περι μιαν δημιουργικην μοναδα .
For how could it be Lawful to leave The One in The Ideas rather than in The Gods ?
γαρ Πως αν ειη θεμιτον απολειπειν το εν εν τοις ειδεσι η <εν> τοις θεοις ;
For on the one hand, The Ideas Possess Their Underlying-Realty Blended with Multitude,
γαρ μεν Τα εχει την υποστασιν συμμικτον τω πληθει ,
while on the other hand , The Gods are Defined According to The Union of Self .
δε οι θεοι αφοριζονται κατ' την ενωσιν αυτην .
If All The Multitudes of The Ideas are The Offspring of The Monads ,
Ει παντα τα πληθη των ειδων εστιν εκγονα μοναδων ,
accordingly then The Orders of The Gods are Allotted Many More Characteristics
αρα αι ταξεις των θεων ελαχον πολλω μαλλον ιδιοτητας
that Originate from the Monads and Exist-in The Multitudes through The Monads .
τας αρχομενας απο των μονδων και ενυπαρχουσας τοις πληθεσιν δια των μονδων .
If this is the case , then The Whole Demiurgos Must Subsist Prior
Ει τουτο , δε τον ολον δημιουργον δει υφεσταναι προ
to The Multitude of The Demiurgos' and that The 3 Demiurgos' must Distribute
του πληθους των δημιουργων και τους τρεις κατανεμεσθαι
The One Cause of The Production/Generation of The All .
την μιαν αιτιαν της απογεννησεως του παντος .
Then in turn from the beginning we say it is Necessary that The Demiurgic Source
ουν Παλιν εξ αρχης ειπωμεν αναγκη ως την δημιουργικην αρχην
Must either Be One , or Be Many , or Be One *and* Many .
η ειναι μιαν η πολλας η μιαν και πολλας .
If then on the one hand , Self is only One and The Multitude and The Different Order
ει Αλλ' μεν μονον μια και το πληθος και η διαφορος ταξις
that is in The Kosmos Subsist In-A-Similar-Way from The One Demiurgic Source ,
το εν τω κοσμω υφεστηκεν ομοιως εκ της μιας ,
how can mortal and Immortal Offspring Immediately-Arise from The Same Cause ?
πως τα θνητα και αθανατα εκγονα αμεσως της αυτης αιτιας ;
For All Those that Proceed from The One Demiurgic-Fabrication are Immortal .
γαρ παντα τα εκ της μιας δημιουργιας εστιν αθανατα .
If on the other hand , The Demiurgic Source is only Many ,
Ει δε μονον πολλαι ,
then from what Source does The Common Idea of The Hyparxis Originate ,
ποθεν το κοινον ειδος της υπαρχεως αρχομενον ,
if *not* from The One ?
μη αφ' ενος ;

For *just as* The Final Cause is One ,
γαρ Ως το τελικον αιτιον εν ,
and just as The Good is One by Being The Paradigmatic Cause ,
ως το αγαθον εν το παραδειγματικον ,
and just as The Self-Living-Being is One by Becoming One ,
ως το αυτοζωον εν το γεννομενον ,
and just as This Kosmos is One ,
ο ουτος κοσμος ,
so also In The Same Way , The Demiurgic Cause is One .
και κατα τον αυτον τροπον το δημιουργικον αιτιον εν .
If there are One *and* Many Demiurgic Sources ,
Ει μια και πολλαι ,
then does The One Source belong to The Partial or to The Whole Genera ?
δε ποτερον η μια εστιν των μερικων η των ολικων γενων ;
If on the one hand , Self belongs to The Partial Genera ,
ει μεν των μερικων ,
how then is Self Extended to The Very **1st** and Intelligible Paradigm ?
πως Αλλ' ανατεινεται προς το πρωτιστον και νοητον παραδειμα ;
For The Super-Kosmic Genera Subsist About The Intellectual Gods
γαρ Τα υπερκοσμια γενη υφισταται περι τους νοερους θεους
and According to The Intellectual Paradigms ; since by Being *Partial*
και κατα τα νοερα παραδειγματα : γαρ οντα μερικα
Selves Wholly Assimilate Those After Themselves to Themselves
παντως αφομοιοι τα μεθ' εαυτα εαυτοις
In-A-Co-Ordinate-Way in Relation to The Intellectuals .
συστοιχως προς τα νοερα .
How then , will Selves Still Wholly Guard/Preserve/Keep **The Union**
Πως δε ετι ολικως φυλαξει την ενωσιν
of The Whole Fabrication That Is Productive of The Wholes ?
της ολης δημιουργιας την παραγουσαν τα ολα ;
For *Such a Fabrication* ; to Produce Parts either Wholly or Partially is Proper
γαρ τοιουτον το ποιειν τα μερη η αλλ' η μερικως προσηκει
for none other than Those that are Partial , as we stated before (**Chap** 13 **P269**.6-9) .
Ουδενι των μερικων , ως ειρηται προτερον .
If The Demiurgic Source Arises from The Whole Orders ,
Ει εστι των ολικων διακοσμων ,
then **Self** Must Be either Intelligible or Intellectual or Intelligible *And* Intellectual .
δε αυτην αναγκαιον ειναι η νοητην η νοεραν η νοητην και νοεραν .
If on the one hand , The Nature of Self is Intelligible ,
ει μεν της φυσεως εστι νοητης ,
then how is Self Separative/Divisive of The Wholes ?
Αλλ' πως εστι διαιρετικη των ολων ;
How is Self Co-Ordinated with The Kosmic Beings ?
Πως συντασσεται τοις εγκοσμιοις ;
How is Self said to Fashion/Shape/Form/Adorn The All ?
Πως λεγεται σχηματιζειν το παν ;

How does **Self** Produce **The Soul** and Those after **Self** from The Genera of Being ?
Πως παραγειν την ψυχην τε και τα μετ’ αυτην εκ των γενων του οντος ;
For we must maintain that All These are also in The Intelligibles , I mean Shape ,
γαρ θησομεθα Παντα ταυτα και εν τοις νοητοις , το σχημα ,
The (5) Genera of The Beings ; and These are Divided , into The Like and The Unlike
τα γενη των οντων , και ταυτα διηρημενα , ομοιον και ανομοιον
and The Others *through which* The Whole Kosmos Subsists .
τα αλλα δι’ ων τον ολον κοσμον υφισται .
If **Self** is Intelligible *And* Intellectual , then how is The Participated Intellect Produced ?
P274 Ει της νοητης και νοερας , δε Πως τον μερτεχομενον νουν παραγει ;
How does Self Separate The Many-Ideal Orders of The Souls ?
Πως διακρινει τας πολυειδεις ταξεις των ψυχων ;
How does Self Divide The Parts/Lots/Portions or The Circles in Selves ?
Πως διαιρει τας μοιρας η τους κυκλους εν αυταις ;
And so That which is Productive of The Participated Intellect is Imparticipable Intellect ,
Και γαρ το γεννητικον του μετεχομενου νου εστι αμεθεκτος νους ,
and That which is Separative The Multitude will not Differ
και το διαιρετικον του πληθους ουδεν διαφερει
from Those that are Connective of The Whole Genera of The Gods .
των συνεχοντων τα ολα γενη θεων .
And on the one hand , **The Demiurgos** of Wholes is *Generally* called **Intellect** by
Και μεν ο δημιουργος των ολων ολως αποκαλειται νους υπο
Timaios and is *Frequently* said ***To See*** and ***To Discover*** and ***To Use The Logos*** ,
του Τιμαιου και πολλακις λεγεται οραν και ευρισκειν και λογιζεσθαι ,
on the other hand , **Self** is *no where* addressed as The Intelligible *And* Intellectual .
δε ουδαμου προσειρηται νοητος και νοερος .
And since in turn The Intelligible *And* Intellectual Gods on the one hand ,
Και γαρ αυ οι νοητοι και νοεροι θεοι μεν
Divide All *In-A-Triadic-Way* , whereas on the other hand ,
διαιρουσιν τα παντα τριαδικως , δε
The Demiurgos *at one time* Divides The Kosmos into 5 (Genera of Being) ,
ο δημιουργος οτε μεν διαιρει τον κοσμον εις πεντε ,
and at another time He Divides The Circles of The Soul into Hebdomads ,
οτε μεν τους κυκλους της ψυχης εις εβδομαδας ,
that **He** may Produce either The (7) Heavenly Spheres or The 7 Parts (of The Soul) .
απογεννων η τους ουρανιους η τας επτα μοιρας .
Accordingly then , we must say that **Self** is *In-Every-Way* Secondary
αρα φησομεν αυτον ειναι Παντη δευτερον
to The Intelligible and Intellectual Gods
των νοητων και νοερων θεων
and that **Self** is The Cause of The Secondary Goods for The Kosmos ;
και αιτιον δευτερων αγαθων τω κοσμω :
and thus we must refer to Those Gods The Cause of Uniting The Ideas and The Logos’ .
δε ανοισομεν εις εκεινοις την αιτιαν ηνωμενων των ειδων τε και λογων .

5 December 2023

Chapter 15 – ιε

Thus on the one hand , I believe that through These Logos’ it has Sufficiently
Αλλ’ μεν οιμαι οτι δια τουτων ικανως

come to Light at Present that The Demiurgic **Intellect** is indeed The Intellectual **God** .
πεφηνεναι παρον το ο δημιουργικος νους εστι γε νοερος θεος .

On the other hand , it appears to me that Plato Indicates The Characteristic of **Self**
δε Δοκει μοι ο Πλατων ενδεικνυσθαι την ιδιοτητα αυτου

In-An-Exceptional-Way by calling **Self** Intellect and saying ***He Sees*** **The Intelligibles** ,
διαφεροντως αποκαλων αυτον νουν και λεγων οραν τα νοητα ,

while Maintaining that **Those Selves** are ***Naturally*** **Visible** to **Self** (**Timaios 39**E) .
δε τιθεμενος εκεινα κατα φυσιν ορατα αυτω .

For **The One** that Is ***Truly*** **Intellect** *and which* ***Truly*** Establishes **Himself**
γαρ Ο ως αληθως νους και ο ιδρυσας εαυτον

According to **This Hyparxis** is **The Intellectual Intellect** .
κατα ταυτην την υπαρξιν εστι ο νοερος νους .

Since on the one hand , **The Intelligible Intellect** (**Kronos**)
Επει μεν ο νοητος νους

is also ***Simply*** **Intelligible** and Is of **That** Allotment ;
και απλως νοητος και της εκεινης μοιρας ,

while on the other hand , **Self** is said to be **Intellect**
δε λεγεται νους

by Being **The Cause** of Every Intellectual Nature ;
ως της αιτια απασης νοερας φυσεως :

and by Being **The Intellect** of **The Intelligible** *And At-Once* **Intellectual** Gods
και ο νους των νοητων και αμα νοερων

Self *does not* Possess **The Nature** of **Himself** Unblended with The Intelligible .
ουκ εχει την φυσιν εαυτου αμικτον προς το νοητον .

Since on the other hand , *Only* **The Intellectual Intellect** Is **Intellect**
δε Μονος ο νοερος νους εστι νους

In-A-Characteristic-Way ,
ιδιως ,

by Being Allotted **The Self Intellectual** among **The Intellectuals** ;
κληρωσαμενος το αυτο νοερον εν τοις νοεροις ,

and surely then just as **The Most Primary** and **Loftiest** of **The Intelligibles**
και δη ωσπερ πρωτιστον και ακροτατον των νοητων

are also **Primarily Intelligible** , which surely then we also Address as
εστι και πρωτως νοητον , ο δη και επονομαζομεν

One Being *by Being In-A-Hidden-Way* .
εν ον ον κριφιως .

Thus on the one hand , **This** Is **That** which Is ***Simply*** **Intelligible** , whereas
ουν μεν Τουτο εστι το απλως νοητον ,

on the other hand , **The One** that ***Is Simply*** **Intellect** Is **The Intellectual Intellect** .
δε ο απλως νους νοερος νους .

For on the one hand , **The Intelligible Intellect** Possesses **The Summit** of The Wholes ,
γαρ μεν το νοητον Εχει την ακροτητα των ολων ,

while on the other hand , **The Intellect** Possesses The Limit of The Wholes ,
δε ο νους το περας ,
thus on the one hand , The Intellects in **The Middle** *Partly Belong* to The Intelligible ,
δε μεν τα εν μεσω τη προσηκει τω νοητω ,
and on the other hand , *Partly Belong* to Intellect and to The Intellectual Nature .
δε τη τω νω και τη νοερα φυσει .
And on the one hand , The Primary Intelligibles Possess Intellect According to Cause ,
Και μεν τα πρωτως νοητα εχει τον νουν κατ' αιτιαν ,
whereas The **1st** of The Intellectuals Possess The Intelligible According to Participation ,
δε τα πρωτιστα των νοερων εχει το νοητον κατα μεθεξιν ,
while The Intellectuals that are Collective of These
δε τα συναγωγα τουτων
Unite-Together The Intelligible *And At-Once* Intellectual Characteristic .
συνηνωσεν την νοητην και ομου νοεραν ιδιοτητα .
Now then Seeing that Timaios also calls The Demiurgos *Intellect In-An-Indefinite-Way ,*
τοινυν Επειδη ο Τιμαιος και προσαγορευει τον δημιουργον νουν αδιοριστως ,
and does not call Self Life nor Intelligible , by The Characteristic for Self Being
και ουτε ζωην ουτε νοητον , ως της ιδιοτητος αυτω ουσης
Solely Intellectual , then without a doubt it is Necessary that Self
μονης νοερας , δηπου αναγκη αυτον
be Established at *The Limit* of The Intellectual Gods .
ιδρυσθαι κατα το περας των νοερων θεων .
For *There* Intellect is The Self-Intellect and not such Like The Kronian One .
P275 γαρ Εκει ο νους εστιν ο αυτονους και ου τοιουτος οποιος ο Κρονιος .
For on the one hand , That One is also Intellect , but The Pure and Undefiled Intellect
γαρ μεν εκεινος και Νους , αλλ' ο καθαρος και ακηραρος νους
that Makes Visible The Summit of The Leadership among The Intellectuals
δηλοι την ακραν ηγεμονιαν εν τοις νοεροις
by Transcending The Whole of The Intellectual Gods ;
υπερανεχουσαν των ολων νοερων θεων :
whereas on the other hand , The Demiurgos is *Simply* Intellect .
δε ο δημιουργος εστι απλως νους .
Therefore *just as* That which is Simply Intelligible is The 1st of The Intelligibles ,
ουν Ωσπερ το απλως νοητον εστι το πρωτιστον των νοητων ,
so also is That which is Simply Intellect The Last of The Intellectuals .
ουτως εστι ο απλως νους το εσχατον των νοερων .
For on the one hand , All are in Each of The Orders ; and since Life and Intellect
γαρ μεν Παντα εστι εν εκαστοις των διακοσμων : και γαρ ζωη και νους
Pre-Subsist in The Intelligibles , and *In-A-Similar-Way* both Life and Intellect
προυπαρχει εν τοις νοητοις , και ομοιως τε η ζωη και ο νους
Pre-exist in The Breadth of Life , and Each of The Rest are in The Intellectuals ;
εν τω πλατει της ζωης , και εκατερον των λοιπων εν τοις νοεροις :
whereas on the one hand , Being Is According to Ousia in The Intelligibles ,
αλλ' μεν το ον εστι κατ' ουσιαν εν τοις νοητοις ,
while on the other hand , Life and Intellect Subsist According to Cause ,
δε η ζωη και ο νους κατ' αιτιαν ,

then on the one hand , Intellect Is According to Ousia In intellectuals ,
δε μεν ο νους κατ’ ουσιαν εν τοις νοεροις ,
while on the other hand , Being and Life Exist According to Participation ,
δε το ον και η ζωη κατα μεθεξιν ,
then on the one hand , Intellect Subsists According to Cause , while on the other hand ,
δε μεν ο νους υφεστηκεν κατ’ αιτιαν δε
Being According to Participation , but Life According to Ousia in The Middle Beings .
το ον κατα μεθεξιν , δε η ζωη κατ’ ουσιαν εν τοις μεσοις .
Therefore *just as* The Middle is That which is Most-Vital in Life ,
ουν Ως το μεσον το ζωτικωτατον εν τη ζωη ,
and *just as* The Highest-Summit is That which is Especially Intelligible in Being ,
και ως το ακροτατον το μαλιστα νοητον εν τω οντι ,
so also without a doubt is The Extremity That which is Most Intellectual in Intellectuals .
ουτως αυ δηπου εστι το εσχατον το νοερωτατον εν τοις νοεροις .
If there Is A Certain Intellect that Is Simply Intellect that also Sees ,
Ει τις νους εστιν απλως νους και ορων ,
then This is The Intellectual Intellect , which Plato calls Demiurgos by Bringing-to Light
ουν ουτος εστιν ο νοερος ον ο Πλατων αποκαλων δημιουργον απεφηνε
for us The Most-Visible/Brilliant Order which is Allotted in The Intellectuals .
ημιν την εναργεστατην ταξιν ην ελαχεν εν τοις νοεροις .
Surely then By This Logos The Participated Intellect also Subsists Prior to
δη Διο τουτο τον μετεχομενον νουν και υφιστησι προ
All The Others , as **Timaios** (**30**B) says ;
απαντων των αλλων , ως ο Τιμαιος φησιν ,
“For He Placed Intellect in Soul then Soul in Body as He Arranged-Together The All .”
γαρ θεις Νουν εν τη ψυχη , δε ψυχην εν σωματι συνετεκταινετο το παν .
So then By Energizing According to The Ousia of Himself and By Producing
τοινυν ενεργων Κατα την ουσιαν εαυτου και παραγων
By His Self Being He Gave-Subsistence to The Intellect of The All Prior to All Others .
τω αυτω ειναι υπεστησε τον νουν του παντος προ απαντων των αλλων .
For Every Participated Intellect Proceeds from The Imparticipable Intellect .
γαρ πας μετεχομενος ο προεισιν Εκ του αμεθεκτου νου .
Therefore it is *just as if* Plato had said that
ουν Ωσπερ ει ελεγεν οτι
The Productive Cause that Gave-Subsistence to The Participated Intelligible ,
το γεννητικον αιτιον υφιστησι το μετεχομενον νοητον ,
was That which Is Primarily Being , since in this way
αν εκεινο ην πρωτως ον , επει ουτως
by The Demiurgos Primarily Producing Intellect from Himself ,
πρωτως παραγει νουν αφ’ εαυτου ,
Self will Be The Imparticipable and Intellectual Intellect .
αν ειη αμεθεκτος και νοερος νους .

6 December 2023

Chapter 16 – ις

Thus on the one hand , from These Logos' it is clear what is The Hyparxis
ουν μεν απο τουτων φανερον Τις η υπαρξις
of The Demiurgos and Father and what Order Self is Allotted among The Intellectuals
του δημιουργου και πατρος και τινα ταξιν ελαχεν εν τοις νοεροις
according to **Timaios** (**41**A) . Whereas on the other hand , and in another way
κατα τον Τιμαιον . δε και κατ' αλλον τροπον
let us infer from certain Logos' The Characteristic of Self , by taking/assuming
Συλλογισωμεθα την ιδιοτητα αυτου , λαβοντες
from the **Timaios** The Sources of The Logos'. Surely then this is thus known by all ,
απο του Τμαιου τας αρχας των λογων . δη τουτο ουν γνωριμον παντι ,
that **Timaios** (**28**C) calls The Whole Demiurgos Fabricator/Artist and Father
οτι ο Τιμαιος καλει τον ολον δημιουργον ποιητην και πατερα
beginning from The Logos' concerning Self ;
αρχομενος των λογων περι αυτου :
Thus on the one hand , it is a task to discover The Fabricator and Father of The All
ουν μεν τουδε εργον ευρειν Τον ποιητην και πατερα του παντος
and having been discovered it is impossible to explain to All ."
τε και ευροντα αδυνατον λεγειν εις απαντας .
Therefore He does not think it Proper to call Self only Father nor only Fabricator
P276 ουν Ουτ' ηξιωσεν ειπειν αυτον μονον πατερα ουτε μονον ποιητην
nor in turn by weaving-together Father *and* Fabricator , but on the contrary
ουτε αυ συμπλεκων πατερα και ποιητην , αλλ' εμπαλιν
He places The Fabricator Prior to The Paternal .
τιθεμενος το ποιητικον προ του πατρικου .
Now on the one hand , it must first be stated in what way Fabricator and Father
νυν μεν πρωτον Λεκτεον η ποιητης και πατηρ
Differ from Each-other ; then later , in relation to this it must be stated
διαφερετον αλληλων , επειτα προς τουτω μεν
who is The Father Alone , then who is The Fabricator Alone ,
τις ο πατηρ μονον , δε τις ο ποιητης μονον ,
then who is The Father *and* Fabricator ,
δε τις ο πατηρ και ποιητης ,
and in what way The Fabricative *And At-Once* Paternal Characteristic
και οπως το ποιητικον και αμα πατρικον
is considered by Plato as being Properly-Adapted to The Demiurgos .
ενομισθη παρα του Πλατωνος προσηκειν τω δημιουργω .
Surely then on the one hand , if we were to Divide All
δη μεν Ει διαιροιμεν παντα
into The Gods and The Offspring of The Gods
εις θεους και τα εκγονα των θεων
(while on the other hand , This is Th'Same as Dividing All
(δε τουτο ταυτον διαιρειν τω
into The Super-Ousian Monads and The Processions of The Beings) ,
εις υπερουσιους μοναδας τε και τας προοδους των οντων) ,

then on the one hand , The Father will Be Productive
μεν ο πατηρ εσται γεννητικος
of The Gods and of The Super-Ousian Unities ,
των θεων και των υπερουσιων εναδων ,
while on the other hand , The Fabricator will Be The Underlying-Reality
δε ο ποιητης υποστατης
of The Ousias and of The Beings .
των ουσιων και των οντων .
For in turn According to This Logos **Timaios** (**41**C) says that on the one hand ,
γαρ αυ Κατα τουτον τον λογον ο Τιμαιος φησιν μεν
Those that are Produced by The Demiurgos are Equal to The Gods , since
τα γεννωμενα υπο του δημιουργου ισαζεσθαι θεοις , γαρ
Self is *not only* Fabricator , *but also* Father ; while on the other hand ,
εστι ου μονον ποιητης , αλλα και πατηρ : δε
those which are produced by The Young Gods are Allotted a Mortal Nature ,
τα παραγομενα υπο των νεων θεων ειληχεναι την θνητην φυσιν ,
for Selves are solely Producers and Fabricators of **circumstances/states-of-affairs** ,
γαρ εισι μονον ποιηται και δημιουργοι πραγματων ,
who only Participate of Existence but not of **The Super-Ousian Characteristic** .
μονον μετεχοντες του ειναι αλλ’ ουχι της υπερουσιου ιδιοτητος .
Through which selves now **suffer a loss** of **The Demiurgic Monad** ;
Ωι τοινυν ελασσουνται της δημιουργικης μοναδος ,
by this selves are **not** Allotted The Productive Power of Those Equal to The Gods ;
τουτω ουκ ελαχον την γεννητικην δυναμιν των ισαζομενων θεοις :
and **That By Which** The Intellectual Demiurgos is Spread-Above The Young Gods ,
και ω ο νοερος δημιουργος υπερηπλωται των νεων θεων ,
for **By This** Self Binds to Himself The Divine Productions of All The Kosmic Natures .
τουτω ανεδησατο εις εαυτον τας θειας απογεννησεις απαντων των εγκοσμιων .
Whereas in turn , if we were to Divide The Beings into The Wholes and The Parts ,
δε αυ Ει διαιροιμεν τα οντα εις τα ολα και τα μερικα ,
then in turn on the one hand , The Father will come-to-Light for us
παλιν μεν ο πατηρ αναφανησεται ημιν
as The Subsistence of The Wholes ,
υποστατης των ολων ,
while on the other hand , The Fabricator will be The Subsistence of The Parts .
δε ο ποιητης των μερικων .
For The One is The Cause of Those that are Produced *In-An-Exempt-Way* ,
γαρ Ο μεν εστι αιτιος των απογεννωμενων εξηρημενως ,
whereas The Other is The Cause of Those that are Produced *In-An-Immediate-Way* ;
ο δε προσεχως :
and The One Produces by His Self Existence ,
και ο μεν παραγει τω αυτω ειναι ,
from The Self Energy that Gives-Perfection to The Hyparxis , while The Other Produces
της αυτω ενεργειας τελουσης εις την υπαρξιν , ο δε
by His Energizing , from The Self Subsistence Being Established According to Energy .
τω ενεργειν , της αυτω υποστασεως ισταμενης κατ’ ενεργειαν .

Then in turn if we were to set apart The Productions of The Eternal from The Mortal ,
δε αυ Ει διελοιμεθα χωρις τας απογεννησεις των αιδιων και των θνητων ,
and on the one hand , we referred The Productions of The Eternal to The Paternal Cause ,
μεν ανοισομεν τας των αιδιων επι την πατρικην αιτια ,
and on the other hand , The Productions of The Mortal to The Fabricative Cause .
δε τας θνητων επι την ποιητικην .
For on the one hand , The Fabricator Leads-forth That which is Produced from non-Being
γαρ μεν Ο ποιητης προαγει το γεννωμενον απο του μη οντος
to Being (for the Elean Guest (**Sophist 265**B) Defines This to Be The Fabricative Art) ,
επι το ον (γαρ ο Ελεατης ξενος αφωρισατο ταυτην ειναι την ποιητικην τεχνην) ,
whereas on the other hand , The Father Subsists Those after Himself along with Himself ;
δε ο πατηρ συν– τα μεθ’ εαυτον –υφιστησι εαυτω :
for Self is Father by His Self Existence
γαρ εστι πατηρ τω αυτω ειναι
and Possesses The Power of Producing by Being-United with Himself .
και εχει την δυναμιν του γενναν συνηνωμενην εαυτω .
Thus on the one hand , Each One of These , I mean The Paternal and The Fabricative ,
ουν μεν Εκατερον λεγω το πατρικον τε και το ποιητικον ,
is Assimilated to The Source of The Limit ,
ομοιουται τη αρχη του περατος ,
so that on the one hand , The One is The Cause of Union ,
και μεν το αιτιον ενωσεως ,
while on the other hand , The Other is The Cause of The Production of The Ideas ,
δε το ειδοποιιας ,
and The One is The Cause of The Whole ,
P277 και το μεν του ολου ,
while The Other is The Cause of The Extension as far as The Parts ,
το δε της εκτασεως αχρι των μερων ,
and The One is The Primary-Source of Those that are Simple ,
και το μεν αρχηγον απλων ,
while The Other is The Primary-Source of Those that are Composite .
το δε συνθετων .
Then in turn The Productive Cause and The Cause that is Productive of Life
δε αυ το γεννητικον αιτιον και το παρεκτικον της ζωης
are opposed to These Primary Causes ; since on the one hand ,
Αντικειται τουτοις , οτι μεν
The Paternal Cause is Of-The-Same-Nature as The Productive Powers , while
το πατρικον συμφυεται ταις γεννητικαις δυναμεσι ,
on the other hand , The Fabricative Cause is Of-The Same Nature as The Vivific Powers ;
δε το ποιητικον ταις ζωοποιοις :
and surely then *just as* The Paternal and The Fabricative Causes
και δη ωσπερ το πατρικον και ποιητικον
Exist under The Coordinate-Column/Series of **The Limit** , accordingly then *so also are*
εστι υπο την συστοιχιαν του περατος , αρα ουτως και τελει
All The Prolific and The Vivific-Causes under Vivification and **The 1st Unlimited** .
παν το γονιμον και το ζωοποιον υπο την ζωοποιιαν και την πρωτην απειριαν .

Thus on the one hand , by These being Divided in this way by us it is clear that
δε μεν Τουτων διηρημενων ταυτη ημιν δηλον ως
The Paternal Cause Exists Primarily Self By Self Among The Intelligible Gods .
το πατρικον εστι πρωτωςαυτο καθ' αυτο εν τοις νοητοις θεοις .
For Those Selves are The Fathers of The Wholes ,
γαρ Εκεινοι εισι πατερες των ολων ,
by Being Established According to The Self Summit of The Intelligible Union ;
ισταμενοι κατ' την αυτην ακραν την νοητην ενωσιν :
and through This Logos Plato somewhere (6th Letter **323**D , Republic **506**E) also calls
και δια τουτο ο Πλατων που και καλει
The First God Father , by Transferring to Self The Name of Father
τον πρωτον θεον πατερα , μεταφερων επ αυτον την επωνυμιαν του πατρος
from Those that are Immediately Established after Self .
απο των προσεχως ιδρυμενων μετ' αυτον .
For Everywhere on the one hand , Plato customarily Applies The Names
γαρ Πανταχου μεν ειωθεν προσφερειν τα ονοματα
from Those that are Secondary to The Ineffable and from Causes which are After Self ;
απο των δευτερων τω αρρητω και αιτιων μετ' αυτον :
thus on the one hand , at one time , He Simply Uses The Name from *All* The Beings ,
αλλ' μεν οπου απλως απο παντων των οντων ,
and on the other hand , at another time , from The *1st* Beings Among Selves .
δε οπου απο των πρωτιστων εν αυτοις .
For it was not , nor is Lawful (**Timaios 30**A) to refer names of All The Beings and
γαρ ην ουτ' ουτε εστιν Θεμις αναπεμπειν τα ονοματα παντων των οντων και
from The Subordinate Beings that are arranged remotely to That Self that is Exempt .
απο των χειρονων τοις ουσι τετεγμενων πορρω επ' τον εκεινον τον εξηρημενον .
Thus on the one hand , if All The Beings Participate of The Paternal Characteristic ,
ουν μεν Ει παντα τα οντα μετειχεν της πατρικης ιδιοτητος ,
then we must say that Plato assigns This Name to The One from All The Beings ;
ελεγομεν τον Πλατωνα τιθεσθαι τουτο το ονομα τω ενι απο παντων των οντων :
now then on the other hand , for among All The Beings there *is not* A Cause Like This ,
νυν δε , γαρ εν πασι τοις ουσι εστιν ου αιτιον το τοιουτον ,
accordingly then it is clear that Plato Refers to Self A Name Like This
αρα δηλον φερει αυτω την προσηγοριαν ως τοιαυτην
from Those that are 1st and Highest-Summit Among The Gods .
απο των πρωτιστων και ακροτατων εν τοις θεοις .
Certainly then , The Intelligible Gods are More-Ancient than All The Divine Orders
Αλλα μην οι νοητοι θεοι εισιν πρεσβυτεροι απαντων των θειων
and Subsist Immediately after The One .
και υφεστηκοτες αμεσως μετα το εν .
Accordingly then , The Paternal Cause of The Beings Abides In The Intelligible Gods
αρα η πατρικη αιτια των οντων εστιν Εν τοις νοητοις θεοις
and The Intelligible Gods are Fathers of All The Divine Genera , by Being Established
και οι νοητοι θεοι εισι πατερες απαντων των θειων γενων , ιδρυμενοι
at The Summits of Beings and by Producing The Wholes In-A-Hidden-Way .
επι τοις ακροις ουσι και παραγοντες τα ολα κρυφιως .

And on the one hand , The 1st God is also Beyond The Name of Father ,
Και μεν ο πρωτος θεος εστι και επεκεινα της προσηγοριας του πατρος ,
just as Self is also Beyond All Other Names ;
ωσπερ και των αλλων ονοματων ,
and thus Self is neither Legitimately called Th'Good nor One
και ουτε κυριως λεγεται ταγαθον ουτε εν
because of The Ineffable and Unknowable Transcendency of Itself ;
δια την αρρητον και αγνωστον υπεροχην εαυτου :
since on the other hand , The Intelligible Gods are Primarily also Super-Ousian Unities
δε οι νοητοι εισιν πρωτως και υπερουσιοι εναδες
and Goodnesses that are also The Exempt Fathers of The Beings .
και αγαθοτητες και εξηρημενοι πατερες των οντων .
Thus on the one hand , The Paternal Originates On-High from The 1st Intelligible Triad ;
ουν μεν Το πατρικον αρχεται ανωθεν απο της πρωτης τριαδος :
while on the other hand , The Fabricative First Comes-to-Light in The Third Triad .
δε το ποιητικον πρωτον εκφαινεται εν τη τριτη .
For That which Produces All The Ideas and Adorns All with The Ideas is
γαρ Το απογεννων παντα τα ειδη και κοσμουν παντα τοις ειδεσι εστι
The Third Triad of The Intelligibles ; for There also Subsists , just as we have said ,
το τριτον των νοητων : γαρ εκει και , ωσπερ ελεγομεν ,
The All-Perfect Living-Being That Comprehends The 1st Intelligible Paradigms .
το παντελες ζωον το περιληπτικον των πρωτιστων νοητων παραδειγματων .
Now then , Here , The Fabricative also Subsists-together At-Once ; for
τοινυν Ενταυθα το ποιητικον και συνυφεστηκε ομου : γαρ
The Self-Living-Being Subsists The Gods and Produces All The Ideas of The Beings .
το αυτοζωον υφιστησι και θεους και παραγει παντα τα ειδη των οντων .
Thus on the one hand , Self is Allotted The Paternal Characteristic
ουν μεν ελαχεν πατρικην ιδιοτητα
According to The Divine Cause , whereas on the other hand , Self Unfolds into Light
P278 Κατα την θειαν αιτιαν , δε προφαινει
The Fabricative Source of Wholes According to The Formal/Ideal/Specific Cause .
την ποιητικην αρχην των ολων κατα την ειδητικην .
Then in turn in the other way round The Fabricative and At-Once Paternal Characteristic
δε αυ Αναπαλιν το ποιητικον και ομου πατρικον
is Allotted Its Underlying-Reality in The Demiurgic Monad . Surely then (**Tim 39**E-41)
ελαχε την αποστασιν εν τη δημιουργικη μοναδι . δη
by which Logos The Demiurgos of Wholes is also The Underlying-Reality of The Gods ,
Διο ο δημιουργος των ολων εστιν και υποστατης θεων ,
whereas Self Completes/Perfects The Kosmos In Preeminent Way
δε απεργαζεται κοσμον διαφεροντως
by Energizing Self with The Ideas and with The Demiurgic Logos' ;
ενεργων και τοις ειδεσι και τοις δημιουργικοις τοις λογοις :
for Self Subsists Intellects and Souls and Bodies , by Adorning All with The Ideas ;
γαρ υφιστησι και νουν και ψυχας και σωματα , διακοσμων παντα τοις ειδεσι ,
Some with The First , Others with The Middle , and still Others with The Last .
τα μεν τοις πρωτοις , τα δε τοις μεσοις , τα δε τοις τελευταιοις .

Thus on the one hand , does thou See in what way The Limit of The Intelligibles
ουν μεν Ορας οπως το περας των νοητων
was Paternal *And At-Once* Fabricative ; while on the other hand ,
ην πατρικον και αμα ποιητικον , δε
The Limit of The Intellectuals was Fabricative *And At-Once* Paternal ?
το περας των νοερων ην ποιητικον και ομου πατρικον ;
Since *There* on the one hand , The Paternal Characteristic was More-Predominant ;
Αλλ’ εκει μεν η πατρικη ιδιοτης μαλλον ,
while *Here* on the other hand , The Fabricative was More-Predominant ;
ενταυθα δε η ποιητικη :
and on the one hand , Both The Causes Pre-Subsist in Both ;
και μεν αμφω τα αιτια προυπαρχει παρ’ αμφοτεροις ,
since certainly The Paternal is More-Predominant in The Paradigm ,
μην το πατρικον μαλλον εν τω παραδειγματι ,
while on the other hand , The Fabricative is More-Predominant in the Demiurgos .
δε το ποιητικον εν τω δημιουργω .
For on the one hand , The Paternal Produces by His Self Existence/Being ,
γαρ μεν Το ποιει τω αυτω ειναι ,
while on the other hand , The Fabricative Produces by His Energizing ;
δε το τω ενεργειν :
and on the one hand , The Fabrication is In-The-Way-of-Ousia in The Paternal ,
και μεν η ποιησις ουσιωδης τω ,
while on the other hand , The Ousia is Efficient in The Fabricative ;
δε η ουσια ποιητικη τω :
and The Ideas Exist in Both ;
και τα ειδη παρ’ αμφοιν ,
but on the one hand , in one of which Selves Exist In-An-Intelligible-Way ,
αλλ’ μεν ου νοητως
while on the other hand , in The Other of which Selves Exist In-An-Intellectual-Way .
δε ου νοερως .
Surely then from These Logos’ it is clear that The Demiurgic Cause Subsists *Analogous*
δη Εκ τουτων φανερον οτι το δημιουργικον αιτιον υπεστη αναλογον
to The Paradigmatic Cause and Has Th’Same Order in *Relation* to The Intellectuals
τω παραδειγματικω και εχει ταυτην την ταξιν προς τα νοερα
which That has in *Relation* to The Intelligibles . And by this Logos **Timaios** (**39**E)
ην εκεινο προς τα νοητα . Και δια τουτο ο Τιμαιος
also says that The Demiurgos of Wholes is Stretched-Up to That Paradigm ;
και φησι τον δημιουργον των ολων ανατεινεσθαι εις εκεινο το παραδειγμα :
“Therefore As Such and As Many Ideas Intellect Saw Existing in
ουν Ηιπερ οσαι τε και οιαι ιδεας νους καθορα ενουσας εν
That which is The Living-Being , Such and So Many and in a Such a Way
τω ο εστι ζωον , τασαυτας και τοιαυτας και τοδε
did Self Conceive Necessary for The All to Contain within .”
διενοηθη δειν το παν σχειν ενεισι .
And with this Analogy there is a loss of The Intellectual in Relation to The Intelligible ;
Και μετα ταυτης της αναλογιας εστι υφεσις του νοερου προς το νοητον :

for The Intelligible is More-United , while The Intellectual is More-Distinguished ,
γαρ το μεν μαλλον ηνωται , το δε διακεκριται ,
and on the one hand , The Intelligible Pre-Subsists in The Order of The Desirable ,
και μεν το προεστηκε εν ταξει εφετου ,
while on the other hand , The Intellectual is Moved about Self ,
δε το κινειται περι αυτο ,
and on the one hand , The Intelligible Fills with The Paternal Power ,
και μεν το πληροι της πατρικης δυναμεως ,
while on the other hand , The Intellectual as it were Swallows-Down and Em-Bosoms
δε το οιον καταπινει και εγκολπιζεται
The Whole Prolific Super-Abundance of That Desirable .
την ολην γονιμον περιουσιαν εκεινου .
And surely then In This Way The Demiurgos of The All is All-Perfect ,
Και δη τον τουτον τροπον ο δημιουργος του παντος εστιν παντελης ,
by Receiving The Whole Intelligible Powers from The All-Perfect Living-Being .
μεταλαβων των ολων νοητων δυναμεων απο του παντελους ζωου .
For The All Exists In-A-Threefold-Way , The One Being In-An-Intelligible-Way ;
γαρ το παν Τριχως , το μεν νοητως
then Another In-An-Intellectual-Way ; and Another In-A-Perceptible-Way .
το δε νοερως , το δε αισθητως .
And since The Kosmos is Perfect by Arising from The Perfect , as **Timaios** (32D) says ,
Και γαρ ο κοσμος εστιν τελειος εκ τελειων , ως ο Τιμαιος φησιν ,
and The Self-Living-Being is Perfect According to All , as **Self** somewhere (30D) says ,
και το αυτοζωον εστιν τελειον κατα παντα , ως ο αυτος που διατατTεται ,
and is All-Perfect by The Demiurgos Being The Best of The Causes (**Timaios** 29A) .
και εστι παντελης ο δημιουργος ων αριστος των αιτιων .
Therefore taking-up again what we said that on the one hand , The Paternal Cause
ουν αναλαβοντες Παλιν λεγωμεν ως μεν το πατρικον αιτιον
Accordingly Begins from The Summit of Union of The Intelligibles ,
αρα αρχεται απο της ακρας ενωσεως των νοητων ,
while on the other hand , The Paternal And At-Once The Fabricative Cause
δε το πατρικον και αμα ποιητικον
Subsist-together in The Intelligible Paradigm ,
συνυφεστηκε εν τω νοητω τω παραδειγματι ,
then in turn , The Fabricative together with The Paternal Cause
δε αυ το ποιητικον ομου τω πατρικω
are Defined According to The Whole Demiurgos ,
αφωρισται κατα τον ολον δημιουργον ,
then certainly indeed That which is Solely Fabricative and Demiurgic is Adapted
μην γε το μονον ποιητικον και δημιουργικον προσηκει
to The Young Gods , who Give Subsistence to Partial and Mortal Affairs .
P279 τοις νεοις θεοις , οι εισι υποσταται και μερικων και θνητων παραγματων .
Now then The Self Characteristic of The Demiurgic Cause is Fabricative and Paternal ;
τοινυν η Αυτη ιδιοτης της δημιουργικης αιτιας ποιητικη και πατρικη :
and **Timaios** even states this (28C) not only in the beginning of The Logos about Self ,
και ο Τιμαιος και λεγει τουτο ου μονον εν αρχη των λογων περι αυτης ,

by saying , “Therefore The Fabricator and Father of This All ”
λεγων ουν Τον ποιητην και πατερα του τουδε παντος ,
since Self also does The Same in The Communion with The Young Gods ,
αλλα καν πεποιηται το αυτο τη συνουσια προς τους νεους θεους
by The Demiurgos saying (**41**A) in a similar way to Selves ,
ο δημιουργος λεγων ωσαυτως προς αυτους ,
“Gods of Gods , The Works of whom I am The Demiurgos and Father
Θεοι θεων , εργων ων εγω δημιουργος τε πατηρ
are Indissoluble , except indeed by My Will .”
αλυτα μη γε εμου εθελοντος .
For Self does not call Himself Father and Demiurgos , but Demiurgos and Father ,
γαρ Ου προσειρηκεν εαυτον πατερα και δημιουργον , αλλα δημιουργον και πατερα ,
just as There , **Timaios** (**28**C) calls Self Fabricator and Father . And not only
ωσπερ εκει ποιητην και πατερα . Και ουκ μονον
in the Timaios is The Arrangement of The Names Defined in This Way ,
εν τω Τιμαιω ουτος της συνταξεως των ονοματων αφωρισται ο ουτος τροπος ,
since also in the **Statesman** (**273**B) the Elean Guest says about The Kosmos ,
αλλα και εν τω Πολιτικω ο Ελεατης ξενος φησιν περι του κοσμου ,
that Self Remembers The Instruction of The Demiurgos and Father
οτι απομνημονευων την διδαχην του δημιουργου και πατρος
and on the one hand , in the Beginning This is Accomplished More-Accurately ,
μεν κατ’ αρχας απετελει ακριβεστερον ,
while on the other hand , towards the end more-carelessly .
δε τελευτων αμβλυτερον .
Now then since Plato *Everywhere* Keeps This Order of His Names Unchanged
τοινυν ο Πλατων Πανταχου διαφυλαττων ταυτην ταξιν των ονοματων ανεξαλλακτον
it is clear to Those who are not entirely at a loss among Logos such as These
εστι δηλος τοις μη πανταπασιν απειροις των τοιουτων
that He Defines The Demiurgic Monad According to This Characteristic
αφοριζομενος την δημιουργικην μοναδα κατα την ταυτην ιδιοτητα
and that He Assumes Self to Be Fabricative And-Once Paternal .
και τιθεμενος αυτην ειναι ποιητικην και αμα πατρικην .
For on the one hand , by The Logos that Self Is The Limit of The Intellectual Triad ,
γαρ μεν Διοτι εστι το περας της νοερας τριαδος ,
Self is Allotted The Paternal Dignity in Relation to All The Secondary Genera of Gods ;
ελαχεν πατρικην υπεροχην προς παντα τα δευτερα γενη των θεων :
whereas on the other hand , by The Logos that Self Produces from Herself
δε διοτι παραγει αφ’ εαυτης
All The Partial Genera and Species of The Beings ,
παντα τα μερικα γενη τε και ειδη των οντων ,
She Possesses The Fabricative Cause of Those which She Subsists .
εχει ποιητικην αιτιαν των υφισταμενων .
And on the one hand , by The Logos that Self is Father ,
Και μεν διοτι εστιν πατηρ ,
there Is Power *And* Intellect in Self *At-Once* .
εστιν δυναμις και νους εν αυτω ομου .

For The Self Demiurgos *Somewhere* (**Timaios 41**C) Proclaims ,
γαρ ο Αυτος δημιουργος που φησιν
“By Imitating My Own Power Used in The Generation of Thyselves ” ;
Μιμουμενοι την εμην δυναμιν περι την γενεσιν υμετεραν :
and in turn **Timaios** (**39**E) says concerning The Self Demiurgos that
και παλιν ο Τιμαιος λεγει περι αυτου το
“Therefore As Such and As Many Ideas Intellect Saw Existing in
ουν Ηιπερ οσαι τε και οιαι ιδεας νους καθορα ενουσας εν
That which is The Living-Being , Such and So Many and in a Such a Way
τω ο εστι ζωον , τασαυτας και τοιαυτας και τοδε
did Self Conceive Necessary for The All to Contain within .”
διενοηθη δειν το παν σχειν ενειςι .
And thus Self is The Father and The Power and The Intellect of The Father in Self ,
Και ουν εστι η πατηρ και η δυναμις και ο νους του πατρος εν αυτω ,
since All These are in Self In-An-Intellectual , *and not In-An-Intelligible-Way* .
αλλα παντα ταυτα νοερως , ου νοητως .
For which Logos I think Self is on the one hand , not *Simply* called Father ,
Διοπερ οιμαι μεν ουχ απλως ειρηται πατηρ ,
but on the other hand , together with The Fabricator And The Demiurgos ;
δε μετα του ποιητου και του δημιουργου :
and not Power *By-Herself* , but The Power of The Demiurgos And Father ,
και ου δυναμις καθ’ εαυτην , αλλα του δημιουργου και πατρος ,
for He who calls Himself Demiurgos and Father says that Self is The Power of Himself ;
γαρ ο προσειπων εαυτον δημιουργον και πατερα φησι ειναι την δυναμιν εαυτου :
since Self-Is-Immediately called Intellect Apart from Power and The Other Names ,
δε αυτοτοθεν λεγεται νους χωρις και της δυναμεως και των λοιπων ,
“As Such and As Many Ideas **Intellect** Saw Existing ” .
Ηιπερ οσαι τε και οιαι ιδεας νους καθορα ενουσας .
For **All** Exist in Self *In-An-Intellectual-Way* , including **The Power** and **Father** ,
γαρ παντα εστιν εν αυτω νοερως , και η δυναμις και ο πατηρ ,
and in This Way Self Imitates The Intelligible Paradigm .
και ταυτη μιμουμενω το νοητον το παραδειγμα .
And since **All** were in That *In-An-Intelligible-Way* ;
Και γαρ παντα ην εν εκεινω νοητως ,
The Limit , **The Unlimited** and **The Blend** ,
το περας , το απειρον , το μικτον ,
but **These** are **The Father** , **The Power** and **The Intellect** ;
δε ταυτα εστιν ο πατηρ , η δυναμις , ο νους :
since on the one hand , Among The Intelligible Gods , The Intellectual of That Paradigm
αλλα μεν εν τοις νοητοις θεοις το νοερον εκεινου
was Intelligible , by Being-Established-Prior to The Intellectual Cause , whereas
ην νοητον προστησαμενον νοεραν αιτιαν ,
on the other hand , Among The Intellectual Gods , The Intellectual of That Demiurgos
δε εν τοις νοεροις το νοερον εκεινου
is Intellectual by Being Self Intellectual , just as stated before (**P274**.12-13) .
εστιν νοερον καθ’ υπαρχον αυτο νοερον , ωσπερ ειρηται προτερον .

Thus on the one hand , by This Logos , just as we have said ,
ουν μεν Διοτι , ως ελεγομεν ,
The Father and The Power and Intellect Are in Self , whereas on the other hand ,
ο πατηρ και η δυναμις και νους εστιν εν αυτω , δε
by The Logos that These are Defined According to The Fabricative and The Demiurgic ,
P280 διοτι ταυτα αφωρισται κατα το ποιητικον και δημιουργικον ,
Self is Co-Ordinate to The Vivific Order and together with That Order
συνταττεται τη ζωογονω ταξει και μετ’ εκεινης
Selves Subsist The Genera of Life and Vivify The Whole Kosmos . Whereas
υφιστησι τα γενη της ζωης και ζωοποιει τον ολον κοσμον . δε
What This Order Is and Where Self is Arranged , we shall See a little later (**Ch 30-32**) ;
Τις εστιν και οπου αυτη τετακται , θεωρησομεν μικρον υστερον :
but this much is Clear from what has now been said , that insofar as Self is Demiurgos
δε τοσουτον δηλον εκ των νυν ειρημενων , οτι η εστι δημιουργος
Self needs Contact with The Vivific Order and with That Order Produces Whole Lives .
δειται συναφης της ζωογονου και μετ’ εκεινης απογεννα τας ολας ζωας .
And on the one hand , He Conjoins That Order to Himself , while on the other hand ,
Και μεν συνηνωσε ταυτην εαυτω , δε
Self Sows All The Measures of Life in Self and together with Self Adorns and
σπειρας παντα τα μετρα της ζωης εν αυτη και μετ’ αυτης διακοσμησας και
Produces/Generates Selves and in turn Turns-Selves-About to Himself .
παραγαγων παλιν επιστρεφει εις εαυτον .
For it is Innately-Adapted to Self to both Produce All and to Recall All to Himself
γαρ Προσηκει αυτω και το γενναν παντα και το ανακαλεισθαι παντα προς εαυτον
no less than it is Innately-Adapted to Self to Produce All , surely then
ουχ ηττον του γενναν , δη
by The Logos that Self is Established at The Limit of The Intellectual Order
διοτι ιδρυται κατα το περας της νοερας ταξεως
and by The Logos that Self Is The Demiurgic Intellect .
και εστι δημιουργικος νους .
Thus on the one hand , just as The Demiurgic is The Underlying-Reality of All ;
ουν μεν Ως δημιουργικος εστιν υποστατης απαντων ,
so also on the other hand , does Self Convolve The Multitude into Union
ως δε συνελισσει το πληθος εις ενωσιν
and Turns-The Multitude-About to Self .
και επιστρεφει προς αυτον .
And Self Accomplishes both of These Works by His Logos’ to The Young Gods ;
Και αποτελει αμφοτερα ταυτα τοις λογοις προς τους νεους θεους :
for Self Fills Selves with Demiurgic and Super-Abundant Power and Re-Collects-Selves
γαρ πληροι αυτους δημιουργικης και γονιμου δυναμεως και συναγει
to Self and Establishes Himself as Desirable to The Multitude of The Gods
προς αυτον και καθιστησι εαυτον οιον εφετον τω πληθει των θεων
and Spreads-out about Himself All Those that are Demiurgos’ in The Kosmos .
και ανατειναι περι εαυτον παντας τους δημιουργους εν τω κοσμω .

29 December 2023

Chapter 17 – ιζ

Now then in the third place let us Purify our Conceptions about The Demiurgic Cause
τοινυν Το τριτον ανακαθηρωμεθα τας εννοιας περι της δημιουργικης αιτιας
According to Other Insights by following along with Timaios .
κατ’ αλλας επιβολας συνοδευοντες τω Τιμαιω .
Thus on the one hand , first of all in the Beginning of The Theory about Self
ουν μεν Πρωτον εν αρχη της θεωριας περι αυτου
Timaios Sufficiently Unfolds-into-Light The Goodness of Self
ικανως εξεφηνεν την αγαθοτητα αυτου
and The Un-envying/Super-Abundant Impartation of The Demiurgic Logos’ ,
και την αφθονον μεταδοσιν των δημιουργικων λογων ,
Being-Impelled from The Hearth/Hestia/Seat of Goodness that Abides in Self
ορμωμενος αφ’ εστιας αγαθοτητος της ενουσης εν αυτω
and from The Super-Abundant Divinity . For The Self Goodness and
και της υπερουσιου θεοτητος . γαρ η αυτη αγαθοτης και
The Un-envying-Super-Abundance *are not like* a certain habit and power of the good ,
το αφθονον εστιν Ου οιον τις εξις και δυναμις του αγαθου ,
or a certain idea self by itself subsisting-prior to the many goods ,
η ειδος αυτο καθ’ εαυτο προυπαρχον των πολλων αγαθων ,
since on the other hand , Self is **The Singular** Ineffable Participation from **Th’Good**
αλλα μια αρρητος μεταληψις απο ταγαθου
and **The One** of The Demiurgic Orders ,
και το εν της δημιουργικης ταξεως ,
and surely then According to which The Demiurgos is Divine
και δη καθ’ ο ο δημιουργος εστι θεος
and According to which Self Fills All with Their Innate/Proper Goods .
και πληροι παντα των οικειων αγαθων .
For by This Logos The Divinity in Self Longs to Adorn- All -In-Order
γαρ Διοτι θεοτης εν αυτω εφιεμενη δια– παντα –κοσμειν
which is also The Hyparxis Extended to The Providence of The Wholes ,
εστι και υπαρξις εκτενης εις την προνοιαν των ολων ,
surely then Through This He also Establishes The Source of The Fabrication .
δη δια τουτο και ενεστησατο την αρχην της δημιουργιας .
Thus on the one hand , The Goodness is nothing else than The Demiurgic Deity ;
ουν μεν Η αγαθοτης εστιν ουδεν αλλο η δημιουργικη θεοτης :
while on the other hand , The Will is The Issue of The Energy of The Goodness ,
δε η βουλησις εστιν εκγονος ενεργεια της αγαθοτητος ,
that Defines/Determines The End of The Power .
οριζουσα το τελος της δυναμεως .
For as we said (**P280**.7-8) , Seeing that The Father and The Power and The Intellect
γαρ ωσπερ ειρηται Επειδη και ο πατηρ και η δυναμις και ο νους
are in The Demiurgos of Wholes , and These Subsist in Self *In-An-Intellectual-Way* ,
εν τω δημιουργω των ολων , και ταυτα νοερως ,
and Self is Filled with The Communion of **The One** Through Each of These .
P281 πεπληρωται της μετουσιας του ενος καθ’ εκαστον τουτων .

And thus on the one hand , The Paternal is Illuminated Through The Goodness
Και μεν το πατρικον καταλαμπεται δια της αγαθοτητος
which is also Like The Intelligible of The Intellect in Self ;
και οιον το νοητον του νου εν αυτω :
while on the other hand , The Power is Governed through The Will
δε η δυμαμις κυβερναται δια της βουλησεως
which is also Extended to The One Intelligible Good ;
και ανατεινεται το εν νοητον αγαθον :
furthermore , The Intellect is Perfect Through The Providence
δε ο νους εστι τελειος δια της προνοιας
which is also The Underlying-Reality of All .
και υποστατης των παντων .
And thus , All These are The Issue of The Singular Deity in The Demiurgos .
Και παντα ταυτα εστιν εκγονα της μιας θεοτητος εν τω δημιουργω .
First of all on the one hand , as I said , Through These Timaios thus Unfolds-into-Light
Πρωτον μεν , οπερ εφην , δια τουτων ουν εξεφηνε
The Divine Characteristic of The Demiurgos ; Second of all on the other hand , Timaios
την θειαν ιδιοτητα του δημιουργου : δευτερον δε
Unfolds-into-Light The Intelligible and United Paradigmatic Cause of Wholes in Self .
την νοητην και ηνωμενην παραδειγματικην αιτιαν των ολων εν αυτω .
For to Make All ***Like*** Himself Brings-to-Light that Self (**Timaios 29**E)
γαρ ποιειν παντα παραπλησια εαυτω αποφαινει αυτον
is The Intelligible Paradigm of Those that are Beautiful and Good in The Kosmos .
Το νοητον παραδειγμα των καλων και αγαθων εν τω κοσμω .
For by The Logos that Self Subsists All *By His Self* Existence ,
γαρ Διοτι υφιστησιν τα παντα τω αυτω ειναι ,
That which Subsists Is The Image of *Self* .
το υφισταμενον εστιν εικων αυτου .
And According to This Logos The Demiurgos is not only Divine ,
Και κατα τουτον τον λογον ο δημιουργος εστιν ου μονον θεος ,
since He also Contains in Self The Intelligible and The *Truly-Real* Being ,
αλλα και εχει εν αυτω το νοητον και το οντως ον ,
and not only Presupposes The Final but also The Paradigmatic Cause
και ου μονον προειληφεν την τελικην αλλα και την παραδειγματικην αιτιαν
of All The Kosmic-Beings .
των εγκοσμιων .
Then in turn in the Third place , on the one hand , Timaios Celebrates The Demiurgic
δε αυ Το τριτον μεν εξυμνει την δημιουργικην
Power and Source which abolishes All that is disorderly and indefinite , while
την δυναμιν και την αρχην αφανιζουσαν παν το ατακτον και το αοριστον ,
on the other hand , He Solely Prepares The Beautiful and Good to Rule in The Wholes .
δε μονον παρασκευαζουσαν το καλον και το αγαθον επικρατειν εν τοις ολοις .
For surely then that According to The Irresistible/Unchallengeable Power
γαρ δη Το κατα την ανανταγωνιστον δυναμιν
of The Demiurgos , ***nothing defective*** was allowed to exist (**Timaios 30**A)
του δημιουργου μηδεν φλαυρον ειναι

on the one hand , indicates that the material are Adorned In-Her-Irresistible-Way ,
μεν ενδεικνυται τα ενυλα διακοσμουσαν την αχραντως ,
while on the other hand , the indefinite and disorderly are Illuminated
δε τοις αοριστοις και τοις ατακτοις επιλαμπουσαν
with Boundary and Order . Surely then of which part of the **Timaios** (**30**A)
ορον και ταξιν . δη Ου κακεινο
The Doctrines of Plato will also come to Light for thee to be wonderful ; that The Matter
των δογματων των Πλατωνος εκφαινεται σοι θαυμαστον , το την υλην
is Produced from A Certain One of The Gods Situated-Above the Demiurgos !
απογεννασθαι εκ τινος των θεων υπερκαιμενων του δημιουργου .
For by Receiving Self Filled/Covered/Possessing The Traces/Impressions of Ideas
γαρ Παραλαβων αυτην κατεχομενην ιχνεσιν ειδων
in this way Self introduces The Whole Perfection of The Kosmic-Order .
ουτως αυτος επιτιθησι την συμπασαν τελειοτητα της διακοσμησεως .
Thus [on the one hand] , The Matter and All That is the Subject of The Bodies
ουν η υλη και παν το υποκειμενον των σωματων
Proceeds from On-High from The Primary Sources , surely then which Selves
Προεισιν ανωθεν απο των πρωτιστων αρχων , δη αι
are able to Produce even the last of Beings through Their Super-Abundance of Power ;
δυνανται απογενναν και τα εσχατα των οντων δια περιουσιαν δυναμεως :
whereas on the other hand , The Demiurgos of The All Illuminates with
δε ο δημιουργος του παντος επιλαμπει
Order and Boundary and Ornamentation and The Whole is Brought-to-Completion
ταξιν και ορον και διακοσμησιν και το ολον απεργαζεται
as The Image/Likeness of The Intelligibles through The Impartation of The Ideas .
εικονα των νοητων δια της μεταδοσεως των ειδων .
Now then in the Fourth place , let us See in what way The Demiurgic Intellect
τοινυν Τεταρτον , θεασωμεθα οπως τον δημιουργικον τον νουν
is Unfolded-into-Light for us . For **Timaios** (**30**B) says
εκφαινει ημιν .
“Therefore , by The Way of The Logos Self Discovered
ουν Λογισαμενος ηυρισκεν
from Those that are Visible According to Nature , that no work that is unintelligent
εκ των ορατων κατα φυσιν μηδεν εργον ανοητον
can ever become more-beautiful than That which Possesses Intellect.”
αν ποτε γενεσθαι καλλιον του εχοντος νουν .
What then is This Way of The Logos
Τις ουν ουτος ο λογισμος
and what is The Discovery and from What Source does Self Originate ?
και τις η ευρεσις και ποθεν ;
Is it not the case then that The Way of The Logos is Divided/Distinct Intellection ,
Ουκουν ο λογιζομενος εστι διηρημενη νοησις
by on the one hand , by Gazing towards Herself ,
μεν βλεπουσα προς εαυτη
and [on the other hand] , by Investigating/Searching for The Good in Herself .
και ζητουσα το ευ εν εαυτη .

For All who Use The Logos are Changed/Altered from One State to Another
P282 γαρ Πας ο λογιζομενος μεθισταται απ' αλλου προς αλλο
and by Being-Turned-About to Self , Search for The Good .
και επιστρεφομενος εις αυτον ζητει το αγαθον .
In this Way then , *in Setting-* The All *-in-Good-Order* That also Bears an Analogous
Ταυτ' ουν εν δια– του παντος – κοσμησει τη και εχει αναλογον
Relation to The Demiurgic Intellect ,
ο δημιουργος νους
By Hurling-Forth (**Philebos 16**C) The Divided/Distinct Causes of The Kosmic Beings ,
προβαλλων διηρημενας αιτιας των εγκοσμιων ,
which Pre-Subsist *In-A-United-Way* Among The Intelligibles .
προυπαρχοντων ηνωμενως εν τοις νοητοις .
For *Those* which The Intelligible Intellect Subsists *In-The-One-Ideal and Exempt-Way* ,
γαρ Α ο νοητος νους υφιστησιν ενοειδως και εξηρημενως ,
These The Intellectual Separates and Distributes into Parts and Produces
ταυτα ο νοερος διακρινων και μεριζων και απογεννα
as if by Self-Fabrication .
οιον αυτοουργων .
Thus on the one hand , The Way of The Logos is The Being Filled
ουν μεν Ο λογισμος εστι πληρωσις
from The Intelligible and from The All-Perfect Union with Self ;
του νοητου και παντελης ενωσις προς αυτο :
from which it is also clear that it is not Proper to think that The Way of The Logos
ω και δηλον οτι ου προσηκει νομιζειν τον λογισμον
is Investigation nor Being-Puzzled nor The Wandering of The Divine Intellect ,
ζητησιν ουδ' αποριαν ουδε πληνην του θειου νου ,
since Self Is The Stable Intelligence Intellecting The Multiform Causes of The Beings .
αλλα σταθεραν νοησιν νοουσαν τας πολυειδεις αιτιας των οντων .
For Intellect is Always United to The Intelligible and Is Always Filled with
γαρ ο νους αει Ηνωται προς το νοητον και πεπληρωται
The Intelligibles of Itself , and Self Is Energy and Intelligible *In an Equal Way* .
των νοητων εαυτου , και εστι ενεργειαν και νοητον κατ' τον ισον τροπον .
For Self Intellects and is Intellected At-Once , and Discovers Itself by Entering Itself
γαρ νοει και νενοηκε Αμα , και ευρισκει εαυτον προς εισιων εαυτον
and Finds That Which Self Is .
και ηυρηκεν ο εστι .
And The Way of The Logos is not according to Transition/Transformation/Alteration ;
Και ο λογισμος ου κατα μεταβασιν :
for The Intelligence of The Gods is Eternal ,
γαρ η νοησις των θεων αιωνιος ,
And The Discovery is not of that which is absent ;
και η ευρεσις ου του αποντος :
since All are Always Present to The Intellect of The Gods
γαρ παντα αει παρεστι τω νω των θεων
and since There , The Intelligible is not separated from Intellect .
και εκει το νοητον ου διεστηκεν του νου .

Thus on the one hand , The Turning of Intellect to Himself
ουν ουν Η στροφη του νου προς εαυτον
is called The Way of The Logos ;
καλεισθω λογισμος ,
while on the other hand , The Being-Filled from **The Intelligibles**
δε η πληρωσις απο των νοητων
is called The Discovery ,
ευρεσις ,
since The Self **Intelligibles** are called (**Timaios** **30**B) *Visible* According to Nature .
δε τα αυτα νοητα προσονομαζεσθω ορατα κατα φυσιν .
For I think that by The Logos that Timaios called “the unadorned *Subject* of bodies”
γαρ οιμαι Διοτι προσειρηκε το ακοσμητον υποκειμενον των σωματων
Visible , when *Self* was also Governed by the obscure traces of *The Ideas* ,
ορατον και κρατουμενον αμυδροις ιχνεσιν ειδων ,
thus Timaios calls The **Intelligibles** *Visible* According to Nature ;
προσαγορευει τα νοητα ορατα κατα φυσιν :
since it is According to Nature for Intellect to *Look* to **These** ,
γαρ κατα φυσιν τω νω βλεπειν προς ταυτα ,
but not to those that are subordinate .
αλλ’ ου προς τα χειρονα .
Therefore , just as **Timaios** (**39**E) says that The Self Intellect *Sees* **The Intelligibles** ,
ουν Καθαπερ φησι τον αυτον νουν οραν τα νοητα ,
surely then in The Same Way He also calls **The Intelligibles** *Visible* by Nature
δη κατα τα αυτα και καλει τα νοητα ορατα κατα φυσιν
and Turns Intellect About to **The Intelligible** as *Seeing* in Relation to *The Visible* .
και επισ– τον νουν –τρεφει προς το νοητον ως ορων προς ορατον .
If The Self-Living-Being *Sees* and *Likens* The Whole Kosmos in Relation to **That** ,
Ει το αυτοζωον ορα και απεικαζει τον ολον κοσμον προς εκεινο ,
then it may be said that The Self-Living-Being is *Visible* to The Demiurgos of The All .
δη αν λεγοιτο εκεινο ορατον τω δημιουργω του παντος .
For The Most Brilliant of **The Intelligibles** Subsists There ;
γαρ το φανοτατον των νοητων Εκει ,
and this was that which we also indicated before (Book 3 Chapter 22) ,
και τουτο ην ο και ενδεικνυμεθα προτερον ,
when we said that The Fountain of Beauty Shines Forth There ,
λεγοντες την πηγην του καλλους εκλαμπει εκει ,
which surely then Socrates calls in the **Phaedrus** (**250**B)
ο δη ο Σωκρατης προσωνομαζε εν Φαιδρω
Radiant and Bright .
λαμπρον και στιλβον .

Chapter 18 – ιη

Thus on the one hand , Such are The Insights that must be Assumed
ουν μεν Τοιαυτας εννοιας παραληπτεον
about The Demiurgic Cause .
υπερ της δημιουργικης αιτιας .
Whereas on the other hand , there should Be A Singular Perfection
δ’ αν γενοιτο μια τελειοτης
of The Highest-Summit of The Doctrines about Self ,
ακροτατη των δογματων περι αυτης ,
if we are Able to *Look* at The Logos which Self Extends
ει δυνηθειημεν θεωρησαι εις τους λογους ους εκτεινει
to All The Young Demiurgos’
εις απαντας τους νεους δημιουργους
and if we are Able to Bring-to-Light The Hidden Understanding of Selves .
και εκφηναι την αποκεκρυμμενην διανοιαν αυτων .
Now then we shall also do this by Establishing The Explanation about Selves
P283 τοινυν και ποιωμεν Τουτο ενστησαμενοι της εξηγησεως περι αυτων
from Such A Source .
τοιαυτην αρχην .
The Energies and Powers of The Gods are Twofold .
ενεργειαι και δυναμεις των θεων εισιν Διτται .
Thus on the one hand , Some Abide in Selves and Energize about Selves
ουν μεν Αι μενουσι εν αυτοις και ενεργουσι περι αυτους
and Possess Their Singular and Unified End in Relation to Their Ousian Subsistence ;
και εχουσι την μιαν και ηνωμενην τελος προς την ουσιαν υποστασιν :
while on the other hand , Others Proceed from Selves and exhibit The Efficacious Power
δε αι προιουσαι απ αυτων και επιδεικνιμεναι την δραστηριαν δυναμιν
about Those that are Secondary , which also Subsist-together with The Multitude
περι τα δευτερα , αι και συνυπαρχουσι τω πληθει
of Their Recipients and with The Characteristic of The Ousia .
των υποδεχομενων και τη ιδιοτητι της ουσιας .
Then by These Being Twofold The Secondary are Suspended from Those Prior to Selves
δε τουτων ουσων Διττων αι δευτεραι εξηρτηνται των προ αυτων
and are Defined about Selves and Receive Their Innate Hyparxis According to Those .
και αφοριζονται περι αυτας και παραδεχονται την οικειαν υπαρξιν κατ’ εκεινας .
For surely then Those Energies that Proceed Outside must Everywhere Be
γαρ δη τας ενεργειας προιουσας εξω Δει πανταχου ειναι
The Images/Likenesses of Those That are Inside , that on the one hand ,
εικονας των ενδον , μεν
Unfold That which Is At-Once of The Indivisibility of Those , and on the other hand ,
ανελιττουσας το αθροον της αμεριας εκεινων , δε
Multiply That which is United , then Divide That which is Impartible .
πληθυουσας το ηνωμενον , δε μεριζουσας το αμεριστον .
Surely then on the one hand , by This Logos , The Energy of Nature is Twofold ;
δη μεν Κατα τουτο τον λογον της ενεργεια φυσεως εστιν διττη ,

being either That which Abides in Self , According to Which Self Conjoins Herself
η τε μενουσα εν αυτη , καθ’ ην συνεχει εαυτην
and The Logos’ in Self , or That which Proceeds from Self ,
και τους λογους εν αυτη , και η απ’ αυτης ,
through which bodies are also filled with these physical powers , which bodies
δι’ ην τα σωματα και πεπληρωται τουτων των φυσικων δυναμεων , αι
by being moved by nature act on each other and are physically affected by each other .
κινουμεναι παρα της φυσεως δρωσι εις αλληλας και φυσικως πασχουσιν υπ αλληλων .
Then in turn on the other hand , The Motion of The Soul is also Twofold ,
αυ δε κινησις της ψυχης και Διττη ,
on the one hand , One Is Self-Motive and Turned-About to Herself and of Herself and
μεν η ουσα αυτοκινητος και επεστραμμενη προς εαυτην και εαυτης και
Follows-along-with The Life of the Soul and Possesses-no-Difference in Relation to Self,
συνδρομος τη ζωη της ψυχης και αδιαφορος προς αυτην ,
while on the other hand , The Other exists-in those that-are-moved-by-Another
δε η εναπερειδομενη τοις ετεροκινητοις
and moves these and extends The Power of Herself about these .
και κινουσα ταυτα και εκτεινουσα την δυναμιν εαυτης περι ταυτα .
Accordingly then , The Energy of Intellect is also then Naturally Twofold ,
αρα η ενεργεια του νου και δε πεφυκεν Διττη ,
on the one hand , One is Intellectual and Is United to The Truly-Real Beings
μεν η μια νοερα και ηνωμενη τοις οντως ουσιν
and is Impartible , by Subsisting-Together with The Self Intelligible of Intellect ,
και αμεριστος , συνυπαρχουσα τω αυτω νοητω του νου ,
but even more so , by Being The Self Intelligible and The Intellect
δε μαλλον ουσα το αυτο νοητον και ο νους
(for Intellect is not Power According to Self , since Self Receives The Intelligible Energy
(γαρ ο νους ου δυναμει καθ’ αυτον , ειτα προσλαβων το νοητον την ενεργειαν
in order to Intellect , since Her Energy is Singular and Simple ;
νοει , αλλ’ ενεργεια μια και απλη :
for The Multitude of Self is Unific , while Her Energy is Directed to Self) ;
γαρ το πληθος αυτης εστιν ανιαιον , δε η ενεργεια προς αυτον) ;
whereas on the other hand , The Other is Directed to Those that are Outside
δε η ετερα προς τα εξω
including Those that are Able to Participate of Intellect ;
και τα δυναμενα μετεχειν νου :
for Intellect Makes These Intellectual through Itself ,
γαρ ο νους ποιει ταυτα νοερα δι’ εαυτον ,
as if by Illuminating The Intelligence in Self and Imparting Self to Others .
οιον εκλαμπων της νοησεως εν αυτω και διδους τοις αλλοις .
Thus on the one hand The Divine and Demiurgic Self Intellect Must Always Be United
τοινυν μεν και τον θειον και δημιουργικον αυτον νουν Αναγκη αει ηνωσθαι
to The Intelligible and Always Possess The Plenitude and The Self-Sufficiency
προς το νοητον και αει εχειν το πληρες και το αυταρκες
of The Demiurgic Intelligence that Is Eternally Established According to The Union
της δημιουργικης νοησεως διαιωνιως ιδρυμενον κατα την ενωσιν

that Is Exempt from Wholes (to which I suspect **Timaios** (42E) *Looks* and says
την εξηρημενην των ολων (εις ην οιμαι ο Τιμαιος αποβλεπων και φησι
that The Father of The All Abides in The Customary Way of Himself
που τον πατερα του παντος μενειν εν τω ηθει τροπον εαυτου
and Withdraws to The Watch-Tower of Himself (**Statesman** 272E)
και αναχωρειν εις την περιωπην εαυτου εαυτου
Transmitting/Handing-over The Fabrication of Mortals to The Gods in The Kosmos ;
παραδοντα την δημιουργιαν των θνητων τοις θεοις εν τω κοσμω :
for insofar as Self is Exempt from The Beings after Himself
γαρ καθ' οσον εξηρηται των μεθ' εαυτον
and insofar as Self is Uncoordinated with The More Partial Multitude of Gods ,
και εστι ασυντακτος προς τα μερικωτερα πληθη των θεων ,
inasmuch as Self is Turned-About to Himself and Beholds and Thorougly-Intellects
P284 κατα τοσουτον επεστραπται εις εαυτον και καθορα και κατανοει
Those Prior to Self According to The Singular Union of The Idea-of-The-One) , and
τα προ αυτου και κατα μιαν ενωσιν ενοειδη) , και
on the other hand , The More-Leading Gods Must Be Extended towards Self , while Self
δε τους ηγεμονικωτερους θεους ανατεινεσθαι προς εαυτον τω αυτω
Hurls-Forth from Himself Secondary Energies to All The Partial Orders .
προβαλλειν αφ'εαυτου δευτερας ενεργειας εις απαντας τους μερικους διακοσμους .
Surely then , **Timaios** (41A) thus fashions through The Logos' These Powers
δη ο Τιμαιος ουν αποτυπουται δια των λογων Ταυτας δυναμεις
These Efficacious Energies which Proceed from The Singular and Whole Fabrication
τε και τας δραστηριους ενεργειας προερχομενας απο της μιας και ολης δημιουργιας
to The Demiurgic Multitude of The Gods .
εις το δημιουργικον πληθος των θεων .
And since The Logos' are The Likenesses of The Intellections , by The Logos that
Και γαρ οι λογοι εισιν εικονες των νοησεων , διοτι
on the one hand , Selves Unfold That which is Coiled-together Among The Intelligibles ,
μεν ανελιττουσι το συνεσπειραμενον των νοητων ,
while on the other hand , Selves Lead-forth The Impartible into the Partible Subsistence ,
δε προαγουσιν το αμερες εις την μεριστην υποστασιν ,
then , Selves Translate That which Abides in Self into a Relationship with Another .
δε μεταβιβουσι το μενον εν αυτω εις την σχεσιν προς αλλο .
And on the one hand , thus it is Clear that The Logos which are impelled from Nature
Και μεν δη δηλον οτι οι λογοι ωρμημενοι απο της φυσεως
are Certain Physical Powers that also Render that which receives Selves physical ,
εισι τινες φυσικοι και αποτελουσιν το δεχομενον αυτους φυσικον ,
and on the other hand , The Logos' Generated from The Soul are on the one hand ,
δε οι απογεννωμενοι απο της ψυχης υπαρχουσι μεν
Vivific , while on the other hand , Rendering that which Participates of Selves Ensouled
ζωποιοι , δε απεργαζονται το μετεχον αυτων εμψυχον
and moved by Itself through The Power of That Soul , as Socrates says
και κινουμενον παρ' εαυτου δια την δυναμιν εκεινης , ως ο Σωκρατης φησιν
in the **Phaedrus** (245E) , and Imparts to Self the appearance of Self-motion ,
εν τω Φαιδρω , και μεταδιδοασιν αυτω του ινδαλματος της αυτοκινησιας ,

while The Logos’ Produced from Intellect Illuminate The Secondary after Self
δε οι απο του νου ελλαμπομενοι τοις δευτεροις μετ’ αυτον
by Distributing All Their Intellectual Goods to The Recipients of Selves ,
πρυτανευουσιν παντα τα νοερα αγαθα τοις δεχομενοις αυτους ,
by Being The Providers of True Intuitive-Knowledge
οντες παρεκτικοι αληθους γνωσεως
and of The Purity of The Simpler Life , surely then in the same way
και καθαροτητος απλουστερας ζωης , δη κατα τα αυτα
The Demiurgic Logos’ in The Young Gods Lead-forth (**Timaios 42**D)
οι δημιουργικοι λογοι εις τους νεους θεους προαγουσιν
The Whole and Impartible and United Measures of The Exempt Fabrication
τα ολα και αμεριστα και ηνωμενα μετρα της εξηρημενης δημιουργιας
and Fill The Ousias of Selves with The Demiurgic Providence , and Bring-to-Light
και πληρουσιν τας ουσιας αυτων της δημιουργικης προνοιας , και αποφαινουσι
The Secondary Self Fabricators and Zealous-Imitators/Followers of Their Father .
δευτερους αυτους δημιουργους και ζηλωτας του σφετερου πατρος .
For on the one hand , The Father Is The Underlying-Reality
γαρ μεν Ο εστι υποστατης
of The Whole Fullnesses of The Kosmos , whereas on the other hand ,
των ολων πληρωματων του κοσμου , δε
by The Logos’ Imitating That , Selves Fabricate All The Partial Beings
οι λογοι μιμουμενοι εκεινον συνδημιουργουσι παντα τα μερικα
along with The Wholes ; and on the one hand , The Father Produces The Ousia
τοις ολοις : και μεν ο παρηγαγεν την ουσιαν
of The Eternal Beings , while on the other hand , The Logos’ Form Mortal Beings
των αιδιων , δε οι πλαττοντες τα θνητα
and Transform These According to One Generation-Producing Circle ;
και μεταβαλλουσι ταυτα καθ’ ενα γενεσιουργον κυκλον :
and *just as* The One Demiurgos Governs The Whole Periods/Cycles of The All ,
και ωσπερ ο εις δημιουργος κυβερνα τας ολας περιοδους του παντος ,
surely then so also do The Many Logos’ Convolve-together The Partial Circles
δη ουτω και οι πολλοι ανακυκλουσιν τους μερικους κυκλους
of Those that are borne along in generation .
των φερομενωνεν γενεσει .
If then we state These Logos’ Correctly concerning The Logos’ Proceeding
Ει δη λεγομεν ταυτα ορθως περι των λογων προιοντων
from The Demiurgos to The Multitude of The Kosmic Gods , and if then
απο του δημιουργου εις το πληθος των εγκοσμιων θεων , και
Selves are Efficacious and Fabricative and Restorative of Those that are Receptive to
εισι δραστηριοι και δημιουργικοι και επιστρεπτικοι των δεχομενων εις
The Union with Self and are also Perfective of The Good Logos’ in Selves ,
την ενωσιν προς αυτον και τελεσιουργοι των αγαθων λογων εν αυτοις ,
then we shall no longer opine in a paradoxical way ,
αν ουκ ετι δοκοιμεν παραδοξολογειν ,
if we indicate that Selves extend Their Participation to The Gods in The Kosmos
P285 ει απεφηναμεθα αυτους προτεινειν την μετουσιαν τοις θεοις εν τω κοσμω

including The Participation of All The Powers of The Causes
και πασων των δυναμεων των αιτιων
Firmly Established in The Father Subsisting Before Self and After Self , and
μονιμως ιδρυμενων εν τω πατρι υποσταντων προ αυτου και μετ αυτον , και
just as That is The Fullness of All by Convolving The Limit of The Intellectual Gods ,
ωσπερ εκεινος εστιν πληρωμα των παντων συνελισσων το περας των νοερων θεων ,
surely then so also that Those Demiurgic Logos' Proceed from Self is like saying
δη ουτω και τους δημιουργικους λογους απ' αυτου ως ειπειν
that Selves Produce The Characteristics All The Divine Genera Above The Kosmos ,
αυτους προαγειν τας ιδιοτητας εις απαντων των θειων γενων υπερ τον κοσμον ,
through which Selves are Attached to All The Orders that are Prior to Selves ,
δι' ων ανηρτημενοι εις απασας τας ταξεις τας προ αυτων ,
just as I suspect The Whole of This Kosmos is also Attached , to Those who Fabricate
καθαπερ οιμαι ο συμπας ουτουσι κομος και , δημιουργησουσι
All The Mortal Beings and Impart Different Powers to Different Beings
παντα τα θνητα και μεταδωσουσιν αλλης δυναμεως αλλοις
including The Flow of The Divine Powers .
και απορροιας των θειων δυναμεων .
Surely then , so as to speak concisely , *What Is* That which Plato indicates
δη , ως ειπειν συλληββδην , Τινα εστιν οσα ο Πλατων ενδεικνυται
that The Young Gods conclude through These Logos' *from* The 1st Demiurgos
τοις νεοις θεοις εφηκειν δια τουτων των λογων απο του πτωτου δημιουργου
and *from* The All-Perfect Fabrication ?
και της παντελους δημιουργιας ;
Thus on the one hand , as we said before (**P284**.23–26) Selves clearly First conclude ,
ουν μεν ωσπερ ειρηται προτερον δηλαδη Πρωτον ,
that Selves are Gods of Gods ; for The Calling/Summons/Invitation/Invocation
το αυτους ειναι θεους θεων : γαρ η κλησις
Proceeding to Selves from The Father who Is The Provider of Divine Power
προιουσα εις αυτους απο του πατρος εστι χορηγος θειας δυναμεως
and who Is Allotted His Efficacious Presence in His Participants .
και ελαχε την δραστηριον παρουσιαν εις τα μετεχοντα .
After this on the other hand , His Logos' Impart to Selves Their Indissoluble Power ,
Μετα τουτο δε , ενδιδωσι αυτοις την αλυτον δυναμιν ,
while on the other hand , The Demiurgos of Wholes Comprehends in Himself
δε ο δημιουργος των ολων περιεχει εν εαυτω
The Cause of The Dissolution , in order that on the one hand ,
την αιτιαν της λυσεως , ινα μεν
Selves are Indissoluble According to Ousia , while on the other hand ,
ωσιν αλυτοι κατ' ουσιαν , δε
Selves are not Indissoluble According to The Cause of Their Being-Bound-Together .
ουκ αλυτοι κατ' την αιτιαν της συνδεσεως .
Now then in the third place , from On High The Demiurgos Produces
τοινυν Το τριτον ανωθεν προαγει
The Restored Immortality in Selves ;
την επισκευαστην αθανασιαν εις αυτους :

for The Declaration (**Timaios** **41**B) that Selves are neither Immortal nor subject to
γαρ το ειναι μητε αθανατους μητε τευξεσθαι
the Fate of Death Establishes Selves in This Idea of Immortality
μοιρας θανατου καθιστησιν αυτος εις τουτο το ειδος της αθανασιας
and which the Myth in the **Statesman** (**270**A) calls Restorable/Renewable .
και ο ο μυθος εν τω Πολιτικω προσειρηκεν επισωκευαστον .
Surely then in addition to This , Selves Bear-Witness/Testify
δη Επι τουτω μαρτυρει
that Selves Attain The Perfective Power of Wholes from The Father ;
αυτοις εφηκειν την τελεσιουργον δυναμιν των ολων απο του πατρος :
For if The Kosmos is imperfect without the subsistence of mortal living-beings ,
γαρ ει ο κοσμος ατελης χωρις της υποστασεως των θνητων ζωων ,
then without a doubt it is Necessary that Those who Preside-over the generation of selves
δηπου αναγκη τους προισταμενους της γενεσεως αυτων
must be The Causes of The Perfection for The All .
ειναι αιτιους τελειοτητος τω παντι .
And in the last place , on the one hand , The Paternal and Generative Leadership
Και τελος μεν πατρικην και γεννητικην ηγεμονιαν
is Delivered-over to Selves from The Exempt and Intellectual Cause of The Wholes ,
αποδιδωσιν αυτοις απο της εξηρημενης και νοερας αιτιας των ολων ,
and on the other hand , The Immediate Powers of Regeneration are placed in Selves ;
δε τας προσεχεις δυναμεις της παλιγγενεσιας εντιθησι αυτοις :
for upon receiving in Selves those that perish , at one time Selves Fabricate the parts
γαρ δεχεσθαι εν αυτοις φθινοντα και παλιν δημιουργειν τα μερη
from The Wholes and in turn complete the dissolution of the parts into The Wholes ;
εκ των ολων και παλιν αποτελειν την αναλυσιν των μερων εις τα ολα :
and The Perpetually-generated (Circular) Course of Nature is wholly subject
και τον αειγενη δρομον της φυσεως ολως αποταττει
to The Fabrication of The Young Gods .
τη ποιησει των νεων θεων .
Therefore so as to speak concisely , on the one hand , The Demiurgos Fills
ουν Ως φαναι συνελοντι , μεν ο δημιουργος πληροι
Selves with The Divine Union , and on the other hand , The Demiurgos Fills
αυτους της θειας ενωσεως , δε πληροι
Selves with Her Stable Establishment , and furthermore , The Demiurgos Fills
της μονιμου καταστασεως , δε πληροι
Selves with The Eternity that is Innately-Adapted to Selves ,
P286 της αιδιοτητος προσηκουσης αυτοις ,
furthermore The Demiurgos Pours The All-Various Causes of The Perfective Powers
δε επιρρει τας παντοδαπας αιτιας τελεσιουργων δυναμεων
and of The Vivific Channels and of The Demiurgic Measures into Selves .
και ζωογονων οχετων και δημιουργικων μετρων αυτοις .
Surely then by which Logos , The Many Demiurges also Refer The Fabrication
δη Διο οι πολλοι δημιουργοι και αναφερουσι την δημιουργιαν
of each of the particulars to The Singular and Whole Providence of The Father , and
καθ’ εκαστα των εις την μιαν και ολην προνοιαν του πατρος , και

to The Sources of The Demiurgic Works which are placed upon Themselves
ταις αρχαις των δημιουργικων εργων ας ανατιθεασι εαυτων
from His Efficacious Production .
*** την δραστηριον ποιησιν .
And thus on the one hand , All are Filled with All The Powers , since surely then
Και μεν παντες αποπληρουνται πασων των δυναμεων , οτι δη
All Participate of The Demiurgic Logos' that Proceed into Themselves from The Father ,
παντες μετεχουσιν των δημιουργικων λογων προιοντων εις εαυτους απο του πατρος ,
on the other hand , Some are Characterized by One Characteristic more than Another ;
δε αλλοι χαρακτηριζονται κατ' ιδιοτητα μαλλον αλλην
and on the one hand , Some are The Providers of Union to the Offspring of Selves ;
και μεν οι εισι δοτηρες της ενωσεως τοις γεννημασιν αυτων ,
while on the other hand , Others are The Providers of Indissoluble Stability ;
δε οι της αλυτου διαμονης ,
and still Others are The Providers of Perfection ;
δε οι της τελειοτητος ,
and still Others are The Providers of Life ,
δε οι της ζωης ,
and still Others Preside over Re-Generation ;
δε οι προιστανται της παλιγγενεσιας :
and in The All , Some are Allotted The Powers that are United in The One Demiurgos
και εν τω παντι κληρωσαμενοι τας δυναμεις ηνωμενας εν τω ενι δημιουργω
that Render-Service to The Providence of The Father In-A-Distributed-Way.
υπουργουσι τη προνοια του πατρος διηρημενως .
And thus All which is Produced/Generated by The Many Demiurgos',
Και μεν παντα οσα απογενναται παρα των πολλων δημιουργων ,
Subsists in A Much Greater Way from The One Fabrication , that Governs
υφισταται πολλω μειζονως απο της μιας δημιουργιας , κυβερνεσης
The Mortal *Eternally* , The Moveable *Immovably* and The Partible *Impartibly* .
τα μεν θνητα διαιωνιως , τα δε κινουμενα ακινητως , τα δε μεριστα αμεριστως .
However it is not also Necessary that The Offspring of That One Demiurgos
μεντοι Ου και αναγκη τα γεννηματα του εκεινου ενος δημιουργου
must be Suspended from The Motion of The Young Gods ; for Everywhere
εξαπτειν της κινησεως των νεων θεων : γαρ πανταχου
The Singular Fabrication is More-Comprehensive than That which is Multiple ,
η μια δημιουργια εστιν περιληπτικωτερα της πεπληθυσμενης ,
and since The More-Causal of The Divine also Energize Prior to Their Own Offspring
και τα αιτιωτερα των θειων και ενεργει προ των οικειων γεννηματων
and Together-with Selves Give-Subsistence to The Offspring that Proceed from Selves .
και μετ' αυτων υφιστησι τα απ' αυτων .
Now then on the one hand , The Very First God Produces The Divine Genera of The All
τοινυν μεν ο πρετιστος θεος παραγει Τα θεια γενη του παντος
both *From* Himself and *Through* Self According to His/Her Good-Ideal Will ,
και αφ' εαυτου και δι' αυτου κατα την αγαθοειδη βουλησιν ,
while on the other hand , Self Governs The Mortal Genera *Through* The Young Gods ;
δε κυβερνα τα θνητα δια των νεων θεων ,

on the one hand , by Producing These From Himself , and on the other hand ,
μεν γεννων ταυτα αφ' εαυτου , και αλλ'
These Produce Others *as if though* Self-Fabrication ('What Dread Hands' Blake) .
αλλων οιον αυτουργουντων .
For He says (**Timaios 41**C)
γαρ φησι
"For By Being Produced Through Myself , Selves will Be Equal to The Gods" .
γαρ γενομενα Δι' εμου , αν ισαζοιτο θεοις .
Thus on the one hand , *That Through Which* (The Instrumental Cause)
ουν μεν Το δι' ου
must be attributed to The Young Gods ;
αποδοτεον τοις νεοις θεοις ,
while on the other hand , *That From Which* (The Fabricative/Creative Cause)
δε το αφ' ου
even in The Introduction of The Mortal Genera
καν τη παροδω των θνητων
must be referred to The Whole Demiurgos .
ανακτεον εις τον ολον δημιουργον .
For The First of Those that are Given-Subsistence
γαρ τα πρωτιστα των υφισταμενων
Always Bring to Completion The Production of The Secondary
Αει συν– την απογεννησιν των δευτερων
In Conjunction With Their Own Monad ;
–απεργαζεται τη σφετερα μοναδι :
and thus , All Proceed from That Monad ,
και μεν παντα απ' εκεινης ,
since on the one hand , Some Proceed *Immediately* and *Through* That Monad ,
αλλα μεν τα αμεσως και δι' εκεινης ,
and on the other hand , Some Receive The Providence That Proceeds *From* That Monad
δε τα αποδεχεται την προνοιαν απ' εκεινης
through Other Middles/Intermediaries .
δια αλλων μεσων .
And since These Middle Genera of The Causes
Και γαρ ταυτα τα μεσα γενη των αιτιων
are Allotted The Providential Inspection/Care of The Secondary
λαγχανει την προνοητικην επιστασιαν των δευτερων
from The First-Effective/Efficient/Efficacious Monad .
απο της τρωτουτγου μοναδος .

7 January 2024

Chapter 19 – ιθ

Thus on the one hand , Concerning The Logos’ in the **Timaios** (**41**D-**42**D) ,
ουν μεν Περι των λογων εν Τιμαιω
which The Demiurgos Imparts to The Gods in The Kosmos so much may be said
ους ο δημιουργος ενδιδωσι τοις θεοις εν τω κοσμω τοσαυτα ειρησθω
at the present time . Whereas on the other hand , after These Logos it is Proper
P287 το παρον . δε Μετα τουτους προσηκει
to Contemplate The Secondary Measures of The Whole Demiurgic Providence ,
θεωρησαι τα δευτερα μετρα της ολης δημιουργικης προνοιας ,
which Self Extends-Forth from Himself to The Many and Partible Souls .
ην προτεινει αφ’ εαυτου ταις πολλαις και μερισταις ψυχαις .
And by Subsisting and Dividing These Equal in Number to The Divine Living-Beings
Και γαρ υποστησας και διελων ταυτας ισαριθμους ταις θειαις ζωαις
and by Sowing These about The Kosmos He Places in Selves Fabricative Boundaries and
και διασπειρων περι τον κοσμον εντιθησιν αυταις δημιουργικους ορους και
Defines The Whole Periods of Selves and Inscribes in Selves The Laws of Fate
αφοριζει τας ολας περιοδους αυτων και εγγραφει εις αυτας τους νομους ειμαρμενους
and Sets-before Selves The Visible Measures of The Generation-producing Life
και προτιθησιν αυτων τα εμφανη μετρα της γενεσιουργου ζωης
and Ordains and Adorns *In-A-Useful/Binding/Correct-Way* All The Rewards
και διαθεσμοθετει και κοσμει δεοντως παντα τα αθλα
for The Works of Excellence and for the works of vice ,
τα εργα της αρετης και της κακιας ,
and Comprehends In One Intellectual Way The End of Every Period
και περιλαμβαναι εν ενι νοερως το τελος της πασης περιοδου
and Co-Arranges The Whole Government of The Partial Souls in Relation to This .
και συνταττει την ολην πολιτειαν των μερικων ψυχων προς τουτο .
Thus on the one hand , All The Souls that Possess The Immortal Destiny
ουν μεν Πασαι αι ψυχαι της αθανατου μοιρας
are Allotted Their Procession from The Demiurgos by Being Filled From Self
λαχουσαι την προοδον απο του δημιουργου πληρουνται παρ’ αυτου
with His United and Intellectual Providence , surely then by which Logos
της ηνωμενης και νοερας προνοιας , δη διοτι
The Offspring which are Everywhere Suspended from Their Causes
τα γεννηματα πανταχου εξηρτημενα των αιτιων
Participate of The Perfective-Efficacy which Proceeds from Selves ;
μετεχει της τελεσιουργιας απ’ αυτων :
on the one hand , by The Divine Souls Primarily Subsisting from That Source
μεν αλλ’ αι θειαι ψυχαι πρωτως υποστασαι εκειθεν
Selves Immediately become The Auditors of The Logos of The Father ,
αμεσως γιγνονται κατηκοοι των λογων του πατρος :
whereas on the other hand , The Partial Souls Participate of The One-Ideal Providence
δε αι μερισται μεταλαγχανουσιν της ενοειδους προνοιας
of The Demiurgos Secondarily and with more Partibility .
του δημιουργου δευτερως και μετα πλειονος μεριστου .

Surely then on the one hand , from which Source by also Being The Lawgiver
δη μεν Οθεν και ως νομοθετης
Self also Defines for Those Partial Souls All The Measures of The Life of Selves ,
και αφοριζων ταυταις παντα τα μετρα της ζωης αυτων ,
by thus Extending-forth His Demiurgic Logos , that on the one hand , *Comprehends*
ουτως προτεινει τους δημιουργικους λογους , μεν περιλαμβανων
That which is Divided of The Whole Life of Selves *In-A-United-Way* ,
Το διηρημενον της ολης ζωης αυτων ηνωμενως ,
and on the other hand , *Convolves* the Temporal mutability in This *In-A-Timeless-Way* ,
δε συνελισσων το χρονω μεταβαλλον εν ταυτω αχρονως ,
Thus Gathering-Together The Energy of The Many and Various Ideas
δε συναγων της ενεργειας το πολυ– και ποικιλον –ειδες
In-A-Singular-Ideal-Way According to The Singular Simplicity about Selves .
μονοειδως κατα της μιαν απλοτητα περι αυτας .
Whereas on the other hand , Self Immediately Unfolds-into-Light The Providence
δε αυτοθεν εκφαινει την προνοιαν
of Himself to The Divine Souls and Summons Selves to The Providential Care
εαυτου Ταις θειαις ψυχαις και παρακελευεται εις την προμηθειας
and to The Joint-Fabrication of The Mortal and to The Joint-Adornment
και συνδημιουργειν τα θνητα και συνδιακοσμειν
of The Generated and to Rule The Whole Kosmos in Common with Self
των γενητων και αρχειν τον ολον κοσμον κοινωνειν αυτω
According to The Measures of Justice
κατα τα μετρα της δικης
and to Lead and Encircle All by Following The Demiurgic Providence .
και ποδηγειν και το συγκυκλειν παντα επομενως τη δημιουργικη προνοια .
Accordingly then , those interpreters of Plato are much in need of being in touch
αρα οι εξηγηται του Πλατωνος Πολλου δεουσιν εφαπτεσθαι
with The Fabrication , who contend that the Partial are Th'Same as The Whole Souls
της δημιουργιας αγοντες τας μερικας ταυτον εις ταις ολαις ψυχας
by assigning The Ousia of Self to All ;
διδοντες την ουσιαν αυτην πασαις ,
since All are Allotted Their Generation from The One Demiurgos .
επειδη πασαι ελαχον την απογεννησιν κατα τον ενα δημιουργον .
For on the one hand , **Timaios** says (**41**D) , that According to The Procession of Self
γαρ μεν , ο Τιμαιος φησιν , κατ' την προοδον αυτην
while Adorning The Partial Souls , The Father First Poured The Remainder
διακοσμων τας μερικας ψυχας ο πατηρ Πρωτον κατεχειτο τα επιλοιπα
of The Previous Blend to Produce both The Second and Third Genera ;
προσθεν προηγε και δευτερα και τριτα γενη :
whereas on the other hand , in The Procession such as This
δε επι τη προοδω τοιαυτη
The Logos' of The Turning-About that Self Extends-Forth to The Divine Souls
τους λογους της επιστροφης προτεινει ταις θειαις ψυχαις
are on the one hand , Intellectual and Demiurgic and The Providers
μεν νοερους και δημιουργικους και παρεκτικους

of The Generative and Perfective Powers of Goods ,
P288 γεννητικων και τελεσιουργων δυναμεων αγαθων ,
whereas The Logos’ that Self Extends-Forth to The Partial Souls
ταις μερικαις
are on the other hand , The Pithily-Distinguishing Sources of Generation
δε αφοριστικους γενεσεως
and of The Laws of Fate and Justice and of The All-Various Periods .
και νομων ειμαρμενων και δικης και παντοιων περιοδων .
If then All that Proceeds from The Demiurgos
Ει τοινυν παντα τα εκ του δημιουργου
is Imparted to The Souls *In-The-Way-of-Ousia* ,
εστι ταις ψυχαις κατ’ ουσιαν ,
then without a doubt it is *Necessary* that
δηπου αναγκη
The Different Measures of The Logos’ Be The Causes of Different Powers ;
τα διαφεροντα μετρα των λογων ειναι αιτια διαφορων δυναμεων :
and that on the one hand , The Demiurgos *Must* Impart The Government
και μεν απονομει την πολιτειαν
that is Exempt from The Affairs of The Partial Souls in The Kosmos ,
εξηρημενην των των μεριστων ψυχων εν τω κοσμω ,
while on the other hand , The Demiurgos *Must* Impart
δε
The Government that is Arranged-Under These Partial Souls
την υποτεταγμενην ταις εκειναις
and that is Being-Governed/Guided from On-High by Selves .
και κυβερνωμενην ανωθεν απ’ αυτων .

Chapter 20 – κ

Thus on the one hand , These Logos’ can be shown even more in other places .
ουν μεν Ταυτα εξεστιν αποδεικνυναι δια πλειονων εν αλλοις .
Whereas on the other hand , after The Demiurgic Logos’ , again Following Plato
δε Μετα τους δημιουργικους λογους παλιν επομενοι τω Πλατωνι
let us return to The Demiurgic Self Intellect to Contemplate *What in The World Is*
αναδραμοντες επ’ τον δημιουργικον αυτον νουν θεωρησωμεν τις ποτε εστιν
This Demiurgos , who Convolves The Self Limit/End of The Intellectual Triad
ουτος ο δημιουργος , συνελισσων το αυτο περας της νοερος τριαδος
to The Source/Beginning of The Intellectual Triad ,
εις την αρχην ,
and in what way it is Proper to Name Self According to The Hellenic Theology .
και οπως προσηκει επονομαζειν αυτον κατα την Ελληνικην θεολογιαν .
But rather prior to this let us concisely say in conclusions that which we may assume
δε Μαλλον προ τουτου συνελοντες ειπωμεν εν κεφαλαιοις α παρειληφαμεν
about Self According to The Guidance of the **Timaios** ; for we shall also
περι αυτου κατα την υφηγησιν του Τιμαιου ; γαρ αν και
more easily learn those conclusions , if we agree to these ones .
ραον καταμαθοιμεν εκεινα ημιν διομολογηθεντων εκ τουτων
Surely then on the one hand , immediately in the beginning of the Theology about Self
δη μεν ευθυς εν αρχη της θεολογιας περι αυτου
Self is Celebrated as The Fabricator and Father of The Whole Kosmos (**Timaios 28**C) ,
ανυμνηται Ποιητης και πατηρ του παντος κοσμου ,
and Self is neither only called Fabricator nor Father and Fabricator , since
και ουτε μονον ποιητης ουτε πατηρ και ποιητης , αλλ’
on the one hand , Self is Brought-to-Light Possessing both The Characteristics At-Once ,
μεν αναπεφανται εχων αμφοτερας τας ιδιοτητας ομου ,
since on the other hand , Self is Characterized More by The Fabricative Cause than by
δε χαρακτηριζομενος μαλλον κατα την ποιητικην η
The Paternal Cause ; since Self is Named The Demiurgos of The Wholes (**Timaios 41**A)
την πατρικην αιτιαν : δε δημιουργος των ολων
According to The Goodness and The Un-envying Will of Himself and The Power
κατα την αγαθοτητα και την αφθονον βουλησιν την εαυτου και την δυναμιν
which is Able to Adorn All ; including those without-Order ;
δυναμενην κατακοσμειν παντα , και τα ατακτα :
furthermore Self is Pre-eminently Transmitted to us as The Provider of
δε διαφεροντως παραδεδοται ημιν χορηγος
Beauty and Symmetry and Order and as The Best of Causes (**Timaios 29**A) ,
καλλους και συμμετριας και ταξεως και αριστος των αιτιων ,
surely then by The Logos that Self is Allotted
δη διοτι εκληρωσατο
The Singular-Idea and The First-Efficient Power of The Whole Demiurgic Series ;
την μονοειδη και πρωτουργον δυναμιν της ολης δημιουργικης σειρας :
furthermore , Self Subsists Intellect and Soul and All The Life in The Kosmos At-Once ,
δε υποστατης νου και ψυχης και πασης της ζωης εν τω κοσμω ομου ,

Seeing that Self Brought-to-Completion/Perfection
επειδη αυτος απειργασατο
The Whole Living Heaven Filled with Soul and Intellect (**Timaios** 30B),
τον ολον ζωον ουρανον εμψυχον και εννουν ,
furthermore , by Being Full of The Whole Intelligible and by Extending Himself to
δε <ων> πληρης του παντος νοητου και ανατεινων εαυτον προς
The Intelligible and All-Perfect Living-Being (**Tim** 39E), and by Conjoining This to That
το νοητον και παντελες ζωον , και συναπτων τουτο εκεινω
Through Likeness Self also Fabricates The Only-Begotten , *Just as* The Separate
δι' ομοιοτητος αυτο και δημιουργων μονογενες , ωσπερ το χωριστον
Paradigm , Subsists In-A-United-Way , by Stepping-Beyond The Intelligible Wholes ;
παραδειγμα , υφεστηκε ηνωμενως , αφ' εκβεβηκος των νοητων ολων :
and certainly , Self is also The Fabricator of Bodies , and Self Perfector of Works ,
και μην αυτος και δημιουργος των σωματων , και αυτος τελεσιουργος ,
by Self Binding-Together The All by The Best Analogies and by Co-Harmonizing
P289 αυτος συνδεων τα παντα ταις descriptions
The Powers and The Masses and The Numbers of Selves by The Most Beautiful Bonds ;
και τας δυναμεις τε και τους ογκους και τους αριθμους αυτων τοις καλλιστοις δεσμοις :
moreover , Self Subsists The Whole All Subsisting of The Wholes
ετι δε υφιστας το ολον παν εξ ολων
and The Perfect Subsisting of The Perfect ,
και τελειον εκ τελειων ,
in order that Self may Subsist Exempt from Old Age and Disease
ιν' αγηρων και ανοσον
and in Order that Self may Possess in Itself All The Genera of Elements ;
και η εχον εν εαυτω παντα τα γενη των στοιχειων :
and surely then in Order that Self may also Be Adorned with The Primary Shape/Figure
και δη αυτο και διακοσμων τω πρωτιστω σχηματι
and with The Most-Simple and Most-Comprehensive of All The Shapes of The Beings ;
και απλουστατω και περιληπτικωτατω απαντων σχηματων των οντων :
furthermore , Self is also The Cause of The Self-Sufficiency of The All
δε και αιτιος αυταρκεις του παντος
and of The Circling-About of These in Relation to Self , in Order that
και της ανακυκλησεως τουτοις προς εις αυτο , ινα
by Undergoing/Experiencing and by Doing All/Everything by Himself
πασχον και δρων παντα υφ' εαυτου
there not be any need in Self for those that are situated outside ;
μηδενος η προσδεες εν αυτω των κειμενων εξω :
and on the one hand , Self is The Provider of The Intellectual Motion ,
και μεν αυτω χορηγος νοερας κινησεως ,
while on the other hand , Self is The Provider of The Life which is Unfolded in Time
δε ζωης εξελιττομενης κατα χρονον
which also Always Brings-about a mutation according to the same conditions
και αει ποιουμενης την μεταβολην κατα τα αυτα
and in a similar way about the same conditions ; now then furthermore
και ωσαυτως περι τα αυτα : τοινυν ετι

Self is The Father of The Soul and of The Genera in The Soul
25 εστι πατηρ ψυχης και των γενων εν ψυχη
and of The Division and of All The Harmonic Logos’ in Self , by Giving-Subsistence
και της διαιρεσεως και παντων αρμονικων λογων εν αυτη , υποστησαμενος
to This in The Kosmos *as if it were* A Self-Moved and Immortal Lyre ;
ταυτην εν τω κοσμω οιον αυτοκινητον και αθανατον λυραν :
Self is also The Separator of **The 1** and **The 7** Circles in Self (**Timaios 35**B) ,
και διαιρετης του ενος τε και των επτα των κυκλων εν αυτω ,
and Self is Wholly The Maker and Fabricator of Shape and Form ;
και αυτος ολως ποιητης και δημιουργος σχηματος και μορφης :
furthermore besides These Works Self Produces from Himself
5 δε ετι τουτοις αυτος γεννα αφ’ εαυτου
The Whole of **Time** According to *The Imitation/Copy/Likeness* of **Eternity**
τον ολον χρονον κατα την μιμησιν του αιωνος
and All The Measures of Time including Those Divinities
και παντα τα μετρα του χρονου και τους θεους
that Unfold into Light These Measures (**Timaios 37**C-D);
εκφαινοντας ταυτα :
Self also Gives-Subsistence to The Whole **Sun** *In-An-Exceptional/Pre-Eminent-Way*
και υφιστησιν τον ολον ηλιον διαφεροντως
by Enkindling **The Light** from The Intellectual **Ousia** of **Himself** ,
αναπτων το φως απο της νοερας ουσιας εαυτου ,
in Order that by The Sun Possessing That Transcendency that Is Exempt
ινα εχων υπεροχην εξηρημενην
from The Other Gods insofar as Self Must Be The King of The All ;
των αλλων θεων η βασιλευς του παντος :
thus on the one hand , Self also Fabricates The Whole Multitudes of The Kosmic Gods
10 δη μεν και δημιουργει τα συμπαντα πληθη των εγκοσμιων θεων
including Those of The Daimons and of The Heavenly and Sublunary Beings ,
και τε και δαιμονων και τα ουρανια και τα υπο σεληνην ,
in Order that Self may Reveal This Only-Begotten and Self-Sufficient God to Be
ινα αποφηνη τουτον μονογενη και αυταρκη θεον
The Glorious-Likeness of The Intelligible and All-Perfect God (**Timaios 39-40**) ,
τον αγαλμα του νοητου και παντελους θεου ,
on the one hand , by Fixing/Crystallizing **The Earth** as if **The Hestia** (**Fire**) in Self ,
μεν πηξαμενος την γην οιον `εστιαν εν αυτω ,
while on the other hand , by Allotting The Other Elements (Air-Water)
δε διακληρεσας τα αλλα στοιχεια
to The Divine Souls and Daimons ; thus on the one hand , from All These Logos’
15 θειαις ψυχαις και δαιμοσι : δε μεν εφ’ απασι τουτοις
Self Turns-About to Self The Genera of Gods that have Proceeded ,
επιστρεφει εις αυτον τα γενη των θεων προελθοντα
and on the other hand , Self Fills All with Undefiled Generation , and with Eternal Life ,
δε πληροι παντα αχραντου γενεσεως , αιδιου ζωης ,
and with Demiurgic Perfection , and with Generative Super-Abundance ;
δημιουργικης τελειοτητος , γεννητικης περιουσιας :

furthermore Self also Gives-Subsistence to the divisible souls along with their vehicles
δε και υφιστησι τας μεριστας ψυχας μετα των οχηματων
and Divides the divisible souls about their Leading Gods
και διαιρει περι τους ηγεμονας θεους
and Arranges different souls under Different Gods (**Timaios** 41E-42D
και υπο– αλλας –ταττει αλλοις
and Unfolds-into-Light for selves The Laws of Fate
και εκφαινει αυταις τους νομους ειμαρμενους
and Measures their descents into Generation and Awards-Prizes for the contests
και μετρει ταις καθοδοις εις γενεσιν και αθλοθετει ταις
of selves during their periodic cycles and as one may say
αυτων περιοδοις και ως ειπειν
Thoroughly-Ordains The Whole of The Government of selves in The Kosmos .
διαθεσμοθετει την πασαν την πολιτειαν αυτων εν τω κοσμω .
On the one hand , after All These Works Self Places A Limit upon The Providence of Wholes ,
δε μεν Μετα παντα ταυτα επιτιθησι περαστη προνοια των ολων ,
and on the other hand , Returns to The Watch-Tower of Himself (**Statesman** 272E) ,
δε επανεισι εις την περιωπην εαυτου ,
thus Transmitting The Providential-Care of Mortals to The Young Gods
P290 παραδους την προμηθειαν των θνητων τοις νεοις θεοις
while Abiding in The Accustomed Way According to Self (**Timaios** 42D-E) ,
και μενων εν τω ηθει τροπον κατα αυτου ,
by Being The Paradigm to The Demiurges in The Kosmos of The Providential-Care
παραδειγμα τοις δημιουργοις εν τω κοσμω της προνοιας
for The Secondary Beings . And *just as* The Paradigm in The Fabrication of Wholes
εις τα δευτερα . Και ωσπερ παραδειγμα εν τη δημιουργια των ολων
is The Intelligible Living-Being , *surely then so also* The Paradigm in The Adornment
το νοητον ζωον , δη ουτω καν παραδειγμα τη διακοσμησει
of The Partial Beings is The Intellectual Living-Being , in which All The Ideas
των μερκων εστι το νοερον ζωον , εν ω παντα τα ειδη
Shine-forth *In-A-Divided-Way* According to The Nature of Themselves .
προφαινεται διηρημενως κατα την φυσιν εαυτων .
For **Timaios** (42A) says
γαρ φησιν
"Having Been Persuaded by The Self Order of The Father The Children Understood",
Επειθοντο την αυτη ταξιν του πατρος οι παιδες Νοησαντες :
and while That One Abides and Produces All *In-A-Paternal and Eternal-Way* ,
και εκενου μενοντες και παραγοντος τα παντα πατρικως και διαιωνιως ,
These Selves Adorn/Arrange The Mortal Genera *In-A-Demiurgic and Temporal-Way* .
αυτοι διεκοσμουν τα θνητα γενη δημιουργικως και κατα χρονον .
Surely then The Providence of The Demiurgos Comes-to-Light from On-High as far as
δη η προνοια του δημιουργου καταφαινεται Ανωθεν αχρι
The Production of These , and what is here delivered by Plato is *Like* a Certain Hymn
της ποιησεως τουτων , και ουτος αποδεδοται υπο του Πλατωνος οιον τις υμνος
to The Demiurgos and Father of This All , that Celebrates The Powers and Productions
τω δημιουργω και πατρι τουδε του παντος ανευφημων τας δυναμεις τε και τας ποιησεις

and The Good-Deeds/Works/Energies of Self Imparted to The Kosmos .
και τας ευεργεσιας αυτου εις τον κοσμον .
And being persuaded by what is clearly written here , then we Must also Investigate All
Και πειθομενους τοις σαφως αναγεγραμενοις ενταυθα δει και ζητουμενα παντα
the other enquiries about Self ; thus I mean like what we said a little earlier (**P288**.10-13) ,
ταλλα θηραν περι αυτου : δε λεγω οιον ο ειπομεν μικρω προτερον ,
What in The World is This Demiurgos (**Republic 523**C-D) , and how we Must Name Self
τις ποτε εστιν ουτος ο δημιουργος , και οπως ονομαζειν αυτον
According to The Praise of the Hellenes , and for what Reason Timaios neither
κατα την φημην παρ’ Ελλησι , και δια ποιαν αιτιαν ο Τιμαιος ουτε
delivers/transmits the Name of Self nor reveals whatever Self is , but instead says
παραδισωσιν ονομα αυτου ουτε εξεφηνεν οστις εστιν , αλλα και φησιν
“To Discover Self takes Work and Being Discovered Self is impossible Explain to All.”
ευρειν αυτον εργον και ευροντα αδυνατον λεγειν εις απαντας .
Thus on the one hand , I think that from what has been said already , it is even clear
ουν μεν οιμαι των προειρημενων Ηδη γεγονεναι κακ καταφανες
to those who are able to understand but little , that According to the Vote of Plato Self Is
τοις δυναμενοις συνειναι και μικρα οτι κατα την ψηφον Πλατωνος εστι
The Great **Zeus** who is now Celebrated by us as The Demiurgos . For as we said (**P256**),
ο μεγας Ζευς νυνι υμνημενος παρ’ ημων ο δημιουργος . γαρ ωσπερ ειρηται ,
if The Kingdom of **Kronos** is The Summit of The Whole Intellectual Triad
Ει μεν η βασιλεια του Κρονου εστιν το ακροτατον της ολης νοερας τριαδος
and of The Intelligible Transcendency of Intellectuals , whereas if The Maternal and
και νοητη υπεροχη των νοερων , δε η μητρικη και
Vivific Fountain of **Rhea** is The Middle Center and The Receptive Bosom (**P265**.13)
ζωογονος πηγη της Ρεας το μεσον κεντρον και ο εκδοχιος κολπος
of The Generative Power in **Kronos** , then it is clear to All that The Mighty **Zeus**
της γεννητικης δυναμεως εν τω Κρονω , δηπου καταφανες παντι οτι ο μεγιστος Ζευς
is Allotted The Limit of Self . For of Pre-mentioned Causes ; One is Paternal , while
εκληρωσατο το περας αυτης . γαρ Απο των προειρημενων αιτιων , της μεν πατρικης ,
The Other is Generative , but This God Subsists *In-A-Paternal Way* , who is surely then
της δε γεννητικης , ο ουτος θεος υφισταμενος πατρικως , ος δη
also said to Govern by Receiving The Intellectual Sovereignty of The Father .
και λεγεται βασιλευειν διαδεχομενος την νοεραν αρχην του πατρος .
If as it was indicated before (**Chapter 12**) , it is Necessary that The Demiurgos
Ει ως δεδεικται προτερον , αναγκη τον δημιουργον
Convolves The Limit of This Intellectual Triad , and This Characteristic Belongs to
συνελισσειν το περας ταυτης της νοερας τριαδος , και τουτο ιδιον της
The Royal Power of Zeus , then without a doubt we must acknowledge
του βασιλικης δυναμεως Διος , τοινυν δηπου ομολογησομεν
that The Sovereignty of Zeus is Th’Same as Giving-way to The Demiurgos ,
την αρχην Διιον ταυτον χωρειν εις τω δημιουργω ,
and that This is The Demiurgos Being Celebrated in the Timaios .
και τουτον ειναι τον δημιουργον υμνημενον εν Τιμαιω .

12 January 2024

Chapter 21 – κα

If then one must also consider this worthy of more Logos and
P291 Ει δε δει και αξιω– τουτο–σαι πλειονος λογου και
to demonstrate that The Theology in the **Timaios** about the Demiurgos
αποδειξαι την θεολογιαν εν Τιμαιω περι του δημιουργου
Accords with that which is written elsewhere by Plato concerning This God ,
συμφωνον τοις αναγεγραμμενοις αλλαχου παρα του Πλατωνος περι τουτο του θεου ,
let us first take up what is presented in the **Critias** (**121**A) , surely then by The Logos that
πρωτον αναλαβωμεθα των φερε εν Κριτια , δη διοτι
Self is Conjoined to the Timaios and is composed as An Analogy in Relation to Self ,
εστι συνεχης τω Τιμαιω και συγκειται κατα την αναλογιαν προς αυτον ,
by Delivering/Transmitting/Imparting The Subsistence of Selves in Images/Likenesses ,
παραδιδους την υποστασιν των αυτων εν εικοσι ,
which Primary-Effective Paradigms Timaios Celebrates
ων τα πρωτουργα παραδειγματα ο Τιμαιος εξυμνησεν
through The Fabrication of The Kosmos .
δια της δημιουργιας του κοσμου .
Now then , in order that I may Begin from Above , Plato reports
τοινυν , ινα αρξωμαι ανωθεν , Πλατων
through many observations which happened in this place in times long past ,
δια πλειονων ιστορησας ην ειχον Ενταυθα εν τοις χρονοις προσθεν
of the Preparation of the Ancient **Athenians** and of the hubris and arrogance of the **Atlantians** ,
την παρασκευην των Αθηναιων και την υβριν και πλεονεξιαν των Ατλαντινων ,
who were on the one hand , the offspring of **Poseidon** (**Critias 113**C) ,
μεν των απογονων Ποσειδωνος ,
and on the other hand , caused Their Divine Seed to disappear through their blending
δε αφανι– το θειον σπερμα –σαντων δια την συμμιξιν
of human and mortal pursuits and by committing unchecked-violence upon all ,
των ανθρωπινων και θνητων επιτηδευματων πορευομενων υβρει επι παντας ,
on the one hand , **Zeus** Gathers The Gods (**Critias 121**B) to Consult about selves ,
μεν συναγει τους θεους εις την βουλην περι αυτων ,
just as The Apollo-Inspired Poets , also set up a Common Council of The Gods ,
ωσπερ οι φοιβοληπτοι ποιηται , και καθιζει κοινον συνεδριον των θεων ,
whereas on the other hand , **Zeus** Initiates The Whole Government of Selves
δε ο Ζευς εξαρχει της ολης πολιτειας αυτων
and Turns-about The Multitude to Himself . And *just as*
και επιστρεφει το πληθος προς εαυτον . Και ωσπερ
The Demiurgos in **Timaios** (**41**A) Convolves All The Kosmic Gods to Himself ,
ο δημιουργος εν Τιμαιω συνελισσων παντας τους εγκοσμιους εις εαυτον ,
surely then so also does Zeus in the **Critias** by Providentially-Attending to The Wholes
δη ουτω και ο Ζευς εν τω Κριτια προμηθουμενος των ολων
Gathers The Gods about Himself .
συναγει τους θεους περι εαυτον .
Surely then next in order let us consider , what Plato says about The God
δη ουν εφεξης κατανοησωμεν ,Τινα ο Πλατων φησι περι του θεου

and in what Way Self (**Critias** **121**A-C) Accords with what Timaios said before .
και οπως συμφωνα υπο τοις του Τιμαιου ειρημενοις προτερον .
(“Then since on the one hand , **The Divine Part** in selves was becoming faint/weak
δ’ επει μεν του θεου μοιρα εν αυτοις εγιγνετο εξιτηλος
by often being blended with much mortality ,
εν πολλακις ανακεραννυμενη πολλω θνητω ,
then on the other hand , at that time the human temperament becomes-dominant ,
121B δε τοτε το ανθρωπινον ηθος επεκρατει ,
already being unable to bear the shame/burden of their state of affairs (**Phaedrus** **279**C) ,
ηδη αδυνατουντες φερειν ησχημονουν τα παροντα ,
on the one hand , selves lose their **Beauty** and are reveled to be ugly to look upon ,
μεν απολλυντες τα καλλιστα και κατεφαινοντο αισχροι οραν
by Those that are Most-Honorable/Righteous (The Gods) ,
απο των τιμωτατων ,
since selves are unable to See That which is Most True in Relation to The Life
δε τοις αδυνατουσιν οραν αληθινον προς βιον
In The State of Daimonic/Spiritual Well-Being
ευδαιμονιαν
surely then at that time selves appeared to be both most beautiful and blessed ,
δη τοτε εδοξαζοντο ειναι τε παγκαλοι τε μακαριοι ,
by being filled with overwhelming injustice and power.**)**
εμπιπλαμενοι πλεονεξιας αδικου και δυναμεως .
Then **Zeus** The God of Gods who *Rules/Governs/Reigns* within Laws ,
δε ο Ζευς ο Θεος θεων βασιλευων εν νομοις ,
inasmuch as Self is Able to See/Observe such goings-on , upon Intellecting that
ατε δυναμενος καθοραν τα τοιαυτα , εννοησας
A Reasonable/Equitable/Moderate Race was disposed in a wretched way
επιεικες γενος διατιθεμενον αθλιως
Self was also Willing to Impose a Just-Sanction upon Selves , in order that
και βουληθεις επιθειναι δικην αυτοις , ινα
by Recalling-Self-Control/Mindfulness Selves come to Be More-Harmonious ,
σωφρονισθεντες γενωνται εμμελεστεροι ,
Self Gathered-together All The Gods into The Most Honorable Home of Selves ,
συνηγειρε παντας θεους εις την τιμιωτατην οικησιν αυτων ,
which surely then by Being-Well-Seated In The Middle of The Whole Kosmos
η δη βεβηκυια κατα μεσον του παντος κοσμου
Self Observes All those which Participate of Production/Generation .”
καθορα πανθ’ οσα μετειληφεν γενεσεως .
Surely then Immediately in the Beginning since Zeus The King is being Celebrated as
δη ευθυς εν αρχη Ζευς ο βασιλευς ανυμνουμενος
God of Gods , how do These Logos’ not Accord with The Logos’ written in Timaios
θεος θεων , πως τουτοις ουχι ομολογει τοις γεγραμμενοις εν Τιμαιω
where in Self Comes-to-Light as The Father and The Cause of All The Kosmic Gods ?
τοις Εν αυτον αποφηνασι πατερα και αιτιον παντων των εγκοσμιων θεων ;
For what other God is it that Reigns-over All The Gods
γαρ Τις αλλος θεος εστιν βασιλευων παντων θεων

other than The Cause of The Subsistence and of The Ousia of Selves ?
η ο αιτιος της υποστασεως και της ουσιας αυτων ;
Who is it then who calls The Kosmic Deities , Gods of Gods ?
Τις δε ο αποκαλων τους εγκοσμιους θεους θεων ;
Is it not Self who Binds to Himself The Source of The Fabrication ?
Ουχ ο αναδησαμενος εις εαυτον την αρχην της δημιουργιας ;
If then Self also Imparts to His Offspring to be Gods of Gods from Himself ,
Ει τοινυν και διδωσι τοις γεννωμενοις το ειναι θεοις θεων αφ’ εαυτου ,
then without a doubt it Belongs to Self in a much Greater Way to be Celebrated as
δηπου προσηκει αυτω πολλω μειζονως ανυμνεισθαι
The God of All The Kosmic Gods . And now then to which One of The Gods Prior
θεω παντων των θεων . Και τοινυν τινι των θεων προ
to The Kosmos does it Eminently Belong to Impose A Just-Sanction on the discordant
του κοσμου αν διαφεροντως προσηκοι το επιθειναι δικην τοις πλημμελουσι
except One who Defines All The Measures for Souls and Unfolds for Selves The Laws
η τω αφορισαντι παν τα μετρα ταις ψυχαις και εκφηναντι αυταις τους νομους
of The All and Sets-Ordinances that are Proper concerning Justice and injustice ,
του παντος και διαθεσμοθετησαντι τα πρεποντα περι δικαιοσυνης και αδικιας ,
in order that thereafter Self Be Blameless for each of their vices (**Timaios 42**D) ?
ινα επειτα ειη αναιτιος εκαστων της κακιας ;
And certainly by Gathering All The Gods into The Most Honorable Home of Selves ,
Και μην και το συναγειρειν παντας τους θεους εις την τιμιωτατην οικησιν αυτων ,
from which The Whole of Generation is Observed by Occupying The Middle of The All ,
η την πασαν γενεσιν καθορα κατεχουσα το μεσον του παντος ,
on the one hand , Delivers to Self The Providence that Is Exempt from Multitude ,
P292 μεν αποδιδωσιν αυτω του προνοιαν εξηρημενην πληθους ,
while surely then on the other hand , by Equally Extending to The Whole Kosmos ,
δη δε εξ ισου διατεινουσαν επι τον παντα κοσμον ,
Those which are The Illustrious Goods of The Demiurgic Monad .
α εστι εξαιρετα αγαθα της δημιουργικης μοναδος .
For The Turning-about of All The Gods to Himself and The Observation
γαρ Το επιστρεφειν παντας τους θεους εις εαυτον και καθοραν
of The Whole Heaven , Exemptly Belongs to The Demiurgos of The All .
τον ολον ουρανον , εξηρημενως προσηκει τω δημιουργω του παντος .
For Who else can The Multitude be able to Immediately Participate
γαρ Τινος αλλου αν το πληθος δυνατον προσεχως μετεχειν
other than **The Substantive**/**Underlying Monad** of Self ?
η της υποστατικης μοναδος αυτου ;
Who else then , can Turn-About All The Gods in The Kosmos to **Himself**
Τις δ’ αν επιστρεφοι παντας τους θεους εν τω κοσμω προς εαυτον
other than **The Fabricator**/**Demiurgos** of The Ousia
η ο δημιουργος της ουσιας
and of The Allotment of Selves in The All ?
και της διακληρεσεως αυτων εν τω παντι ;

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Chapter 22 – κβ

Thus on the one hand , let us set-up This as One Primary Positive-Proof/Sure-Sign
ουν μεν τιθεμεθα τουτο Εν πρωτον τεκμηριον
of our Search ; then on the other hand , if you are willing ,
του ζητουμενου : δε ει βουλει ,
let us set-up Another Second Proof from what Socrates says in the **Cratylus** (**396**B) ,
ετερον δευτερον την του Σωκρατους ρησιν εν τω Κρατυλω ,
According to which He Makes The Logos concerning The Names ,
καθ’ ην ποιειται τους λογους περι των ονοματων ,
from which Self may Represent to us The Ousia of Zeus .
εξ ων παριστησι ημιν την ουσιαν του Διος .
For Self is not Led to The Nature of This God from ***One*** Name ,
γαρ Ου αναγεται επι την φυσιν του τουδε θεου εξ ενος ονοματος ,
just as in The Names of The Other Gods , such as ***Kronos*** , ***Rhea*** , ***Poseidon*** and ***Pluto*** ,
καθαπερ επι των αλλων θεων , οιον Κρονου και Ρεας και Ποσειδωνος και Πλουτωνος ,
but from *Two Names* which tend to One Meaning/Logos and which Indicate
αλλ’ εκ δυοιν ιοντων εις εν και ενδεικνυμενων
The ***One*** and United Ousia of Self *In-A-Divided-Way* by Bringing-to-Light
την μιαν και ηνωμενην ουσιαν αυτου μεριστως εκφαινει
The Power of This God and The Characteristic of The Hyparxis .
την δυναμιν τουτου του θεου και την ιδιοτητα της υπαρξεως .
For The Common Expression concerning Self also Names Self *In A Twofold Way* ,
γαρ η κοινη φημη περι αυτου Και επονομαζει αυτον διχως ,
and at one time we Invoke ***One Dia*** ***By*** Worshipping Self in Prayer and Hymns ,
και τοτε μεν καλουντες ‘’εν Δια θεραπευομεν αυτον τε ευχαις και υμνοις ,
at another time we Celebrate The Self/Same ***One*** as ***Zena*** ***By*** Being Derived from Life ;
τοτε δε ανευφημουμεν τον αυτον Ζηνα παρωνυμως απο της ζωης :
and Zeus is ***At-Once*** Invoked and Delighted by The Name
και Ζευς αμα καλουμενος και χαιρων τη προσηγορια
of ***Dios*** (Di-os : Through-whom) ,
του Διος ,
Self is Similarly/Equally Well-Known by the Hellenes from both these names
εστι ομοιως ***γνωριμος παρ’ Ελλησιν απ’ αμφοτερων των ονοματων
and ***Through which*** The Ousia and Order is Clearly Allotted among The Divine Beings .
και ην ουσιαν και ταξιν δηλουται ελαχεν εν τοις θειοις .
And on the one hand , neither of These Names By Self is sufficiently able to make known
Και μεν ουδετερον καθ’ αυτο ικανως δυναται ποιησαι γνωριμον
The Characteristic of The God ; but on the other hand , when conjoined to Each-other and
την ιδιοτητα του θεου , δε συνταχθεντα αλληλοις και
Produce a Logos/Sentence , Self-is-Able-to-Unfold-into-Light The Truth about Self .
γενομενος λογος εκφαντικα της αληθειας περι αυτου .
How then The Power of This King and The Preceding Order of The Subsistence in
Πως ουν η δυναμις του τουτου βασιλεως και η προηγουμενη ταξις της υποστασεως εν
The Gods is signified by both These Names ,
θεοις σημαινεται εξ αμφοιν των ονοματων ,

we will hear Socrates saying by Self (**Cratylus 395**E) ,
ακουσωμεν του Σωκρατους λεγοντες αυτου
“Thus also comes to Light that The Name of The Father of self (Tantalus) who is called
δε και Φαινεται το ονομα τω πατρι αυτου λεγομενω
Dii is Most-Beautifully Posited , but Self is not easy to Well-Understand .
Διι παγκαλως κεισθαι , δε εστι ου ραδιον κατανοησαι .
for The Name of Zeus/***Dios***/God is Simply/Truly/Absolutely *Like* A Logos/Sentence ,
γαρ το ονομα του Διος εστιν Ατεχνως οιον λογος ,
then by Dividing Self in two some of us use one part , while some use another part ;
δε διελοντες αυτο διχη οι μεν χρωμεθα τω ετερω μερει , οι δε τω ετερω :
for on the one hand , some call Self ***Zena*** ,
γαρ μεν οι καλουσι Ζηνα ,
while on the other hand , some call Self ***Dia ,***
δε οι Δια ,
but when Collected into ***One*** Selves Clearly Show The Nature of The God ,
δε συντιθεμενα εις εν δηλοι την φυσιν του θεου ,
which surely then we say is that which A Name must also Bring-to-Completion .
ο δη φαμεν ειναι οιω ονοματι τε απεργαζεσθαι .
For there is no one for us and for All the others who is More The Cause of Life
γαρ εστιν Ου ημιν και απασιν τοις αλλοις οστις εστιν μαλλον αιτιος του ζην
than The One who Rules and Reigns over All .
η ο αρχων τε και βασιλευς των παντων .
Therefore it so happens that This God is Correctly Named to Be
ουν Συμβαινει ουτος θεος ορθως ονομαζεσθαι ειναι
The One Through Whom Life is Present to All The Living Beings ; just as I say ,
ο δι’ ον ζην υπαρχει πασι τοις ζωσιν : ωσπερ λεγω ,
thus by Being Divided in Two , by The Name ***Being One*** from The ***Dii*** and The ***Zeni*** .”
P293 δε διειληπται διχα , το ονομα ον εν τω Διι και τω ζηνι .
Thus on the one hand , The Way of Collecting The Names into ***One*** and
ουν μεν Ο τροπος συναγωγης των ονοματων εις εν και
of Bringing-To-Light ***The Hyparxis*** of This God through ***Both*** is Clear to All .
προφαινομενης της υπαρξεως του τουτο θεου δι’ αμφοτερων καταφανης παντι .
Surely then on the other hand , if Self is The Provider of Life to All , as Self is said to be ,
δη δε Ει εστι χορηγος της ζωης τοις πασιν , ωσπερ λεγεται ,
and Rules and Reigns over All that are said to Live , then by omitting The Demiurgos
και αρχων και βασιλευς των παντων οσα λεγεται ζην , αφεντες τον δημιουργον
to whom can we properly assign This Characteristic ?
τινι προσηκειν θησομεθα ταυτην την ιδιοτητα ;
Then together with The Concordant Logos in the Timaios
δε συμ– τοις –φωνουντας λεγομενοις εν Τιμαιω
how is it not necessary that we assign to Self The Source of Vivification ?
Πως ουκ αναγκη αναφερειν επ’ αυτον την αρχην της ζωογονιας ;
And since The Demiurgos Completed The Whole Kosmos Ensouled and
Και γαρ ο δημιουργος αποτελει τον ολον κοσμον εμψυχον και
Empowered with Intellect and Life and Subsists The Triple Life in Itself ,
εννουν και ζωον και υφιστησι την τριπλην ζωην εν εαυτω ,

on the one hand , One Being Impartible and Intellectual ,
μεν την αμεριστην και νοεραν ,
on the other hand , Another One Being Partible and Corporeal ,
δε την μεριστην και σωματοειδη ,
then The One Between These Extremes , Being Impartible and At-Once Partible ,
δε την μεταξυ τουτων , αμεριστην και αμα μεριστην ,
and Self is The One who Conjoins Each-One of The Heavenly Spheres
και αυτος εστιν ο συναπτων εκαστην των ουρανιων σφαιρων
to The Turnings-About of The Soul and Inserts in Each of The Stars
ταις περιφοραις της ψυχης και εφιστας εκαστω των αστρων
A Psychic and Intellectual Life , and Produces in The Sublunary Elements
ψυχικην και νοεραν ζωην , και παραγαγων τοις υπο σεληνην στοιχειοις
The Leading Gods and Souls , and in Relation to All These Self also Subsists
ηγεμονας θεους και ψυχας , και προς απασι τουτοις και υποστησας
The Partible Genus of Life and Imparts to The Young Gods The Source
τα μεριστα γενη της ζωης και ενδιδους τοις νεοις θεοις την αρχην
of The Mortal Living-beings . Thus on the one hand , All that Exist in The Kosmos
των θνητων ζωων . ουν μεν Παντα τα εστι εν τω κοσμω
are Full of Life ***Through*** The Power of The Demiurgos and Father ; including
μεστα ζωης δια την δυναμιν του δημιουργου και πατρος : και
This One Living Kosmos Brought to Completion by Having All The Living-Beings
ουτος εν ζωον κοσμος συμπεπληρωται εκ παντων ζωων
Through The Un-Failing Self Cause of His Productivity .
δια την ανεκλειπτον αυτον αιτιαν του γεννησαντος .
And there is no other Who is The Provider of Life for All and ***Through Which*** All Live ,
Και εστιν ουδεις αλλος ο χορηγος ζην τοις πασι και δι’ ον τα παντα ζη ,
Some More Clearly , but Others More Obscurely , than The Demiurgos of The Wholes .
τα μεν εναργεστερον , τα δε αμυδροτερον , η ο δημιουργος των ολων .
For Self Is also The Intellectual Living-Being ,
γαρ αυτος εστι και νοερον Ζωον ,
just as The All-Perfect Paradigm Is The Intelligible Living-Being .
ωσπερ το παντελες παραδειγμα νοητον .
For which Logos These are also United-Together to Each-other ,
Διο ταυτα και συνηνωται αλληλοις ,
and on the one hand , The One is The Cause of Wholes *In-A-Paternal-Way* ;
και μεν το αιτιον των ολων πατρικως ,
while on the other hand , The Other is The Cause of Wholes *In-A-Demiurgic-Way* .
δε το δημιουργικως .
And just as The Self-Living-Being Subsists All The Intelligible and
Και ωσπερ το αυτοζωον υφιστησι απαντα τα νοητα και
The Perceptible Living Beings According to One Cause ; *In-An-Intelligible-Way* ,
τα αισθητα τα ζωα κατα μιαν αιτιαν νοητως ,
surely then so also does The Demiurgos Fabricate The Living-Beings in The Kosmos
δη ουτω και ο δημιουργος δημιουργει τα ζωα εν τω κοσμω
According to The Second Order ; *In-An-Intellectual-Way* ;
κατα δευτεραν ταξιν νοερως :

and just as That Self-Living-Being Subsists Immediately from The Intelligible Life ,
και ωσπερ εκεινο υφεστηκεν προσεχως εκ της νοητης ζωης ,
so also is This Demiurgos Immediately Produced from The Intellectual Life
ουτως και ουτος απογενναται εκ της νοερας ζωης
and Is The First One Filled from The Channels of Her Vivification ; and for which Logos
και πρωτιστος πληρουται των οχετων της ζωογονιας : και διο
Self Illuminates All that Live , by Unfolding-to-Light The Depths of The Vivific Goddess
επιλαμπει πασιν το ζην , εκφαινων τα βαθη της ζωογονου θεοτητος
and by Calling-forth The Prolific Power of The Intellectual Gods .
και προκαλουμενος την γονιμον δυναμιν των νοερων θεων .
If then on the one hand , All Beings Live ***Through*** The Demiurgic Cause
Ει τοινυν μεν παντα τα ζη κατα την δημιουργικην αιτιαν
and Participate of Soul and of Intellect , and as if to say , of All Vivifications
και μετεχει ψυχης και νου και ως ειπειν πασης ζωογονιας
Through The Providence of this God ,
δια την προνοιαν τουτου του θεου ,
and on the other hand , Who Provides The Life from Himself to All in The Kosmos
P294 δε ο (προναων) το ζην αφ' εαυτου τοις πασιν εν τω κοσμω
and Who Rules and Reigns over The Wholes , is The Mighty Zeus , as Socrates says
και αρχων και βασιλευς των ολων , ο μεγιστος Ζευς , ως ο Σωκρατης φησιν
in the **Cratylus** (**396**A) ; and Who without a doubt comes to Light Being The Self-Same
εν τω Κρατυλω , και δηπου αναπεφηνεν υπαρων ο αυτος
as The Demiurgos ; and since The Divinely-Inspired Intellection of Timaios about
τω δημιουργω : και η ενθεος νοησις του Τιμαιου περι
The Demiurgos is Concordant to The Theology of Socrates concerning **Zeus** .
τον δημιουργον εστιν συμφωνος τη θεολογια του Σωκρατους περι του Διος .
If Each One of Selves both Express that The Intuitive-Knowledge of This God
Ει εκατερος αυτων και επονομαζει την γνωσιν του τουτου θεου
is Difficult to Grasp/ Understand ,
δυσληπτον ,
and if on the one hand , Timaios says it *Takes Work* to Discover Self
και μεν ο φησιν εργον ευρειν αυτον
and being discovered it is impossible to explain to All ,
τε και ευροντα αδυνατον λεγειν εις απαντας ,
while on the other hand , Cratylus states it is *Not Easy* to Understand The Name of Zeus ,
δε ο τιθεται ου ραδιον κατανοησαι το ονομα του Διος ,
how then do Selves not thus Accord with Each other in Their Logos' about This God ?
πως δε ου ταυτη συναδουσυν αλληλοις εν τοις λογοις περι τουτου του θεου ;
And certainly even The Synthesis of The Names
Και μην και η συνθεσις των ονοματων
and The Conjunction Arising from Two into One Hyparxis Bring-to-Light
και η συνοδος εκ δυοιν εις μιαν υπαρξιν φαινεται
Their Being-Innately-Adapted to The Demiurgos *In-An-Unique-Way* .
προσηκουσα τω δημιουργω διαφεροντως .
For even according to the other Theologists
γαρ και κατα τους αλλους θεολογους

The Dual-Idea and The Generative Power of The Ousia are Dispensed from Self .
Το δυοειδες και η γεννητικη δυναμις της ουσιας απονενεμηται αυτω .
For **The Dyad** is Seated with Self ;
γαρ η δυας ιδρυται Παρ’ αυτω ,
According to which Self Generates and Produces and Vivifies All
καθ’ ην γεννα και παραγει και ζωογονει τα παντα
(concerning which Timaeus also describes/postulates/makes Self saying to
(περι ης ο Τιμαιος και πεποιηκε λεγοντα προς
The Demiurges in the Kosmos , “By Imitating My Own Power”) .
τους δημιουργους εν τω κοσμα , Μιμουμενοι την εμην δυναμιν) .
Then without a doubt According to Ancient Fame (**Chaldean Oracles** Fr. 1.4)
δηπου κατα την παλαιαν φημην
one must also Consecrate/Dedicate **The Dyad** to Self ***Through*** These Names .
Δει και αφιερουν την δυαδα αυτω δια των οναματων .
For Self *Flashes-Brilliantly* with Intellectual Sections and Separates and Gathers
γαρ αστραπτει Νοεραις τομαις και διαιρει και συναγει
The Wholes and Subsists-Together In One Indissoluble Order Arising from Many ,
τα ολα και συνιστησιν μιαν αλυτον ταξιν εκ πολλων ,
and which surely then The Power of These Names Indicates , by Extending-Forth for us
και ο δη η δυναμις των ονοματων ενδεικνυται , ανατεινουσα ημας
One Self-Perfect and Singularly-Ideal Theory Arising from This Divided Intellection .
μιαν αυτοτελη και μονοειδη θεωριαν εκ της διηρημενης νοησεως .
Therefore surely then These Names Clearly indicate to us that Plato was also Led to See
ουν δη ταυτα σαφως επιδεικνυσιν ημιν ο Πλατων και αγει εις
that **The Whole Demiurgos** Is **Th’Same** as **Zeus** (The One ***Through Whom***) .
οτι τον ολον δημιουργον ταυτον τω Δι .
For The One Who Is The Sole Cause of Life for All
γαρ Ο μονος αιτιος του ζην τοις πασι
and Who Is The King of All Is The Demiurgos of The All ;
και βασιλευς παντων εστι ο δημιουργος του παντος :
and since The One Who Rejoices in **The Dyad** of These Names *In-A-Singular-Way*
και ο αγαλλομενος τη δυαδι των ονοματων διαφεροντως
Is The One Who Arranges/Adorns The Whole Heaven .
εστι ο διακοσμησας τον ολον ουρανον .
And as we have often said , it appears to me that by Being Allotted
Και ως πολλακις ειπομεν , δοκει μοι ως λαχων
The End of The Intellectual Triad , and by Turning-This-About to The Beginning ,
το περας της νοερας τριαδος , και επισ– τουτο –τρεφων προς την αρχην ,
and on the one hand , by Being Full of The Middle Fountains of Life ,
και μεν υπαρχων πληρες των μεσων πηγων της ζωης ,
and on the other hand , by Uniting Self to The Watchtower of The Father
και δε ενωσας αυτον τη περιωπη του πατρος
and by Leading-Forth into Himself The Simplicity of The Intelligible Subsistence ,
και προαγαγων εις εαυτον την απλοτητα της νοητης υποστασεως ,
According to The Characteristic of The Primary-Efficient Causes
κατα την ιδιοτητα των πρωτουργων αιτιων

Self is also Allotted **The Dyad** of These Names ,
και ειληχεναι την δυαδα των ονοματων ,
and just as Self Received The Ousia from Both
και ωσπερ υπεδεξατο την ουσιαν παρ αμφοτερων
and thus on the one hand , Self Possesses The Limit from **The Father** ,
και μεν εχει το περας εκ του πατρος ,
and on the other hand , The Unlimited Power of **The Generative Deity** of Self ,
δε την απειρον δυναμιν της γεννητικης θεοτητος αυτου ,
surely then so also does Self Possess The One of The Names from **The Father**
δη ουτω και εχειν το μεν των ονοματων εκ του πατρος
and from The One-Ideal Perfection in That One ,
και της ενοειδους τελειοτητος εν εκεινω ,
and The Other of The Names from **The Whole Vivification** , and *through* Both ,
το δε εκ της ολης ζωογονιας , και δι’ αμφοιν ,
just as Self is Allotted **The Ousia** , *so also is* Self Allotted **The Name** .
P295 ωσπερ λαχειν την ουσιαν , ουτω και την επωνυμιαν .
For on the one hand , it is clear to All that The Logos ***Through which***
γαρ μεν καταφανες παντι δι’ ο
Is The Sign/Signal/Beacon of **The Perfect Ousia ;** surely then as Timaios says
υπαρχον της συνθημα της τελικης ουσιας , δη ο Τιμαιος φησιν
(Let us Declare ***Through which*** Cause Self is Good) ,
(Λεγωμεν δι’ ηντινα αιτιον ην αγαθος) ,
since The Name of **Life** Self By Self Properly-Belongs to **The Middle** Order of Beings .
δε το της ζωης αυτο καθ αυτο προσηκει τη μεση ταξει των οντων .
Is it not the case then , that The One of These Names , ***That Through which*** ,
Ουκουν το μεν , το δι’ ο ,
Comes to The Demiurgos from **The Intellectual Summit** and **The Paternal Union**
ηκει τω δημιουργω εκ της νοερας της ακροτητος και της πατρικης ενωσεως
(for According to The Participation of **That** , Self-Is-One and Limit and Intelligible) ,
(γαρ κατα την μεθεξιν εκεινου ενεστι και περας και νοητον) ,
whereas The Other Name comes from **The Middle** Order of The Intellectuals
το δε εκ της μεσης ταξεως των νοερων
(for **Life** and The Vivific Bosoms are Allotted Their Subsistence There) ,
(γαρ η ζωη και οι ζωογονοι κολποι ελαχον την υποστασιν εκει) ,
whereas The Demiurgic Intellect that Shines-Forth from Both also Participates
δε ο δημιουργικος νους προφανες εξ αμφοιν και μετεχει
of These Names According to Synthesis . For we call **Self** ***Dia*** ***and*** ***Zena*** ;
των ονοματων κατα συνθεσιν . γαρ καλουμεν αυτον Δια και ζηνα
since **Life** Proceeds to All and **Life** Belongs in All ***Through*** **Self** .
ως της ζωης προιουσης εις απαντα και του ζην εν πασι υπαρχοντας δι’ αυτον .
And surely then in This Way The Position of The Names Indicates
Και δη κατα ουτω τροπον η θεσις των ονοματων ενδεικνυται
The Procession of The Demiurgos from Both of The Preceding Causes .
την προοδον του δημιουργου απ’ αμφοτερων των προηγουμενων αιτιων .

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Chapter 23 – κγ

Now then in turn , let us instead take up what is written in the **Philebos** (**28**C-**30**A)
τοινυν Παλιν αντιλαβωμεθα των γεγραμμενων εν Φιληβω
and let us Contemplate in what way Socrates refers The Fabrication of The All to **Zeus**
και θεωρησωμεν οπως ο Σωκρατης αναφερει την δημιουργιαν του παντος επι τον **Δια**
in Those Logos’ . For by Hypothesizing that **Intellect** Adorns/Arranges All/Everything ,
εν εκεινοις . γαρ υποθεμενος Νουν διακοσμειν τα παντα ,
just as The Wise Prior to Self , and Wholly-Governs The Sun and The Moon and
ωσπερ οι σοφοι προ αυτου , και διακυβερναν τον ηλιον τε και την σεληνην και
The Whole Turning-About , also *Indicates that* The Whole Kosmos Participates of Soul
την πασαν περιφοραν , και επιδειξας τον ολον κοσμον μετεχοντα ψυχης
and of Intellectual Attention/Care , and that The Participation of These Arises from
και νοερας επιστασιας , και την μεθεξιν τουτων υπαρχειν απο
The Wholes - for on the one hand , The All is not and did not come-to-be from self-will ,
των ολων , αλλ’ μεν το παν ειναι ουχ και γεγονεναι απο ταυτοματου ,
including The More Divine of The Visible Beings (**Statesman** **269**D) ,
και τα θειοτερα των φανερων
just as many physiologists claim The All has to be in this way ,
ωσπερ οι πολλοι των φυσιολογων εχειν ουτως ,
since on the other hand , The Beings in The All Participate of Soul and of Intellect –
δε τα εν τω παντι μετεχειν και ψυχης και νου –
Surely then just as we have also said , since The Greater and More Perfect Beings
δη ουν ωσπερ και ειπομεν , τα μειζονα και τελεωτερα
in The Whole Kosmos Are Bound by These
εν τω παντι κοσμω καταδησαμενος ταυτα
than Those that have come to Light in us , so that The Wholes are More-Masterful
των αποφηνας εν ημιν και τα ολα κυριωτερα
and are More-The-Leaders of The Partial also *Indicates* that by **Intellect** Being-Set-Over
και ηγεμονικωτερα των μερικων και επιδειξας νουν επιστησας
The Wholes By Being The One that Adorns/Arranges The All (**Philebos** **29**B-**30**C) ,
τοις ολοις τον διακοσμουντα το παν
Though The Fore-Sight of **The Soul** and of **The Intellect** (**Timaios** **30**C)
δια προμηθειαν την ψυχην και του νου
(for **Intellect** is not Present in The Kosmos without **Soul**) ,
(γαρ ο νους ου παρεστιν τω κοσμω ανευ ψυχης) ,
later on Self Returns to The Self Imparticipable Intellect and The Subsistence
λοιπον ανατρεχει επ’ τον αυτον αμεθεκτον νουν και τον υποστατην
of The Participated Intellect and Soul and who Fabricates The Whole Kosmos ;
του μετεχομενου του νου τε και της ψυχης και δημιουργησαντα τον ολον κοσμον :
and Names and Celebrates This Demiurge who Contains The Causes of The Fullnesses
και επονομαζει και ανυμνει τουτον περιεχοντα τας αιτιας των πληρωματων
in the Kosmos , as no other than **Zeus** The Great King and Ruler of The Wholes ,
εν τω κοσμω , ουκ αλλον η **Δια** τον μεγαν βασιλεα και αρχοντα των ολων ,
According to The Fame/Praise of The Hellenes ; that also Extends about This God
P296 καθαπερ η φημη των Ελληνην : και ανατεινει περι τουτον

The Whole Providence of The Kosmos and Places in This God The Whole Cause
την συμπασαν προνοιαν του κοσμου και τιθεται εν τουτω την ολην αιτιαν
of The Adornment/Arrangement of The All .
της διακοσμησεως του παντος .
Next in Order then it is More-Beautiful to hear The Self Logos’ of Plato .
εφεξης δε Καλλιον ακουσαι των αυτων ρηματων του Πλατωνος .
Is it not the case then that on the one hand , The Intellectual Attention is Transmitted to
Ουκουν μεν νοερας επιστασιας μεταδιδωσιν
The Kosmos by Applying the before mentioned demonstrations to This (**Philebos 30**C) ;
τω κοσμω επαγων ταις προειρημεναις αποδειξεσιν επι ταυτι ,
“which we have often said , that there is in The All Both The Bountiful Unlimited
α πολλακις ειρηκαμεν , ως εστιν εν τω παντι τε πολυ απειρον
and The Efficient Limit and in Addition to Selves That Certain Cause
και ικανον περας και επ’ αυτοις τις αιτια
that is not thoughtless , but both Adorns and Co-arranges *in every detail* The Years and
ου φαυλη , τε κασμουσα και συντaττουσα ενιαυτους τε και
The Seasons and The Months , and would Most-Justly be called **Wisdom** and **Intellect** .”
ωρας και μηνας , και αν δικαιοτατ’ λεγομενη σοφια και νους .
Then in turn , by The Logos that it is Necessary that The Participated **Intellect**
δε αυ Διοτι αναγκη τον μετεχομενον νουν
Guide The Kosmos through **The Soul** as The Medium/**Middle**/Intermediary
ποδηγετειν τον κοσμον δια ψυχης μεσης
(for it is Impossible for Intellect be Present in anything without **Soul** ,
(γαρ αδυνατον νουν παραγενεσθαι τω ανευ ψυχης,
surely then just as **Timaios** (**30**B) also Brings-to-Light) ,
δη καθαπερ ο Τιμαιος και αποφαινεται) ,
then without a doubt **The Soul** Must also Preside over The All ,
δηπου ψυχην δει και προεσταναι του παντος ,
which She Immediately Rules-over Those that should be Governed/Guided
η προσεχως αρχουσα των κυβερνησει
in Self According to **Self Intellect** .
εν αυτω κατα αυτο νουν .
Surely then next in order Socrates (**Philebos 30**C) adds this by subjoining These Logos ;
δη ουν εφεξης ο Σωκρατης προστιθεις Τουτο επιφερει ταυτα :
“Certainly then **Wisdom** and **Intellect** could not ever come to Be without **Soul** .”
μην Σοφια και νους αν ουκ ποτε γενοισθην ανευ ψυχης .
For how could **The Impartible** and **Eternal Ousia** of **Intellect**
γαρ πως δυναιτο Η αμεριστος και διαιωνιος ουσια του νου
ever be Conjoined with a corporeal nature without-An-**Intermediary** ?
αν συντaττεσθαι τω σωματοειδει αμεσως ;
Now then on the one hand , Intellect Must Preside over The Wholes , in order that
τοινυν μεν νουν Δει επιστατειν τοις ολοις , ινα
Self may Conjoin All **The Order** and **The Well-Being** in The Kosmos
συνεχη παντα ταξις και το ευ εν τω κοσμω

(For both The **Order** and The **Well-Being** are The Offspring of **The Intellectual Ousia**),
(γαρ και η ταξις και το ευ εστιν εκγονα της νοερας ουσιας) ,
thus on the other hand , The Soul Must Primarily Participate of The Intellect
δε ψυχην πρωτως μετεχουσαν του νου
in order to Illuminate in The Body The Light from That Source
ελλαμπειν εν τω σωματι το φως εκειθεν
and in order to Fill All with The Intellectual Adornment/Arrangement ; accordingly then
και πληρουν παντα της νοερας διακοσμησεως : αρα
it must be Hypothesized that The Kosmos Be Ensouled and Empowered with Intellect .
υποθετεον τον κοσμον ειναι εμψυχον και εννουν .
Surely then from These Logos Self Ascends to The Self Cause of The Whole Kosmos ,
δη Απο τουτων ανεισι επ' την αυτην αιτιαν του παντος κοσμου ,
which Produced both Intellect and Soul and Produced The Whole Order (**Philebos 30**D) ;
η παρηγαγε και τον νουν και την ψυχην και απεγεννησεν την ολην ταξιν :
"Is it not the case then , that on the one hand , **The Royal Soul** ,
Ουκουν μεν βασιλικον ψυχην
and indeed on the other hand , **The Royal Intellect** are Firmly-Implanted
μεν δε βασιλικον νουν εγγινεσθαι ερεις
in **The Nature** of **Zeus** through **The Power** of **The Cause** ,
εν τη φυσει του **Διος** δια την δυναμιν της αιτιας ,
and that furthermore , there also Reside Other **Noble Aspects** in The Other Deities ,
δε αλλα καλα εν αλλοις
According to **That Certain Name** by which Each One Loves to be Invoked ."
καθ' τι ο εκαστοις φιλον λεγεται .
Now then it is Necessary that One of These Two , either Be That which is said about
τοινυν αναγτκη θαρερον Ταυτα δυοιν , η λεγειν περι
The Self Kosmos or That which is said about The Demiurgos of Wholes .
του αυτου κοσμου η περι του δημιουργω των ολων .
For if on the one hand , The Kosmos is **Zeus** ,
γαρ Ει μεν ο κοσμος εστι Ζευς ,
then **The Participated Intellect** in The Kosmos is **Royal**
ο μετεχομενος νους εν τω κοσμω εστιν βασιλικος
including **The Royal Soul** which Guides The All
και βασιλικη ψυχη ηγεμονουσα του παντος
and which Arranges/Adorns Self According to **Intellect** , then without a doubt
και διακοσμουσα αυτο κατα νουν , δηπου
These are also Present in The Kosmos through **The Subsisting Power** of **The Cause**
ταυτα και παρεστι τω κοσμφω δια της υφιστασης την δυναμιν της αιτιας
and According to which Self Perfected by Being Em-Powered by Intellect and Soul ;
και απο– αυτον –τελουσης εν– –νουν και εμψυχον :
and in this way **Zeus** will be That which is Being-Adorned and Fabricated ,
και ουτω ο Ζευς εσται το κοσμουμενον και δημιουργουμενον ,
but not **The One** who Adorns/Arranges and Fabricates All .
αλλ' ου το κοσμουν και δημιουργον παντα .
If on the other hand , **The Power** of **The Cause** Must Be Comprehensive
Ει δε την δυναμιν της αιτιας δει ειναι περιληπτικην

of The Royal Intellect and Royal Soul ***In-An-Exempt-Way*** , then we must admit that
την του βασιλικου νου και της βασιλικης ψυχης εχηρημενως , αποθησομεθα
The Nature of **Zeus** is in The Demiurgic Order and Power ; and Intellect and Soul
την φυσιν του **Διος** εν τη δημιουργικη ταξει και δυναμει , και νους και ψυχη
will be in Self According to **Cause** , seeing that These are Imparted to **His** Offspring .
P297 εσται εν αυτω κατ'αιτιαν , επειδη νουν και ψυχην διδωσι τοις εαυτου γεννημασι .
Then by these Logos' being Two , one may choose in either way by the opinion of self ,
δε τουτων λογων οντων Δυο μεν αιρεισθω αλλος αλλως κατα την δοξαν αυτου ,
but upon considering These by Myself including Every Other Study Brought to Light
δε σκοπουντι ενταυθα εμοι και απασιν αλλην την παραγματειαν καταφαινεται
by Plato concerning This God , then we must *in no way* refer
του Πλατωνος περι τουτου του θεου , δειν ουδαμη αναφερειν
The Nature of **Zeus** to The Whole Kosmos .
την φυσιν του **Διος** προς τον ολον κοσμον .
For *neither does* That which is **Only-Begotten** of The Kosmos (**Timaios 31**B)
γαρ Ουτε το μονογενες του κοσμου
Innately-Belong to The Kingdom of Zeus , and since The Triad of **Kronos**
προσηκει τη βασιλεια του Διος , και της τριαδος Κρονιας
by which Plato also Distributes The Power of **The Father** (to Zeus-Poseidon-Pluto) ,
δια–τον Πλατωνα και–νεμομενης την αρχην του πατρος
is Conspicuously/Seen-All-Around Celebrated by Self (**Gorgias 523**A) ,
περιφανως υμνουμενης κατ' αυτον
nor can The Cause *of All* , as said in the **Cratylus** , refer to The Kosmos ; and since
ουτε το αιτιον πασιν , ως λεγεται εν Κρατυλω , διαφερει τω κοσμω : και γαρ
The Kosmos Belongs to Those that Participate of Life *From Another Source* .
ο κοσμος εστιν των μετεχοντων της ζωης απ' αλλου .
Thus on the one hand , as stated , we abandon this opinion by being in no way adapted
ουν μεν , οπερ εφρην , απολειψομεν Τουτο ως ουδαμη προσηκον
to Plato , even if self is approved by some interpreters ; on the other hand , by holding
τω Πλατωνι , και ει αυτο προσηκοντο τινες των εξηγητων : δε αγοντες
that **The Cause** is Th'Same as **Zeus** , we say that **Soul** and **Intellect** are Established in
την αιτιαν εις ταυτον τω **Δι** , φησομεν και ψυχην και νουν ιδρυσθαι εν
That God ***In-An-Exempt-Way*** and that **Zeus** Partakes of both These , Intellect and Soul ,
εκεινω εξηρημενως και τον **Δια** μετεχειν αμφοτερων τουτων νου και ψυχης
from The Gods Prior to **Self** ; on the one hand , of Intellect from **Kronos** The Father ,
εκ των θεων προ αυτου , μεν νου απο του πατρος ,
and on the other hand , of Soul from **Rhea** The Queen , The Goddess of **Vivification** .
δε ψυχης απο της βασιλιδος της θεας ζωογονου .
For ***There*** in **Rhea** Subsists The Fountain of The Soul ,
γαρ Εκει η πηγη της ψυχης ,
just as ***There*** in **Kronos** Subsists Intellect According to Ousia ;
ωσπερ εν τω Κρονω ο νους κατ' ουσιαν :
for ***Everywhere*** **The Intelligible Intellect** Comprehends The Coordinate Intellect
γαρ πανταχου το νοητον περιεχει τον συστοιχον νουν
In-A-Unific-Way .
ενιαιως . 21 January 2024

Chapter 24 – κδ

Thus on the one hand , let such be written by us through These Logos .
ουν μεν Ταυτα αναγεγραφθω ημιν δια τουτων των λογων .
On the other hand , next in Order let us Conjoin to These Logos’ the Mythical
δε Εφεξης προσαπτωμεθα τουτω των μυθικων
Conceptions in the **Protagoras** and arrive at the same conclusion ,
νοηματων εν Πρωταγορα και συλλογ– το αυτο –ισωμεθα ,
by considering in Common with the **Timaios** , in what Way the opinions delivered by us
σκοπουντες κοινη μετα του Τιμαιου , ει πως τα δοξασματα παραδεδομενα ημιν
about The Mighty **Zeus** , Harmonize with The Logos’ about The **Demiurgos**
περι του μεγαλου Διος εφαρμοττει τοις λογοις περι του δημιουργου
through the Myth of **Protagoras** (**320**C-**322**D of Prometheus and Epimetheus) .
δια του μυθου Πρωταγορειου .
Now then , That Myth says that Prometheus Adorns the Race of Human-beings
τοινυν εκεινος ο μυθος Λεγει τον Προμηθεα κοσμουντα το γενος των ανθρωπων
and Providentially-Attends to our Rational Life , in order that Humans not perish ,
και προνοουντα ημων της λογικης ζωης , ινα μη αποληται ,
by being sub-merged/baptized in the stings of Earth and in the necessities of Nature ,
βαπτισθεισα οιστροις χθονος και ταις αναγκαις της φυσεως ,
as one of The Gods says (**Chaldean Oracles Fr** 114) , thus Prometheus Bound Nature
ως τις θεων φησι , ενδησαι την φυσιν
to The Arts and by extending These Arts which are Imitations of Intellect as if to
ταις τεχναις και προτειναι ταυτας μιμηματα του νου οιον ταις
Playful Souls and through These Arts He Awakened our Gnostic and Dianoetic Power
παιζουσαις ψυχαις και δια τουτων ανεγειρει ημων γνωστικον και διανοητικον το
to The Contemplation of The Ideas . For Every Artful Creation/Production is
εις την θεωριαν των ειδων . γαρ Πασα τεχνικη ποιησις εστι
Creative of A Specific Form/Pattern and Adorns The Underlying Matter .
ειδοποιος και κοσμητικη της υποκειμενης υλης .
Thus on the one hand , Self Providentially-Attends to The Arts and Gives Selves to Souls
Αλλα μεν αυτον προμηθουμενον τας τεχνας και δουναι ταις ψυχαις
while Self Receives The Arts from **Hephaestos** and **Athena**
και λαβειν παρα Ηφαιστου και Αθηνας
(for The Cause of All The Arts is Primarily Comprehended in These Gods ,
(γαρ η αιτια πασων των τεχνων πρωτως περιεχεται εν τουτοις τοις θεοις ,
on the one hand , by Hephaestos Imparting The Fabricative Power of Selves
μεν του παρεχομενου το δημιουργικον αυτων
In-A-Primary-Way ;
πρωτως ,
on the other hand , by Athena Illuminating The Gnostic and Intellectual Power in Selves
δε της επιλαμπουσης το γνωστικον και νοερον αυταις
From-On-High) .
ανωθεν) ,
Thus on the other hand , Seeing that not only is The Discovery of The Arts Necessary
δε επειδη ου μονον της ευρεσεως των τωχνων εδει

for Souls in Generation , but also A Certain Other Knowledge of Statesmanship ,
P298 ταις ψυχαις εν γενεσει , αλλα και τινος αλλης επιστημης της πολιτικης ,
That is More-Perfective of These , which is Able to Arrange and Adorn These Arts
τελεωτερας τουτων , η δυναται συντασσειν και κοσμειν ταυτας τας τεχνας
and to Lead Souls to The Life According to Intellect through **Excellence/Virtue** ,
και επαγειν τας ψυχας προς την ζωην κατα νουν δια της αρετης ,
since Prometheus (**Protagoras** **321**D-**322**D) was *unable* to Provide This Life to us ,
δε ο Προμηθευς ην αδυνατος πορiζειν ταυτην ημιν ,
surely then The Knowledge of Statesmanship Arises from The Mighty **Zeus**
δη η πολιτικη εστιν παρα τω μεγαλω **Δι**
In-A-Primary-Way ,
πρωτως ,
since the Myth says it is *not possible* for Prometheus to enter into The Acropolis of **Zeus**
δε τε φησιν ειναι ουχ οιον Προμηθει παρελθειν εις την ακροπολιν του **Διος**
In-A-Hidden/Stealthy-Way ,
λαθοντι
(for The Guards of **Zeus** are Terrible , by Protecting Self from All Partial Causes
(γαρ φυλακαι του **Διος** εισι φοβεραι , φρουρουσαι αυτον παντων των μερικων αιτιων
In-An-Exempt-Way) ,
εξῃρημενον) ,
by which Logos **Zeus** sends ***The Messenger*** **Hermes** to Human-Beings Bearing
διοτι ο Ζευς πεμπει (**Protagoras** **322**C-D) αγγελον `Ερμην εις ανθρωπους αγοντα
Mindfulness and Reverence and The Knowledge of Statesmanship *In-A-Whole-Way* ,
φρονησιν και αιδω και την επιστημην πολιτικην ολως ,
Zeus also Ordered Hermes to Impart This Excellence to All *In-A-Similar-Way*
και παρακελευεται μεταδουναι της ταυτης αρετης πασιν ομοιως
and to Distribute to All The Intuitive-Knowledge
και νειμαι επι παντας την γνωσιν
of Those that are Just and Beautiful and Good ,
των δικαιων και καλων και αγαθων ,
but not just as The Different Arts are Distributed to different people *In-A-Divided-Way* ,
αλλα μη ωσπερ τας αλλας τεχνας κατενειμαντο αλλοι διῃρημενως ,
so that on the one hand , Some Human-beings are Over-Seers of Selves ,
και μεν οι των ανθρωπων εισιν επιγνωμονες αυτων ,
while on the other hand , others are ignorant either of all or of some of The Arts .
δε οι υπαρχουσι αμαθεις η πασων η τινων τεχνων .
Surely then on the one hand , in These Logos' Plato Refers The Paradigm
δη μεν Εν τουτοις ο Πλατων αναφερει το παραδειγμα
of The Knowledge of Statesmanship to **Zeus** *In-A-Primary-Way* ,
της επιστημης πολιτικης επι τον Δια πρωτως ,
as it is Clear from the written Logos',
ως εστι δηλον εκ των γεγραμμενων ,
whereas on the other hand , He Produces The Procession and The Impartation
δε προαγει την προοδον και την μεταδοσιν
of Self as far as Souls from The Series of Hermes and Extends Her Presence
αυτης μεχρι των ψυχων *** της σειρας `Ερμαικης και προτειναι την παρουσιαν

to All Souls that we also Participate in Common *In-An-Ousian-Way* ; for
απασαις ταις ψυχαις την ημας και μεθεξιν εις κοινην ουσιωδη : γαρ
to Distribute to All is to Place Such A Knowledge in Souls *According to Ousia* .
το νειμαι επι παντας εστι εντιθεναι τοιαυτην την επιστημην ταις ψυχαις κατ' ουσιαν .
Surely then since These Logos are assumed let us consider to Whom we must say
δη ουν Τουτων υποκειμενων σκεψωμεθα τινι φησομεν
The Knowledge of Statesmanship Especially Belongs and Who it is
την πολιτικην μαλιστα προσηκειν και τις εστιν
that Established The Government in The All *In-A-Primary-Way*
ο καταστησαμενος την πολιτειαν εν τω παντι πρωτως
and Who on the one hand , Established Divine Beings to Govern Mortal Beings ,
και μεν τα θεια αρχειν των θνητων ,
and Who on the other hand , Distinguished That Wholes Rule-Over The Parts ,
δε διορισας τα ολα επικρατειν των μερων ,
and furthermore , Who Produced The Self-Motive and Intellectual Beings More-Ancient
δε παραγαγων τα αυτοκινητα και νοερα πρεσβυτερα
than those that have no Share of The Presence of Intellect .
των αμοιρουντων της παρουσιας του νου .
Take notice then , is it not The Demiurgos Who is The Cause of All These Goods for us
Αρ' ουν εστιν ουχ ο δημιουργος ο αιτιος απαντων τουτων των αγαθων ημιν
and who Guides-Aright The Whole Kosmos and Who Binds Self by The Best Analogies
και κατευθτνων τον ολον κοσμον και συνδησας αυτον ταις αρισταις αναλογιας
and Establishes Every Government in Self and Possesses and Comprehends The Laws
και ιδρυσας πασαν την πολιτειαν εν αυτω και εχων τε και περιεχων τους νομους
of Fate and Extends The Sacred Laws of Adrasteia even as far as the last
της ειμαρμενης και διστεινων τους θεσμους της Αδραστειας και μεχρι των εσχατων
and Arranges/Adorns All by Justice including The Heavenly and Sublunary Beings ?
και διακοσμων παντα τη Δικη τε τα ουρανια και υπο σεληνην τα ;
Since The One Who also Introduces These Partial Souls into The All
Επει και εισοικιζων ταυτας ταις μερικαις ψυχαις εις το παν
also Imparts to Selves The Whole Government , by Being The Best of All Governments
και μεταδιδους αυταις της ολης πολιτειας , ουσης αριστης πασων πολιτειων
and is The Most-Well-Governed , This One Names These The Laws of Fate
και εστιν ευνομωτατης , ο ουτος προαγορευων τους νομους ειμαρμενους
and Defines The Measures of Justice and Gives-Laws to All , as **Timaios** (**42**D) says .
και αφοριζων τα μετρα της δικης και και διαθεσμοθετων τα παντα , ως ο Τιμαιος φησιν .
Thus on the one hand , this is not pointless to also try to prove , that One Who Possesses
ουν μεν Τουτο η μη περιεργον και κατασκευαζειν , ως μεν ο εχων
The First Paradigm of The Art of Statesmanship , according to Plato , is The Demiurgos ;
το πρωτιστον παραδειγμα της πολιτικης κατα Πλατωνα εστιν ο δημιουργος :
on the other hand , if These Logos are True , and Accord to the Myth of the **Protagoras** ,
P299 δε ει ταυτα αληθη , και ως ο μυθος του Πρωταγορου ,
then it must be Hypothesized that The Art of Statesmanship First Subsists in Zeus ,
υποθετεον την πολιτικην πρωτον εν τω Δια ,
by Being Accordingly Clear from These Logos that The Demiurgos of The All is Zeus .
και ειναι αρα φανερον εκ τουτων οτι ο δημιουργος του παντος εστιν Ζευς .

And since to what other Cause can we agree Properly-Belongs The Primary-Efficient
Και γαρ τινι αλλω αν συνομολογησαιμεν προσηκειν το πρωτουργον
Idea of Statesmanship than to That Cause which Arranges/Adorns The All , if indeed
ειδος της πολιτικης η τω διακοσμουντι το παν , ειπερ
The Government in Heaven is The First and Most Perfect of All The Governments ,
η κατ’ ουρανον εστι πρωτιστη και τελεωτατη πασων των πολιτειων ,
as Socrates says it is in the **Republic/Government** (**592**B) .
ως ο Σωκρατης φησιν εν τη Πολιτιεα
Who then is The One who also Produces and Co-arranges All to be Derived
Τις δε ο και παραγων και συντάττων παντα παραχθεντα
from Each-Other that Leads to The Elegant-Disposition of The All ?
αλληλοις εις την ευθημοσυνην του παντος ;
If then on the one hand , The First and Most Perfect Demiurgos of The All
Ει τοινυν μεν ο πρωτιστος και τελεωτατος δημιουργος του παντος
is The Statesman , and on the other hand , if Statesmanship First Subsists from Zeus
εστιν ο πολιτικος , δε η πολιτικη πρωτον υπαρξει παρα τω Δι
Standing Upon A Sacred Pedestal and Proceeds from There to All The Secondary
βεβωσα εν αγνω βαθρω προεισι κακειθεν επι παντα τα δευτερα
and Adorns/Arranges According to Intellect both Wholes and Parts , then without a doubt
και διακοσμησει κατα νουν τε τα ολα και τα μερη , δηπου
it is Necessary that The Whole Demiurgos also come to Be Th’Same as Zeus
αναγκη τον ολον δημιουργον και ηκειν ταυτον εις τω Δι
and that there Be One Hyparxis of Both , that Elegantly-Disposes All
και ειναι μιαν υπαρξιν αμφοτερων , κατευθυνουσαν παντα
that are in The Kosmos and Leads-back into Order all that is confused and disorderly ;
τα εν τω κοσμω και περιαγουσιν εις ταξιν παν το πλημμελες και ατακτον ;
for **Timaios** (**30**A) says ,
γαρ φησι
“It is not **Lawful** for The Best to do anything else except That which is Most Beautiful .”
ην ουκ Θεμις τω αριστω δραν τι αλλο πλην το καλλιστον .
How then could The One who Adorns/Arranges and Produces All The Wholes
πως τοινυν Ο διακοσμων και παραγων τα παντα τα ολα
by **The Law** not Possess in Himself The Whole of Statesmanship together with **Self**
τη Θεμιδα ου εχει εν εαυτω την πασαν πολιτικην μετ’ αυτης
According to **Ousia** ?
κατ’ ουσιαν ;
How then is Self not The First Zeus , Who on the one hand , Definitely-Determines
Πως δε εστιν αυτος ουκ ο πρωτιστος Ζευς , ο μεν αφοριζων
All That Is Divine and Weaves-together One Government from All , while
πασι το θειον και συνυφαινων μιαν πολιτειαν εκ παντων ,
on the other hand , Being Exempt from All Partial Causes and the Titanic Genera and
δε εξηρημενος απαντων των μεριστων αιτιων και των Τιτανικων γενων και
by Being Guarded by The Undefiled Powers of Himself Beyond The Whole Kosmos ?
φρουρουμενος ταις αχραντοις δυναμεσιν εαυτου επεκεινα του παντος κοσμου ;
For The Guards which Surround Self obscurely-signify
γαρ Αι φυλακαι περι αυτον αινισσονται

The Immutable Order of Self and The Undeviating Defense of His Fabrication ,
την ατρεπτον ταξιν αυτου και την ακλιτον φρουραν της δημιουργιας ,
by Means of Which , by Being Firmly Established in Himself
δι’ ην μονιμως ιδρυμενος εν εαυτω
He Pervades Through All *In-An-Un-Hindered-Way* ,
διηκει δια παντων ακωλυτως ,
and by Being-Present to All The Offspring of Himself
και παρων πασι τοις γεννημασι εαυτου
is According to The Supreme Summit Expanded-Above The Wholes .
κατ’ υπεροχην ακραν υπερηπλωται των ολων .
And Certainly According to the Fame (Prophetic-Utterance) of The Theologists
Και μην κατα τας φημας των θεολογων
The Acropolis of Zeus is The Symbol of The Intellectual Turning-About
η ακροπολις του Διος εστι η συμβολον της νοερας περιφορας
and also of The Supreme Summit of Olympus (**Protagoras 321**D) ,
και και της ακροτατης κορυφης του Ολυμπου ,
and which All The Wise Attach to The Intellectual Watch-Tower of Zeus ,
και ην παντες οι σοφοι εξαπτουσι της νοερας περιωπης του Διος ,
and to which Self Extends All The Kosmic Gods (**Statesman 272**E) ,
και εις ην ανατεινει παντας τους εγκοσμιους θεους ,
that Imparts to Selves from That Source
ενδιδους αυτοις εκειθεν
Intellectual Powers and Divine Light and Vivific Illuminations (**Timaios 58**A)
νοερας δυναμεις και θειον φως και ζωοποιους ελλαμψεις
and Binds-fast All The Depths of The Worlds by One Most-Simple Turning-About ,
και σφιγγων παντα τα βαθη των κοσμων και τη μια απλουστατη περιφορα ,
and *By Which* The Summit of The Visible Worlds is Named The Cycle of Th’Same
και δι’ ην η ακροτης των φαινομενων κασμων επονομαζεται περιοδος ταυτου
and The-Most-Mindful and Singular-Idea of Circulation , as **Timaios** (**39**C) says ,
P300 και φρονιμωτατη και μονοειδης κυκλησις , ως ο Τιμαιος φησιν ,
The Unific Intellectual Power of The Demiurgic Turning-About also Represents
το ενιαιον νοεραν της δημιουργικης επιστροφης και αποτυπουμενη
and by Being Allotted Th’Self/Same Supremacy
και λαχουσα ταυτην την υπεροχην
in Relation to The Whole Perceptible Kosmos
προς τον απαντα αισθητον κοσμον
which The Supreme Summit of Zeus Possesses
ην η ακροτατη κορυφη του Διος
in Relation to The Whole Adornment/Arrangement of Those that are Solid .
προς την απασαν διακοσμησιν των στερεωματων .

Chapter 25 - κε

These Logos must also be assumed by us in our proposed Search
Ταυτα και ληπτεον ημιν εις την προκειμενην ζητησιν
from the Mythical fictions/images in the **Protagoras** .
απο των μυθικων πλασματων εν Προταγορα .
However we may approach still nearer to The Truth
δε προσιστωμεθα Ετι εγγυτερω της αληθειας
if we also take-up The Myth in the **Statesman** in our present Investigation ;
και παραλαβωμεν τον μυθον εν τω Πολιτικω εις την παρουσαν επισκεψιν :
for in This Dialogue it will come to Light that Plato takes
γαρ εν τουτω φανησεται ο Πλατων αγων
The Demiurgos of The All to be Th'Same as Zeus *In-A-Pre-Eminent-Way*
τον δημιουργον του παντος ταυτον εις τω Διι διαφεροντως
even as far as the Arranging of The Self/Same Names in The **Timaios** .
και μεχρι διαταττομενος των τα αυτα ονοματων τω Τιμαθιω .
Now then , as we have said before , The Elean Guest (**Statesman** **269**E-**272**B)
τοινυν , ως και ελεγομεν προτερον (**Chapter** **6**) , ο Ελεατης ξενος
Assigns The Twofold Turnings-About/Circulations to This Whole Kosmos ;
διδους Διττας ανακυκλησεις τω τουτω παντι κοσμω ,
on the one hand , The One Turning-About is Intellectual and Leads-Souls-Up ,
μεν την νοεραν και ανα–των ψυχων–γωγον ,
whereas on the other hand , The Other Circulation Proceeds into Nature
δε την πορευομενην εις φυσιν
and Imparts that which is contrary/opposite to The Former One ,
και αποδιδουσαν ταναντια τη προσθεν ,
and The One Turning-About Is Invisible and Governed by Divine Providence ,
και την μεν αφανη και κυβερνωμενην θεια προνοια ,
while The Other Circulation is Visible and Convolved by The Order of Fate ,
την δε εμφανη και ανελισσομενην κατα την ταξιν της ειμαρμενης ,
and Establishes The Twofold Motive Causes over These Twofold Turnings-about ;
και εφιστησι τας διττας κινητικας αιτιας ταυταις ταις ανακυκλησεσι :
for Every Change/Alteration and Cycle/Period is in Need of A Certain Motive Cause .
γαρ πασα μεταβολη και περιοδος δειται της τινος κινουσης αιτιας .
And holds that Prior to The Selves that are Being Moved
Και τιθεται προ αυτας των κινουντων
there are *just as if* The Twofold Ends of The Cycles/Periods and Assigns
ειναι οιον τα διττα τελη των περιοδων τε και αποδιδωσι
The Primary-Efficient Causes of The Motions that are also Coordinate
τα πρωτουργια αιτια των κινησεων και συστοιχα
to The Self Circulations which Differ from Each-other .
ταις αυταις ανακυκλησεσιν εξηλλαγμεναις αλληλων .
Thus on the one hand , **Zeus** Moves and Leads-Round The Other One of The Periods ,
ουν μεν ο Ζευς κινει και περιαγει Την ετεραν μεν των περιοδων ,
whether one is willing to call Self **Intellectual** or **Providential** or any other way , for
ειτε εθελοις επονομαζειν αυτην νοεραν ειτε προνοητικην ειτε οπωσουν αλλως ,

by **Providing** Life to The Kosmos He also **Bestows** A Renewable Immortality to Self ,
χορηγων το ζην τω κοσμω και δωρουμενος επισκευαστην αθανασιαν αυτω ,
and on the other hand , by Pre-establishing **Kronos** , The Father of Himself
δε προεστησατο Κρονον τον πατερα εαυτου
as both The **Desirable** One and The **End** of This Whole Turning-About .
και τον εφετον και τελος της ταυτης ολης ανακυκλησεως .
For **Zeus** Leads and Turns-Back Those that are Whole to **That** ,
γαρ Αναγει και επιστρεφει τα ολα προς εκεινον ,
and surely then also Lifts-Up The Souls that are *In-A-Daimonic-State-of-Well-Being*
και δη και ανατεινει τας ψυχας τας ευδαιμονας
to The Watch-Tower of The **Father** ,
εις την περιωπην του πατρος ,
such as on the one hand , All Those Souls whose corporeal nature has disappeared
μεν οσων το σωματοειδες αφανιζεται
and whose Turning-About is to The Incorporeal and Impartible ,
και η περιαγωγη γιγνεται εις το ασωματον και αμερες ,
since on the other hand , All of Their generation-producing symbols are eliminated
δε παντα τα γενεσιουργα συμβολα περικοπτεται
and Their Idea of Life has Changed to The Intellectual **Summit** .
και το ειδος της ζωης μεθισταται προς την νοεραν ακροτητα .
For surely then Selves are also said to be (**Statesman** **272**B) The Nurslings of **Kronos**
γαρ δη Αυται και λεγονται τροφιμοι του Κρονου
while Giving-over *The Guidance/Governance* of Themselves to **Zeus** and in order to be
επιδουσαι την κυβερνησιν εαυτων τω Διι και ανα–
Lifted-Up to The Intelligible and to The Kingdom of Kronos *Through That* ;
–τεινομεναι προς το νοητον και την αρχην Κρονιαν δι᾽ εκεινου :
for **The Intelligible** is Nourishment/**Education**/Food ,
γαρ το νοητον τροφη ,
just as it is said by The Self Gods (**Chaldean Oracles** , Fragment **17**) .
ως ειρηται παρ᾽ των αυτων θεων (τω δε νοουντι τροφη το νοητον)
And just as in the **Phaedrus** (**247**C) Socrates *Leads The Souls Up*
P301 Και ωσπερ εν Φαιδρω ο Σωκρατης ανα–τας ψυχας–γει
through The Circulation of Heaven to The Super-Heavenly Place , where
δια της περιφορας του ουρανου εις τον υπερουρανιον τοπον , ου
surely then Souls are both Nourished and Contemplate The Truly Real Beings
δη αι ψυχαι και τρεφονται και θεωνται τα οντως οντα
and even The Unknowable Order of The Gods by The Loftiest Powers of Themselves ,
και την αγνωστον ταξιν των θεων ταις ακροταταις δυναμεσι εαυτων ,
and as He says , by These Powers Souls Intellect with The Heads of The Charioteers ,
και ως φησιν εν εκεινοις νοουσιν ταις κεφαλαις των ηνιοχων ,
surely then so also in the **Statesman** (**272**) the Elean Guest *Leads The Souls Round*
δη ουτω και ο Ελεατης ξενος περι–τας ψυχας–αγει
under Zeus to the Watch-Tower of Kronos and holds that Those that have been Taken-up
υπο τω Διι επι την περιωπην Κρονιαν και τιθεται τας ανελθουσας (αναιρεω)
are Nourished by Kronos and are called the Nurslings of The God .
τρεφεσθαι παρα τω Κρονω και αποκαλει τροφιμους του θεου .

Since on the one hand , The Intelligible is Everywhere
γαρ μεν το νοητον εστι Πανταχου
That which is Perfective and Fulfilling of The Intellectual Life
το τελεσιουργον και πληρωτικον της νοερας ζωης
and That which Extends The Perfection of The Summit of The Intellectuals .
και *** επορεγει το τελειον η ακροτης των νοερων .
Therefore These Souls are also Allotted a Share of Those that are Beyond
δε Αι και μεταλαγχανουσι των επεκεινα
and Establish Themselves in Those More-Lofty Intellectuals and Ascend as far as
και ενιδρυουσιν εαυτας τοις υψηλοτεροις νοεροις και αναβαινουσιν μεχρι
The Unknowable Order that is far from The Good and The One Source of All .
της αγνωστου ταχεως πορρω του αγαθου και της μιας αρχης των παντων .
Therefore These Souls are also Extended to The First Self Intellect and
δε Αι υπαρχοντα και ανατεινονται προς τον πρωτιστον αυτον νουν και
The Imparticipable and Self-Intelligible , and by The Life of Themselves Coming-to-Be
αμεθεκτον και αυτονοητον , και την ζωην εαυτων γενομεναι
Safely-Anchored There in That Hidden Order , *Selves Participate* of The Union
ορμισασαι κακει εν τω κρυφιω διακοσμω μετεχουσιν της ενωσεως
Proceeding from Th'Good and from The Light of The Truth *In-An-Ineffable-Way* .
προιουσης εκ ταγαθου και του φωτος της αληθειας αρρητως .
Then in turn , it remains as we said (**Statesman 272**E) that on the one hand
δε αυ λοιπην ως εφαμεν μεν
during The Twofold Periods/Cycles The Self Kosmos Moves Itself by being Moved
των διττων περιοδων ο αυτος κοσμος κινει εαυτον κινουμενος
by the Nature of Itself and by Fulfilling to The Order of Fate ; on the other hand ,
κατα την φυσιν εαυτου και αποπληρων την ταξιν ειμαρμενην : δε
The First-Efficient Cause of This Self Motion and of This Life
το πρωτουργον αιτιον της ταυτης αυτω κινησεως και της ζωης
Is The Mighty Zeus ; The God who Illuminates Self with The Power
εστι ο μεγιστος Ζευς ο θεος επιλαμπων αυτω την δυναμιν
of Being Moved *and* of Living .
του κινεισθαι και του ζην .
Surely then for which Logos Self is also said to be The Period of Zeus ;
δη Διο αυτω ειναι και λεγεται περιοδος Διος ,
in so far as Zeus Is The Cause of This Visible Adornment/Arrangement ,
καθ' οσον Ζευς εστι ο αιτιος της ταυτης εμφανους διακοσμησεως ,
just as Krono**s** is The Cause of The Intellectual and Invisible Adornment/Arrangement.
καθαπερ Κρονος ο της νοερας και αφανους .
It is thus more Beautiful to hear Plato (**Statesman 270**A) making These Arrangements .
δε Καλλιον ακουειν του Πλατωνος δια– ταυτα –ταττομενου .
Since Self teaches in These Logos , that there are Twofold Circulations of The All
ουν αυτου αναδιδασκει εν τουτοις Οτι εισιν διτται ανακυκλησεις του παντος
and that on the one hand , God Leads The One Being Moved ,
και οτι μεν θεος ηγειται της ο κινων ,
whereas on the other hand , The Other Self Kosmos Turns-Itself-Round ;
δε της ο αυτος κοσμος περι–εαυτον–αγων :

"But just as it was also suggested a little while ago and alone remains ,
Αλλ' οπερ τε ερρεθη αρτι και μονον λοιπον ,
at one time The Kosmos is Co-Guided by A Different Divine Cause ,
τοτε μεν συμποδηγεισθαι υπ' αλλης θειας αιτιας ,
by Re-Acquiring Life Again and by Receiving A Restorable/Renewable Immortality
επικτωμενον το ζην παλιν και λαμβανοντα επισκευαστην αθανασιαν
from the Demiurgos ; but at another time , The Kosmos Moves Self by Itself
παρα του δημιουργου , τοτε δε ιεναι αυτον δι' εαυτον
when Self is let-go , so that by being Released at Such A Fortunate Time ,
οταν ανεθη , ωστε κατα αφεθεντα τοιουτον καιρον
surely then Self Travels in Reverse Many Countless Cycles . . ."
δη πορευεσθαι αναπαλιν πολλας μυριαδς περιοδων
Then in turn that The Visible One of The Periods is Appointed to Zeus ,
δε αυ Οτι η εμφανης η μεν των περιοδων εστι τελει Διιος ,
and The Other One is Appointed to The Kingdom of Kronos ,
και η δε εις την βασιλειαν Κρονου ,
Next in Order by subjoining to These Logos' after The Celebration of That Life
παλιν εφεξης εν επιφερει ταυτι τοις μετα την εξυμνησιν της εκεινης ζωης
and of The Undefiled Government of The Souls There , That is also Released
P302 και της αχραντου της πολιτειας των ψυχων εκει της και αφειμενης
from All corporeal suffering and from the servitude about Matter , Self Declares ;
απο παντων των σωματικων πονων και της θητειας περι την υλην , αυτος διοριζων :
"Surely then , O Socrates , now Thou has heard The Logos' of The Life During
δη , ω Σωκρατες , νυν ακουεις των Τον βιον επι
The Reign of Kronos , since Self perceives what is The Logos of the Present Life
Κρονου , δε αυτος ησθησαι ως ειναι ο λογος παρων νυν τον
during The Reign of Zeus (**Statesman** 272B) ."
επι Διος .
And certainly in turn , that of These Two Turnings-About/Circulations , The Visible One
Και μην και οτι των τουτων δυο ανακυκλησεων , η εμφανης
is Appointed to Zeus , if indeed Zeus is The Cause and Maker of Self , is clear to All ,
εστι επι Διος , ειπερ ο Ζευς εστιν αιτιος και ποιητης αυτης , καταφανες παντι ,
and that Zeus is in turn The Motive Power of The Invisible by Being of Kronos ,
και ως ο Ζευς εστι παλιν το κινητικον της αφανους ουσης Κρονιας ,
may be demonstrated in a certain way from what is written .
αν αποδειξειεν τις εκ των γεγηραμμενων .
For it is necessary that These Gods *either* Rule One of The Two Circulations
γαρ Αναγκη τους τουτους θεους η αρχειν ετερας της δυο ανακυκλησεως
or that One Leads The One , while The Other Leads The Present One .
η τον μεν ηγεισθαι της ετερας , τον δε της παρουσης .
However if Zeus Moves The All According to This Period ,
Αλλ' μεν ει ο Ζευσ κινει το παν κατα την ταυτην περιοδον ,
then The Kosmos would no longer be said to Turn-Itself-Round
ο κοσμος αν ουκετ' λεγοιτο περ–εαυτον–αγειν
and to Govern All in Self , nor could it neither be True that (**Statesman** 269E)
και αρχειν των παντων εν αυτω , ουδ' αν μητε ειη αληθες

The Whole is Turned by God in Twofold and Contrary Turnings-about
το ολον στρεφεσθαι υπο θεου διττας και εναντιας περιαγωγας
nor in turn that Two Certain Gods Turn Self While Disposed Contrary to Themselves .
μητ’ αυ δυο τινε θεω στρεφειν αυτον φρονουντε εναντια εαυτοις .
For if on the one hand , Kronos moves self according to one circulation ,
γαρ Ει μεν ο Κρονος κινει αυτον κατα την ετραν ανακυκλησιν ,
while on the other hand , Zeus moves self according to a contrary period ,
δε ο Ζευς κινει εκεινη κατα την εναντιαν περιοδον ,
then The Two Gods will move self according to opposite turnings .
δυο θεοι κινουσι αυτον κατα τας εναντιας στροφας .
Surely then if this is impossible , for on the one hand , it is clear to All that ***Both***
δη Ει ταυτα αδυνατον , που μεν δηλον παντι οτι αμφοτερα
The Divine Causes Preside over The Circulation of The Kronian Turning-about ,
τα θεια αιτια προισταται της ανακυκλησεως την Κρονιαν περιφοραν ,
on the one hand , by Kronos Being The Provider of The Intellectual Life ;
μεν ως ο Κρονος της χορηγος της νοερας ζωης ,
and on the other hand , by Zeus Leading All to The Kingdom of Kronos
δε ως ο Ζευς αναγων τα παντα επι την αρχην Κρονιαν
and by being Established in The Intelligible of Himself ;
και ενιδρυων τω νοητω εαυτου :
and in this way That Period may be called Kronian , by The Impartation of Kronos
και ουτως εκεινη η περιοδος αν καλοιτο Κρονια , ως του παρεχομενου Κρονου
of The First-Efficient Cause of The Whole Intellectual Life .
την πρωτουργον αιτιαν της ολης ζωης .
Therefore according to This more physical Circulation that is also recognized by All
δε Καταταυτην την φυσικωτεραν ανακυκλησιν και εγνωσμενη τοις πασιν
on the one hand , Fate and Innate Desire move The All ,
μεν ειμαρμενη και συμφυτος επιθυμια κινει το παν ,
whereas on the other hand , Zeus who Is The Cause of This Motion *In-An-Exempt-Way* ,
δε ο Ζευς ο αιτιος της ταυτης κινησεως εξηρημενως ,
Bestows both Fate and The Acquired Life to The Kosmos .
δους και την ειμαρμενη και την επικτητον ζων τω κοσμω .
Surely then by These Logos’ having been thus demonstrated by us let us consider
δη Τουτων ουν αποδεδειγμενων ημιν σκεψωμεθα
what is brought to Light about The God who Moves The Kosmos
τινα αποφαινεται περι του θεου κινουντος τον κοσμον
According/During to The Other Period (**Statesman 270**A) ;
κατα την ετερον περιοδον :
“At one time The Kosmos is Co-Guided by A Different Divine Cause , by Re-Acquiring
τοτε μεν συμποδηγεισθαι υπ’ αλλης θειας αιτιας , επικτωμενον
Life Again and by Receiving A Renewable Immortality from the Demiurgos ;”
το ζην παλιν και λαμβανοντα επισκευαστην αθανασιαν παρα του δημιουργου ,
Surely then it is thus Clear to All that the Elean Guest affirms
δη ουν καταφανες Παντι οτι φησι
that The God who Moves The All During to The Period of Kronos
οτι τον θεον κινουντα το παν κατα την περιοδον Κρονιαν

also Provides Life to Self and Imparts A Renewable Immortality
και χορηγειν το ζην αυτω και διδοναι επισκευαστην αθανασιαν
and Explicitly calls The God Demiurgos .
και διαρρηδην αποκαλει δημιουργον .
If then it is Zeus who Co-Guides That Period , as it has been indicated ,
Ει τοινυν εστιν ο Ζευς ο συμποδηγων εκεινην την περιοδον , ως δεδεικται ,
then Self will also be The Demiurgos of The Kosmos and The Provider of Immortality .
ο αυτος και ειη δημιουργος του κοσμου και χορηγος της αθανασιας .
And why should we say much more ?
P303 Και τι δει λεγειν πολλα ;
For if The Self/Same God Is The Cause of Life and even Named the Demiurgos ,
γαρ Ει ο αυτος θεος εστι αιτιος του ζην τε και επονομαζεται δημιουργος ,
then again the **Cratylus** (**396**A-B) will come to us and According to This Logos
παλιν ο Κρατυλος ηκει εις ημιν και κατα τουτον τον λογον
Zeus will also do Th'Same as The Demiurgos .
ο Ζευς και ερχεται ταυτον τω δημιουργω .
For Life comes to All from Zeus , just as it is stated in Those Logos .
γαρ το ζην εφηκει Απασι εκ του Διος , καθαπερ ειρηται εν εκεινοις
And certainly by also Maintaining Those Logos' , just as Timaeus does ,
Και μην δια και εχομενων των λογων , ωσπερ ο Τιμαιος ,
the Elean Guest calls (**Statesman** **273**B) The Cause of The Circulation of Fate
αποκαλει τον αιτιον της ανακυκλησεως ειμαρμενης
Demiurgos and Father and Poet/Maker/Creator ; for He says The Kosmos Turns ,
δημιουργον και πατερα και ποιητην : γαρ φησι ο κοσμος στρεφεται ,
"by Remembering The Instruction of The Demiurgos and Father ."
απομνημονευων την διδαχην του δημιουργουκαι πατρος .
Accordingly then we also Reasonably Name The Whole of This Period That of Zeus ,
αρα και επονομ–Εικοτως–αζομεν την ολην ταυτην περιοδον Διιον ,
since The Kosmos is Being Moved and Convolved by Itself
ως του κοσμου κινουντος και ανακυκλουντος εαυτον
According to The Instruction of That Period and The Order Imparted from That Period .
κατα την διδαχην εκεινου και την ταχιν ενδιδομενην απ' εκεινου .
Then in turn that Zeus is Demiurgos and Father , here also the Elean Guest
ουν Παλιν ο Ζευς εστι δημιουργος και πατηρ , κανεαυθα του Ελεατου ξενου
Preserves The Self/Same Order of The Divine Names as the Timaios .
φυλλαττοντες τα αυτα ταξιν των θειων ονοματων τω Τιμαιω .
For He does not Address Self as Father and Demiurgos , but the other way round
γαρ Ου προσειρηκεν αυτον πατερα και δηψμιουργον , αλλ' εμπαλιν
just as Timaios ; Demiurgos and Father , surely then by The Logos that
ωσπερ εκεινος δημιουργον και πατερα , δη διοτι
The Demiurgic Characteristic is more Visible in Self than The Paternal Divinity ;
το δημιουργικον εστι εναργεστερον εν αυτω της πατρικης θεοτητος :
"I am Demiurgos and Father of Works" (**Timaios** **41**A)
Εγω δημιουργος τε πατηρ εργων .

28 January 2024

Chapter 26 – κς

Thus on the one hand , These Logos have been well-examined in many ways before ,
ουν μεν Ταυτα και εξητασται δια πλειονων προτερον ,
and in what way The Demiurgic Genus is Different from The Paternal Genus
και οπη το δημιουργικον γενος εστι ετερον του πατρικου
and in what way Selves are Intertwined in Each-Other ,
και πως συμπλεκεται εν αλληλοις ,
and *Where* on the one hand , The Paternal Exists According to Ousia ,
και οπου μεν το πατρικον εστι κατ' ουσιαν ,
and *Where* on the other hand , The Demiurgic Exists According to Cause ,
δε το δημιουργικον κατ' αιτιαν ,
then *Where* in turn on the one hand , The Demiurgic Exists According to Ousia ,
δε οπου αυ μεν δημιουργικον κατ' ουσιαν ,
and *Where* on the other hand , The Paternal , Exists According to Participation .
δε το πατρικον κατα μεθεξιν .
On the other hand , it remains that we should also Recollect what is written in the **Laws**
δ' Υπολοιπον αν και μνησθηναι ειη των γεγραμμενων εν τοις Νομοις
about **Zeus** ; for perhaps it will also come to Light in **Those**
περι του Διος . γαρ ταχα αν και φανειη εν εκεινοις
that The Self/Same Order is Assigned to The Demiurgos and to Zeus .
την αυτην ταξιν αποδιδους τω δημιουργω και τω Δι .
Now then there are Twofold **Equalities** According to which Governments are Adorned ,
τοινυν ουσων των διττων ισοτητων καθ' ας αι πολιτειαι κοσμουνται ,
and on the one hand , The One Government Proposes The **Equal** According to Number
και μεν της προτιθεμενης το ισον κατ' αριθμον
and Proceeds to those that Differ from Each-other According to The **Equal** Law ;
και προιουσης τοις διαφερουσιν αλληλων κατ' ισον νομον ,
while on the other hand , The Other Government Welcomes in All The **Equality**
δε της ασπαζομενης εν απασιν ισοτητος
According to Merit and by Being According to The Logos , then surely on the one hand ,
κατ' αξιαν και ουσης κατα λογον , που μεν
Each One of The **Equalities** also Exists *Within* The Providence of The Kosmos
εκατερα των ισοτητων και εστι εν τη προνοια του κοσμου
(And since on the one hand , The Ousia of The Soul is Primarily Divided
(και γαρ μεν η ουσια της ψυχης πρωτως διηρηται
by The Fabrications of Self Through The **Equality** According to The Logos/Ratio ;
παρα του δημιουργησαντος αυτην τη ισοτητι κατα λογον ,
and on the other hand , She is also Fully-Filled with The Remaining **Middles** and
και δε και συμπεπληρωται ταις λοιπας μεσοτησι και
Bound-Together According to The Whole of Herself , and Each of The Bodies also
συνδεδεται κατα πασαν εαυτην , και εκαστα των σωματων και
Participate of A Certain **Common Ousia** in The Fabrication and in this way
μετεχει μεν τινος κοινης ουσιας εν τη δημιουργια και ταυτη
They are Allotted The **Equality** According to Number [**Timaios 35**C-**36**A] **)** ,
ελαχεν την ισοτητα κατ' αριθμον **)** ,

and on the other hand , All has been Adorned *Through* The Best of The **Analogies**
και δε παντα διακεκοσμηται την κρατιστα των ανολογιων
and According to **This** The Demiurgos also Imparts The Indissoluble Order
και κατα ταυτην ο δημιουργος και ενδιδωσι την αλυτον ταξιν
from The **Harmonization** to The Wholes and to The Parts in Relation to Each Other .
την αρμοστιαν τοις ολοις τε και τοις μερεσιν προς αλληλα .
Now then the Athenian Guest also Advices His Own Citizens to Honor (**Laws** **757**B)
P304 τοινυν ο Αθηναιος ξενος και παρακεκευομενος εαυτου τοις πολιταις τιμαν
This Equality *In-A-Different-Exceptional-Preeminent-Way* in as much as
Ταυτην την ισοτητα διαφεροντως ατε
He **Assimilates** His Own City to The All by saying Self is **Like** That ;
προσεικαζων εαυτου ττην πολιν τω παντι φησι τοιαυτα αττα ,
“Since The Most True and Noble **Equality** is *No Longer Easy* for All to See ;
δε Την αληθεστατην και αριστην ισοτητα ουκετι ραδιον παντι ιδειν :
for surely then **Self** Is The Discernment/Judgment of Zeus .”
γαρ δη εστι κρισις Διος .
Therefore , *What in The World* is The Cause *Through which* the Athenian Guest
ουν Τι ποτε εστι το αιτιον δι’ ο ο Αθηναιος ξενος
declares **This Analogy** to be The Discernment of Zeus ?
απεφανατο ταυτην την αναλογιαν ειναι του κρισιν Διος ;
Then indeed What else can we say except **Her** Joint-Contribution-to-The Perfection
δε γε Τι αλλο φησομεν η αυτης συν– την –τελειαν
of The Kosmos and to **Her** Efficaciousness in The Fabrication of The Wholes ?
τον κοσμον και εις την δυναστειαν εν τη δημιουργια των ολων ;
For on the one hand , **That** which Distinguishes The Order in The Genera of The Causes
γαρ μεν Η διορισασα ταξει εν τα γενη των αιτιων
and on the other hand , **That** which Designs The Most Beautiful Bond for Selves
δε μηχανησαμενη καλλιστον δεσμον αυτων
and **That** which Weaves-together One Order from Wholes
και συνυφηνασα μιαν διακοσμησιν εξ ολων
is The Power of **This Analogy** According to **Timaios** (**31**C) , for on the one hand ,
εστι η δυναμις ταυτης της αναλογιας κατα τον Τιμαιον , μεν
Self Establishes Soul Analogous in Between Intellect and The Corporeal Nature
ενιδρυσαμενη την ψυχην αναλογον εν μεσω νου και της σωματικης φυσεως

Intellect : Soul : : Soul : Body

(For **The Soul** is also **The Middle** of The Impartible and The Partible **Ousia** ,
(γαρ η ψυχη εστι και μεση της αμεριστου και της μεριστης ουσιας ,
so that ***by as much as*** **Self** Surpasses The Partible **Ousia** , ***by so much does***
και οσω υπερεχει της μεριστης , τοσουτω
Self Fall Short of The Impartible **Subsistence** of The Beings [**Timaios** **35**A]) ;
απολειπεται της αμερους υποστασεως των οντων) :
so that on the other hand , **The Self**/**Same Analogy** Binds The Soul
μεν αυτην συνδησασα την ψυχην
through The Double and Triple Ratios/Logos’
εκ διπλασιων και τριπλασιων λογων

and *At-Once* Holds-together The Whole while Proceeding and Returning
και αμα συνεχουσα την συμπασαν και προιουσαν και επιστρεφομενην
to The Primary-Efficient-Sources and The Self-Motive Limits of **Equality** ;
τοις πρωτουργοις και αυτοκινητοις οροις της ισοτητος :
and surely then while also Giving-Subsistence
και δη και υποστησασα
to The Corporeal **Arrangement** of **The Four** Primary Genera ,
την σωματικην συνταχιν εκ των τετταρων των πρωτων γενων ,
while on the one hand , **Harmonizing** The Summits through The Middles , and
μεν αρμοσασα τα ακρα δια των μεσων , και
on the other hand , by **Blending** The Middles by The Characteristic of Summits ,
δε συγκερασαμενη τα μεσα κατα την ιδιοτητα των ακρων ,
thus **The Self Analogy** Leads-All-Up
δε αναγα– παντα–γουσα
to One Kosmos and to One Indissoluble Order
εις ενα κοσμον και μιαν αλυτον ταξιν
that is *Comprehended-In-A-Connected-Way* in The All (**Timaios 31**C-**32**C) .
συνεχομενην εν τω παντι .
If then we acknowledge that **This Equality** Has-Power Over The Whole of Fabrication ,
Ει τοινυν ομολογουμεν την ταυτην ισοτητα δυναστευειν κατα την πασαν δημιουργιαν ,
then **The Best** of **The Analogies** Is **The Discernment** of **The Demiurgos**
η αριστη των αναλογιων εστιν κρισις του δημιουργου
and **According** to The Judgment/Vote/Logos of **The One** who Produced The Wholes
και κατα ψηφον του γεννησαντος τα ολα
Self Is Allotted Such A Great Mastery Over The Fabrication
κεκληρωται την ηλικην τοσαυτην την επικρατειαν τη δημιουργια
which The Logos has brought to Light before .
ο λογος απεφηνεν προσθεν .
If then **The Self/Same Analogy** is also **The Discernment** of **Zeus** ,
Ει τοινυν η αυτη εστι και κρισις του Διος ,
as the Athenian Guest brings-to-Light (**Laws 757**B) ,
ως ο Αθηναιος ξενος αποφαινεται ,
surely then it is Clear to All why it is that **The Nature** of **Zeus** is **Demiurgic** ;
δη καταφανες παντι τις οτι η φυσις του Διος εστιν δημιουργικη :
for there is nothing else that ***Discerns*** The Value/Merit/Worth/Dignity of **This Analogy**
γαρ εστι ου τι αλλο κρινον την αξιαν της ταυτης αναλογιας
than **That** which ***Uses*** **Self** in The Adornment of The Wholes .
η το χρωμενον αυτη προς την διακοσμησιν των ολων .
According to which **The Lawgiver** also Establishes The City **Analogous** to **The All**
Ωι ο νομοθετης και ιδρυσας την πολιν αναλογον τω παντι
by **The Assimilation** of Self Being Bound and Adorned
την προσεικασθεισαν αυτον συνεδησε τε και εκοσμησε
In-A-Different-Exceptional-Preeminent-Way by **This Analogy** .
διαφεροντως τη ταυτη αναλογια .

31 January 2024

Chapter 27 – κζ

Surely then from These Logos and from all that was previously said
δη εκ τουτων και εκ απαντων των προειρημενων
we therefore confidently say , by Following Plato and The Paternal Fame ,
ουν Θαρρουντες λεγωμεν , επομενοι τω Πλατωνι και ταις πατριοις φημαις ,
that surely then Zeus is The Demiurgos of The All ,
οτι δη Ζευς εστιν ο δημιουργος του παντος ,
and we may Collect into Th'Self/Same The Dispersed Insights of The Ancients .
P305 και συναγωμεν εις ταυτο τας διεσπαρμενας υπονοιας των παλαιων .
Some of whom on the one hand , Refer both The Paradigm of The Kosmos
αι Ων μεν αναφερουσι τε το παραδειγμα του κοσμου
and The Demiurgic Cause to The Self/Same Order ,
και την δημιουργικην αιτιαν εις την αυτην ταξιν ,
while Others on the other hand , Divide These from Each-Other ,
αι δε διαιρουσι ταυτα απ' αλληλων ,
and Some on the one hand , Place The All-Perfect Living-Being Prior to The Demiurgos ,
και αι μεν τιθενται το παντελες ζωον προ του δημιουργου ,
while Others on the other hand , Yield The Subsistence to Self after The Demiurgos .
αι δε παρεχονται την υποστασιν αυτω μετα τον δημιουργον .
For just as it has been said , if both The Demiurgos is The Great Zeus , and if
γαρ ωσπερ ειρηται Ει τε ο δημιουργος εστιν ο μεγας Ζευς , και
The Paradigm That is being Proposed to The Demiurgos for The Generation
το παραδειγμα το προκειμενον τω δημιουργω εις την γενεσιν
of The Kosmos is The All-Perfect Living-Being , then These are also United
του κοσμου το παντελες ζωον , ταυτα και συνηνωται
to Each-Other At-Once and are Allotted Their Differentiation According to Ousia ;
αλληλοις ομου και ελαχε την διακρισιν κατ' ουσιαν :
so that on the one hand , The Self-Living-Being Comprehends in Itself
και μεν το αυτοζωον περιειληφεν εν εαυτω
The Whole Series of Zeus *In-An-Intelligible-Way* ,
την απασαν σειραν Διιον νοητως ,
while on the other hand , Zeus , The Demiurgos of The All Pre-Establishes in Himself
δε Ζευς ο δημιουργος του παντος προεστησατο εν εαυτω
The Nature of The Self-Living-Being *In-An-Intellectual-Way* .
την φυσιν του ζωου νοερως .
And since The Self-Living-Being is The Provider of Life to All
Και γαρ το αυτοζωον εστι της χορηγον ζωης τοις πασιν
and since All Live Through That *In-A-Primary-Way*
και τα παντα ζη δι' εκεινο πρωτως
and by Zeus Being The Cause of Life , Self Possesses The Paradigm
και ο Ζευς υπαρχων αιτιος του ζην εχει το παραδειγμα
and The Productive Source of The Ousia of All Living-Beings .
και την γεννητικην αρχην της ουσιας απαντων των ζωων .
Surely then in the **Timaios** (**30**C-**31**B, 39E) , by Plato having Reasonably called
δη ουν παρα ο Τιμαιος τω Πλατωνι Εικοτως αποκαλων

The Intelligible Paradigm A Living-Being
το νοητον παραδειγμα ζωον
He Conjoins The Demiurgic Intellect to The First Intelligible Living-Being
συναπτει τον δημιουργοκον νουν τω πρωτω νοητω ζωω
and Through The All-Perfect Union of The Demiurgos and Father in Relation to That
και δια της παντελους ενωσεως του δημιουργου και πατρος προς εκεινο
surely then He Arranges/Adorns This All (**Timaios** **41**A) ,
δη διακοσμει τοδε το παν ,
and surely then because Zeus Binds The Fabrication of The All to Self and
και δη οτι ο Ζευς αναδησαμενος την δημιουργιαν του παντος εις αυτον και
by Being The Intellectual Living-Being Self is United to The Intelligible Living-Being
υπαρχων νοερον ζωον ηνωνται προς το νοητον ζωον
and by Being Allotted The Procession that is **Analogous** to That
και λαχων την προοδον αναλογον εκεινω
He Subsists All *In-An-Intellectual-Way*
υφιστησι παντα νοερως
which Proceed from That *In-An-Intelligible-Way* .
οσα προεληλυθε εκεινω νοητως .
For just as we said (Book 3 Chap 18) , by The Intelligible Hypostases Being Triple ;
γαρ ωσπερ ειρηται , των νοητων υποστασεως ουσων Τριττων ,
by One Being Allotted The Hyparxis According to Existence and The One Being ;
της μεν λαχουσης την υπαρξιν κατα το ειναι και το εν ον ,
and The Other According to The Intelligible Life and The Middle Center
και της δε κατα την νοητην ζωην και το μεσον κεντρον
of The Intelligible Breadth , where surely then Eternity and All Life
του νοητου πλατους , ου δη και ο αιων και πασα η ζωη
and The Intelligible Life Subsist , as **Plotinos** (**3rd** Ennead , **7**.45) somewhere says ;
και η νοητη ζωη , καθαπερ ο Πλωτινος που φησιν ,
then Another According to The Intelligible Multitude , The First Fullness of Life
της δε κατα το νοητον πληθος , το πρωτιστον πληρωμα της ζωης
and The All-Perfect Paradigm of The Wholes ,
και παντελες παραδειγμα των ολων ,
thus in turn The Three Kingdoms of The Intellectual Gods are Divided
αι τρεις βασιλειαι των νοερων θεων διηρηνται
Analogous to The Three Intelligible Subsistences/Underlying-Realities ;
αναλογον ταις τρισιν νοηταις υποστασεσιν ,
and on the one hand , The Kingdom of The Mighty **Kronos** ,
και μεν ο ο μεγιστος Κρονος ,
Is Allotted The Hyparxis According to The Summit of The Intellectuals ,
κληρωσαμενος την υπαρξιν κατα την ακροτητα των νοερων ,
and by Possessing The **Paternal** Transcendency , **Self** is Pre-established
και εχων πατρικην υπεροχην , προεστηκε
Analogous to The Summit of The Intelligible Gods and The Hidden Order ;
αναλογον τη ακροτητι των νοητων θεων και τω κρυφιω διακοσμω :
and *just as* in That Order All Exist
και ωσπερ εν εκεινω παντα εστι

In-A-Singularly-Ideal Ineffable and United and Un-differentiated-Way ,
μονοειδωςκαι αφραστως και ηνωται και αδιακριτως ,
surely then so also does This God Again Turn-About to Himself
δη ουτω και ουτος ο θεος παλιν επιστρεφει εις εαυτον
and Conceals in Himself Those that have Proceeded ,
και κρυπτει εν εαυτω τα προελθοντα ,
Imitating The Hidden of The First Summit .
μιμουμενος το κρυφιον της πρωτης ακροτητος .
Then in turn on the other hand , The Kingdom that Comprehends
αυ δε Ο περιεχων
The Middle Genera of The Wholes
τα μεσα γενη των ολων
on the one hand , is Adorned and Filled from The Generative Power of **Kronos** ,
μεν διακοσμος και πληρουμενος απο της γεννητικης δυναμεως του Κρονου ,
and on the other hand , Filling The Whole Fabrication with Vivific Channels from Itself ,
P306 δε πληρων την ολην δημιουργιαν των ζωογονικων οχετων αφ εαυτου ,
by Possessing Th'Self/Same Order among The Intellectuals
εχει ταυτην ταξιν εν τοις νοεροις
which **Eternity** also Possesses among The Intelligibles
ην ο αιων και εν τοις νοητοις
and The Idea-of-The-One Cause of **That Life** ;
και η ενοειδης αιτια της εκεινης ζωης :
and *just as* **Eternity** Immediately Generates The Intelligible Living-Being ,
και ωσπερ εκεινη προσεχως απογεννα το νοητον ζωον ,
which surely then is also Named Eternal through The Participation of **Eternity** ,
ο δη και επονομαζεται αιωνιον δια την μεθεξιν εκεινης ,
surely then so also The Middle Bosom of The Intellectual Gods Unfolds-into-Light
δη ουτω και ο μεσος κολπος των νοερων θεων εκφαινει
The Demiurgos of The All and The Vivific Fountain of The Wholes .
τον δημιουργον του παντος και την ζωοποιον πηγην των ολων .
Surely then The Third King , The Fabricator and At-Once Father ,
δη δε Ο τριτος βασιλευς , ο ποιητης και αμα πατηρ ,
is Clearly Coordinate to The Remainder of The Intelligibles (**Timaios 31**B) ,
εστι δηλαδη συστοιχος τω λοιπω των νοητων ,
such as to The All-Perfect Living-Being , and *just as* That is The Living-Being ,
τω παντελει ζωω , και ωσπερ εκεινος εστιν ζωον ,
surely then so also is Self Zeus ;
δη ουτω και εστι αυτος Ζευς :
so that just as on the one hand ,
και μεν
Zeus Subsists in The All-Perfect Living-Being *In-An-Intelligible-Way* ,
ο Ζευς εν τω παντελει ζωω νοητως ,
so also on the other hand ,
δε
does The All-Perfect Living-Being Subsist in Zeus *In-An-Intellectual-Way* ,
το παντελες ζωον εν τω Διι νοερως ,

and on the one hand , The Limits of The Intelligible and Intellectual Gods
και μεν τα περατα των νοητων τε και νοερων θεων
are United to Each-Other , and The Separation Subsists together with The Union ;
ηνωται αλληλοις , και η διακρισις συνυπαρχει μετα της ενωσεως :
and on the one hand , The One Is Exempt from The Fabrication ,
και μεν το εξηρηται της δημιουργιας ,
while on the other hand , The Other is Turned-About to The Intelligible
δε το επεστραπται προς το νοητον
and by Being Filled from That Source with The Whole Goods
και πεπληρωται εκειθεν των ολων αγαθων
and by Being Allotted The Paternal Transcendency by Participating of That .
και ελαχεν την πατρικην υπεροξην δια μεθεξιν εκεινου .
Thus on the one hand , **The Maker/Poet** and **Father** of The Kosmos who has also
ουν μεν Ο ποιητης και πατηρ του κοσμου και
Firmly-Fixed The Singular-Ideal Strength of All The Fabrication in **Self** and who
πηξαμενος το ενοειδες κρατος πασης της δημιουργιας εν αυτω και
Possesses and Comprehends The Primary-Efficient Cause of The Generation of Wholes
εχων τε και περιεχων την πρωτουργιαν αιτιαν της απογεννησεως των ολων
and who Establishes All in **Self** *In-A-Stable-Way*
και ιδρυσας τα παντα εν αυτω μονιμως
and again Produces All from **Himself** *In-An-Undefiled-Way* ,
και παλιν παραγων αφ’ εαυτου αχραντως ,
by Being Allotted Such An Order among The Intellectual Fathers ,
κληρωσαμενος ταιαυτην ταξιν εν τοις νοεροις πατρασι
is on the one hand , Being Celebrated ,
μεν υμνηται
as it says Through The Whole of the **Timaios**
ως ειπειν δια παντος του Τιμαιου
where The Prolific and Paternal Power and Providence of **Self** ,
την γονιμον και πατρικην δυναμιν και προνοιαν αυτου ,
which Pervades from On-High as far as The Extremities of The All
διηκουσαν ανωθεν αχρι των εσχατων του παντος
is Unfolded-into-Light ;
εμφαινοντος :
on the other hand , **Self** is also Celebrated in many other Dialogues by Plato ,
δε και υμνηται εν πολλαχου αλλοις διαλογος υπο του Πλατωνος ,
in so far as it is possible to Celebrate The Singular and United Idea of **Self**
καθ’ οσον ην δυνατον υμνεισθαι την μονο– και ηνωμενην –ειδη αυτου
which is also Exempt from The Wholes Through The Preeminence of The Logos’ .
και εξηρημενην των ολων δια υπεροχην των λογων .

Chapter 28 – κη

If someone remembers The Logos’ spoken in the beginning of the **Timaios** (**28**C)
Ει τις μεμνημενος των ρηθεντων εν αρχη εν Τιμαιω
about **Self** , “that it takes Work to Discover **Self** and having being Found
περι αυτου , ως εργον ευρειν αυτον τε και ευροντα
it is impossible to explain to All who hear” , then enquires in the first place
αδυνατον λεγειν εις απαντας ακουων , δε επιζητοιη πρωτον μεν
by what Logos the Hellenic Theology assigns Such a Name to The Demiurgos
δια τι της Ελληνικης θεολογιας ανεισης τοιουτον ονομα τω δημιουργω
as we have said before (**Chapter** 22 **P292**.7-17) , since **Timaios** (**30**C) says that
οιον ειπομεν εμπροσθεν , ο Τιμαιος φησι
Self is Ineffable and Established Above All
αυτον ειναι αρρητον και υπεριδρυμενον πασης
is *The Indication* of Being-Conveyed/Borne/Carried in The Logos’ ,
της ενδειξεως φερομενης εν λογοις ,
then in the next place , they inquire Why it is that on the one hand ,
επειθ’ οπως μεν
The Self Intelligible Living-Being , which is Arranged Beyond The Demiurgos
το αυτω νοητον ζωον τεταγμενον επεκεινα του δημιουργου
is both Named and Known by Many Signs (**Chaldean Oracles** **109**-**110**) ,
και ονομαζεται και γνωριζεται πολλοις συνθημασι ,
while on the other hand , The Demiurgos is Established The Kingdom of Himself
P307 δε τον δημιουργον ιδρυσαντα την βασιλειαν εαυτου
in The Order that is Secondary to That of The All-Perfect Living-Being
εν ταξει δευτερα του παντελους ζωου
by also Being An Intellectual God ,
και οντα νοερον θεου ,
since That Living-Being Receives The Intelligible Transcendency ,
εκεινου λαβοντος νοητην υπεροχην ,
is left Ineffable and Unknown as we have said (**Timaios** **30**C) , perhaps then
αφιησι αρρητον και αγνωστον ωσπερ ειρηται , ταχ’
by following Plato , we may also be able to dissolve all such puzzles .
επομενως τω Πλατωνι ημεις αν και εχοιμεν διαλυειν πασας τας απασας αποριας .
For Every Order of The Gods Originates from A Monad that also Presides-over
γαρ Πασα ταξις θεων αρχεται απο μοναδος και προισταται
Her Proper/Innate Series According to The Primary-Effective Cause of Self .
της οικειας σειρας κατ’ την πρωτουργον αιτιαν αυτην .
So that on the one hand , Those that are Nearer to This Source are More-Whole
Και μεν τα εγγυτερω της ταυτης αρχης ολικωτερα
than Those that are farther away ; so that on the other hand , Those that are More-Partial
των πορρωτερω : δε [τα *** μερικωτερα]
are Clearly seen to be More Distant from The Monad than Those that are More-Whole
προφαινεται πλεον αποσταντα της μοναδος τα ολικωτερα
and Conjoin Those that are farther away to Those Prior to Selves According to Ousia .
και συναπτει τα υφειμενα τοις προ αυτων κατ’ ουσιαν .

And Every Order of The Gods Is A Whole United to Herself Through The Whole
Και εστιν ολη ηνωμενη εαυτη δι’ ολης
and is Allotted One Indissoluble Connection in both The Wholes and The Parts
και ελαχε μιαν αλυτον αλληλουχιαν εν τε τοις ολοις και τοις μερεσιν
and Through The Monad that Collects-together Every Order into One
και δια την μοναδα την συναγωγον απασης της διακοσμησεως εις εν
and is Turned-Round About Herself and is Attached to This
και επεσρταπται περι εαυτην και ανηρτηται εις ταυτην
and is Wholly Convolved According to Self .
και πασα συνελισσεται κατ’ αυτην .
If These Logos we say are True , surely then in Each Order
Ει ταυτα λεγομεν αληθη , δη καθ’ εκαστην ταξιν
The Monad is Allotted The Transcendency in Relation to The Multitude
η μονας εκληρωσατο την υπεροχην προς το πληθος
that is Analogous to **The Good** ,
αναλογον τω αγαθω ,
and *just as* **The Unific Cause** of The Whole Goods that is both Incomprehensible by All
και ωσπερ η ενιαια αιτια των ολων αγαθων εστιν και αληπτος τοις πασιν
and Exempt from All and Subsists All about **Self** and Generates from **Herself**
και εξηρημενη παντων υπεστησατο παντα περι αυτην και εγεννησατο αφ’ εαυτης
and Snatches-Up The Unions of All to **The Ineffable Super-Union** of **Herself** ,
και ανηρπασεν τας ενωσεις των παντων εις την αρρητον υπερενωσιν εαυτης ,
surely then so also does The Singular-Idea and Generative Source
δη ουτω και η μονοειδης και γεννητικη αρχη
of Every Co-Ordinate Multitude Connect and Guard and Perfect
του πασης συστοιχου πληθους συνεχει και φρουρει και τελειοι
The Whole Series of Herself by also Imparting The Good to Self from Herself
την ολην σειραν εαυτης και διδωσιν το αγαθον αυτη αφ εαυτης
and by Filling Self with Order and Harmony ,
και πληροι ταξεως και αρμονιας ,
and *This Is to* The Offspring of Herself *That which* **The Good** *Is to* All The Beings
και τουτο εστι τοις εκγονοις εαυτης ο το αγαθον απασι τοις ουσι
and is Desirable/Loveable to All Those that Impelled/Set-Forth from Self .
και εστι εφετον απασιν τοις ωρμημενοις απ’ αυτης .
Surely then on the one hand , *in This Way* **The Union** of **The Intelligible Father**
δη ουν μεν Ουτω η ενωσις του νοητου πατρος
Pre-Subsists The Whole Paternal Order ,
προυφεστηκε της ολης πατρικης διακοσμησεως ,
while on the other hand , The Singular Wholeness of The Maintainers First ***Presubsists***
δε η μια ολοτης των συνοχεων
The Connective Order , then The First Effective Cause of The Life of The Vivific Order ;
της συνεκτικης , δε η πρωτουργος αιτια της ζωης της ζωογονικης :
and so also of Every Demiurgic Series that is Attached to
και τοινυν και απασης της δημιουργικης σειρας ανηρτημενης εις
The Triad of The Children of **Kronos** (**Zeus**-**Poseidon**-**Pluton**)
τριαδα των παιδων Κρονιων

The Monad that Immediately Fabricates The Wholes
η μονας η προσεχως δημιουργουσα τα ολα
is also Established-Above This Triad
και υπεριδρυται ταυτης της τριαδος
by Comprehending in Herself All The Demiurgic Gods
περιεχει εν εαυτη παντας τους δημιουργικους θεους
and by Turning-About to Herself , and by Being The-Idea-of-The-Good
και επιστρεφει προς εαυτην , και εστιν αγαθοειδης
and as if to say, The One Fountain of All The Demiurgic Numbers
και ως ειπειν μια πηγη απαντων των δημιουργικων αριθμων
that Subsist in Relation to All of This Order
υφεστηκε προς πασαν την ταυτην ταξιν
that Is Analogous to **The One** and to The Singular Source of All .
αναλογον τω ενι και τη μια αρχη των παντων .
Surely then , since Timaios Indicates These Logos to us by immediately stating that
P308 δη ουν ο Τιμαιος ενδεικνυμενος Ταυτα ημιν ευθυς τιθεται ως
in The Beginning of The Generation of The Kosmos
εν αρχη της γενεσεως του κοσμου
Self is Difficult to be Known and Indescribable/Untraceable by Possessing
αυτην δυσγνωστον και απεριηγητον εχουσαν
The Self/Same Logos as **The Ineffable** and **Unknowable Cause** of All The Beings .
τον αυτον λογον τω αρρητω και αγνωστω αιτιω απαντων των οντων .
From which Source I also think He calls The Demiurgos The Best of Causes and
Οθεν και οιμαι αποκαλει τον δημιουργον αριστον των αιτιων και
The Father of This All , by Being Allotted The Highest Order among The Demiurges and
πατερα του τουδε παντος , ως λαχοντα ακροτατην ταξιν εν τοις δημιουργοις και
by Convolving to Himself and by Issuing from Himself All The Creative Causes .
συνελισσοντα εις εαυτον και προβαλλομενον αφ εαυτου πασας τας ποιητικας αρχας .
Thus on the one hand , Parmenides demonstrates **That One** to be Perfectly Unknowable
Αλλ' μεν ο Παρμενιδης αποδεικνυσι εκεινο το εν παντελως αγνωστον
and Ineffable , whereas on the other hand , Timaios says that it takes Work to Discover
και αρρητον , δε ο Τιμαιος φησιν εργον ευρειν
The Maker and Father of The Kosmos and *impossible to explain* to All ,
τον ποιητον και πατερα του κοσμου και αδυνατον κεγειν εις απαντας ,
which surely then *falls short* of **The Cause** that Flies-away from All Knowledge
α δη υφειται της αιτιας αποφυγουσης πασαν γνωσιν
and All Logos and *appears* to Turn towards The Nature of The Known and Spoken .
και παντα λογον και δοκει απονευειν προς την φυσιν των γνωστων και ρητων .
For to say that it is impossible to explain Self *to All*
γαρ Το λεγειν αδυνατον λεγειν αυτον εις απαντας
does not leave Self *entirely* Ineffable and Unknowable ;
ουκ αφιησι παντη αρρητον και αφραστον :
and to say that it takes Work to Discover Self
και τε το εργον ευρειν
is not the sign of a Characteristic that is Perfectly Unknowable .
ου της συνθημα ιδιοτητος εστιν παντελως αγνωστου .

For by The Logos that Self has Pre-Established His Kingdom
γαρ Διοτι αυτω προεστησατο την βασιλειαν
in Secondary and Manifold Orders that are Analogous to **The Good** ,
εν δευτεραις και πολλοσταις ταξεσι αναλονον του αγαθου ,
on the one hand , Self Participates of The Signs/Symbols/Covenants of **That Good** ,
μεν μετεχει των συνθηματων εκεινου ,
and on the other hand , Self is Allotted The Participation in Conjunction with
δε ελαχε την μεθεξιν μετα
The Appropriate Characteristic and The Communion with The Beings Adapted to Self ;
της οικειας ιδιοτητος και της κοινωνιας προς τα οντα προσηκουσης αυτω :
and *just as* Self is Good , but is ***not*** **The Self Good** ,
και ωσπερ εστιν αγαθος , αλλ’ ουκ το αυτο αγαθον ,
so also is **Self** difficult to be known by Those after **Self** , but is ***not*** Unknowable ,
ουτω και εστι δυσγνωστος τοις μετ’ αυτον , αλλ’ ουκ αγνωστος ,
and is thus Celebrated by Mystic Logos’, since **Self** is ***not*** Perfectly Ineffable .
και ανευφημουμενος μυστικοις λογοις , αλλ’ ου παντελως αρρητος .
Thus you may see The Self Order of The Realities and The Subordination in Selves
Αλλ’ ορας την αυτην ταξιν των πραγματων και την υφεσιν εν αυτοις
that Proceeds to That which is Below ,
προιουσαν εις το κατω ,
just as on the one hand , **The Good**
και ως μεν το αγαθον
is Exempt from All Silence and All Logos’ .
εστιν εξηρημενον απασης σιγης και απαντων λογων :
while on the other hand , The Genus of The Intelligible Gods
δε το γενος των νοητων θεων
Rejoices in Silence and is ***Delighted*** with Ineffable Symbols , and by which Logos
χαιρει σιωπη και αγαλλεται τοις αρρητοις συμβολοις , και διο
in the **Phaedrus** (**250**B) Socrates calls The Vision of The Intelligible Monads
εν Φαιδρω ο Σωκρατης αποκαλει την θεαν των νοητων μαναδων
The Most Holy of The Initiations/Mystic-Rites
αγιωτατην τελετων
by Being Intellected in Silence and *In-An-Ineffable-Way* !
ως νοουμενην σιγωμενην και απορρητως :
Furthermore , The Vision of The Intellectuals is indeed *Able-to-be-Expressed* ,
δε το των νοερων εστιν μεν ρητον ,
whereas Self is ***not*** Expressible and Knowable to All , but is Known with Difficulty ,
αλλ’ ουκ ρητον και γνωστον εις απαντας , αλλα γνωστον μετα χαλεποτητος ,
for Self Proceeds from The Silence and Transcendency in Relation to
γαρ προεληλυθε απο της σιγης και υπεροχης προς
The Intelligible , which is Beheld by The Intelligence Alone by Its Descent
τον νοητον καταληπτης τη νοησει μονη δια υφεσιν
into The Order of Those that are even now Able-to-Be-Expressed .
εις την διακοσμησιν των ηδη ρητων

7 February 2024

Chapter 29

Then if this is so , then without a doubt The All-Perfect Living-Being
Αλλ’ ει τουτο , δηπου το παντελες ζωον
is much more Ineffable and Unknowable than The Demiurgic Monad ;
εστι πολλω μαλλον αρρητον και αγνωστον της δημιουργικης μοναδος :
for That is At-Once The Monad of Every Paradigmatic Order ,
γαρ εκεινο εστι ομου μονας της πασης παραδειγματικης ταξεως ,
and is also Intelligible , but not Intellectual .
εστιν και νοητον , αλλ’ ου νοερον .
Thus on the one hand , how shall we try to Name and *if it is possible* to Unfold That ,
P309 ουν μεν Πως επιχειρουμεν και ονομαζειν και εστιν οιον εκφαινειν εκεινο ,
and on the other hand , how can we refer This to Th’Same Order as The Ineffables
δε πως αγομεν εις ταυτον τοις αρρητοις
and in this way we Magnify/Exalt The Demiurgic Cause ? For these attempts are not
και ουτως αποσεμνυνομεν την δημιουργικην αιτιαν ; γαρ ταυτα η Μη
from Plato who Sets-forth The Self-Living-Being Beyond The Demiurgos ,
του Πλατωνος προταττοντος το αυτοζωον εκεκεινα του δημιουργου ,
since that would surely assign to Self Its Subsistence in The Secondary Order of Gods ,
αλλ’ που διδοντος αυτω την υποστασιν εν δευτερα ταξει θεων ,
where Self would be Set-in-Order and *more* Able to be Spoken and to be Known
ου εσται τεταγμενον και μαλλον ρητον και γνωστον
than The Demiurgic Monad !
της δημιουργικης μοναδος .
Since on the one hand , by Naming That All-Perfect Living-Being **The Most-Beautiful** ,
Επει μεν επονομιζειν εκεινο το παντελες ζωον το καλλιστον ,
and on the other hand , by Naming The Demiurgos **The Best** of The Causes ,
και δε τον δημιουργον αριστον των αιτιων ,
without a doubt Assigns The Same Analogy to These Causes in Relation to Each-Other
δηπου διδωσιν την αυτην αναλογιαν τουτοις τοις αιτιοις προς αλληλα
which **The Beautiful** is Assigned in Relation to **The Good** ;
ην το καλλος προς τω αγαθω ;
and *just as* **The Good** is Assigned Prior to **The Beautiful**
και ωσπερ το αγαθον προ του καλλους
(for as Socrates says in the **Philebos** (**64**C) ,
(γαρ ως ο Σωκρατης φησιν εν τω Φιληβω ,
The Primary Beauty is in The Portals of **The Good**) ,
το πρωτιστον καλλος εστι εν προθυροις του αγαθου) ,
surely then so also is **The Best** Prior to **The Beautiful**
δη ουτω και το αριστον προ του καλλιστου
and **The Demiurgos** Prior to **The All Perfect Living Being** . For on the one hand ,
και ο δημιουργος προ του παντελους ζωου . γαρ μεν
The Best Participates of **The Good** *In-An-Exceptional-Way* , and on the other hand ,
το αριστον μετεχει Του αγαθου διαφεροντως , δε
The Most Beautiful Participates of **Beauty** *In-An-Exceptional-Way* .
το καλλιστον του καλλους .

Now then it must also be said by us in Relation to These Logos
τοινυν και Λεγεσθω παρ’ ημων προς ταυτα
that on the one hand , **The Most Beautiful** and **The Best**
οτι μεν το καλλιστον και το αριστον
Simply have to Be Related to Each Other in this way According Their Order
απλως εχει προς αλληλα ουτως κατα την ταξιν
just as **The Good** has to Be in Relation to **Beauty**
ως το αγαθον προς το καλον
(For The Series of The Whole of **Goodness** is Expanded-Above
(γαρ η σειρα της ολης αγαθοτητος υπερπλωται
The Whole Procession and Arrangement of **Beauty**) ,
της πασης προοδου και διακοσμησεως του καλου) ,
since on the other hand , **The Best** is Everywhere Prior to **The Most Beautiful** ,
αρα δε το αριστον εστι πανταχου προτερον του καλλιστου ,
so that on the one hand , **The One** will be **Best** in Relation to **The Subordinate Order** ,
και μεν το <αν> ειη αριστον προς την υφειμενην ταξιν ,
while on the other hand , **The Other** will be **Most Beautiful** in Relation to **The Better** .
δε το καλλιστον προς την κρειττονα .
Thus I mean such as on the one hand , among **The Intelligibles**
δε Λεγω οιον ως μεν εν νοητοις
The Most Beautiful will Possess **This Characteristic** ,
το καλλιστον εχοι ταυτην την ιδιοτητα ,
just as on the other hand , among **The Intellectuals** ,
ως δε εν νοεροις
The Best will Possess **This Characteristic** ,
το αριστον ,
and if on the one hand , **The Most Beautiful** Is Like This
και ει μεν το καλλιστον ειη τοιουτον
among The Super-Kosmic Gods ,
εν τοις υπερκοσμιοις ,
just as on the other hand , **The Best** will be said to Be
ως δε το αριστον λεγοιτο
in Relation to The Gods in The Kosmos .
προς τους θεους εν τω κοσμω .
Now then on the one hand , if **The Best** of The Causes Leads The Demiurgic Series
τοινυν μεν Ει ο αριστος των αιτιων ηγειται της δημιουργικης σειρας
and is Allotted The Transcendency Like This According to **That** ,
και ελαχε την υπεροχην τοιαυτην κατ’ εκεινην ,
then on the other hand , if The Most Beautiful of The Intelligible Living-Beings
δε το καλλιστον των νοητων ζωων
Pre-Establishes **The Illustrious/Exceptional Power** of **Beauty** in **The Higher Order** ,
προεστησατο την εξαιρετον δυναμιν του καλλους εν υπερτερα ,
then by what contrivance can it be shown through These Logos that The Intelligible
τις μηχανη αποφαινειν δια ταυτα το νοητον
and The All-Perfect Living-Being is Subordinate to The Intellectual Cause
και παντελες ζωον καταδεεστερον της νοερας αιτιας

and that The Demiurgos is Turned-About to Those that are after Self
και τον δημιουργον επιστρεφειν εις τα μετ’ αυτον
(or how can anyone say that The Self-Living-Being is Visible to Self ?)
(η πως τις φησι το αυτοζωον ειναι ορατον αυτω ;)
and that The All-Perfect Self Living-Being That is also Comprehensive
και το παντελες αυτο ζωον και περιληπτικον
of All The Intelligibles is made Comprehensible by Another ?
P310 απαντων των νοητων ποιεν περιεχομενον υπ’ αλλου ;
For in this way The Demiurgos will be More-Comprehensible
γαρ ουτως ο δημιουργος Εσται περιληπτικωτερος
than The Self-Living-Being ,
του αυτοζωου ,
if indeed on the one hand , The Former is Characterized According to The Best
ειπερ μεν εκεινος χαρακτηριζομενος κατα το αριστον
by-Being-Expanded-Above The Paradigm ,
υπερηπλωται του παραδειγματος ,
while on the other hand , The Latter by Being Named The-Most-Beautiful
δε το προσρηθεν καλλιστον
is Secondary to The Demiurgic Cause .
εστι δευτερον της δημιουργικης αιτιας .
Then certainly since That All Perfect and Intelligible Living-Being is indeed considered
Αλλα μην κακεινο το παντελες και νοητον ζωον μεν σκοπουμενος
Differently by **Timaios** (**29**-**31**B) According to The Formal/Specific Nature , but not
διαφεροντως ο Τιμαιος κατα την ειδητικην φυσιν , αλλ’ ου
According to The Union in Self and The Subsistence that is Above All The Ideas ,
κατα την ενωσιν εν αυτω και την υποστασιν του υπερ παντα τα ειδη ,
thus on the one hand , without a doubt He Reasonably grants that The Self-Living-Being
μεν δηπου εικοτως συγχωρει το αυτοζωον
may be Known and Revealed by The Logos , whereas on the other hand , He says
και δυνατον γνωναι και δηλωθηναι λογω , δε προσονομαζει
that The Demiurgos is in *A Certain Way* Ineffable and Superior to Knowledge .
τον δημιουργον πως αρρητον και κρειττονα γνωσεως .
For both on the one hand , I mean both The Demiurgos and The Self-Living-Being ,
γαρ Αμφω μεν , λεγω και ο δημιουργος και το αυτοζωον ,
Participate of The Union and are Held-together by **The One** Prior to **The Formal Ousia** ,
μετεχει της ενωσεως και συνεχεται τω ενι προ της ειδικης ουσιας ,
and if you assume The Unities in Selves , then on the one hand , you must also admit
και ει λαμβανοις τας εναδας εν αυτοις , μεν και θησεις
that The Unity of The Paradigm is Intelligible ,
την εναδα του παραδειγματος ειναι νοητην ,
while on the other hand , The Demiurgic Unity is Intellectual ,
δε την δημιουργικην νοεραν ,
and That The Intelligible Hyparxis *is Nearer* to **The First One** that is both
και την νοητην υπαρξιν εγγυτερω του πρωτιστου του ενος και
Unknowable and **Incomprehensible** by All , *than* The Intellectual Hyparxis .
αγνωστου και αληπτου τοις πασιν , της νοερας .

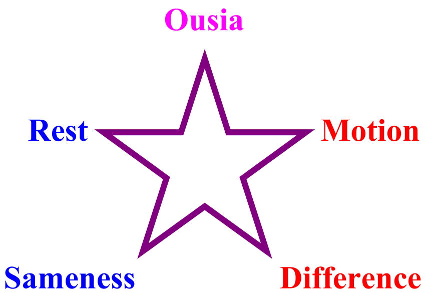
If then on the one hand , you wish to Contemplate The Ideas of The Paradigm
Ει δε μεν εθελοις θεωρειν τα ειδη του παραδειγματος
By Selves , According to which Self is also said to be The Paradigm of All within
καθ’ αυτα , καθ’ ο και λεγεται παραδειγμα των παντων εν
The Kosmos , and on the other hand , The Goodness and The Union of The Demiurgos ,
τω κοσμω , δε την αγαθοτητα και την ενωσιν του δημιουργου ,
then on the one hand , The Ideas will be Revealed to Thee as Knowable and Expressible ,
μεν εκεινα φανειται σοι και γνωστα και ρητα ,
while on the other hand , The Demiurgic Cause will be Revealed to Thee as Participating
δε το δημιουργικον αιτιον μετεχον
of The Unknowable and Ineffable Characteristic of The Gods .
της αγνωστου και αρρητου ιδιοτητος των θεων .
And since in turn , **Timaios** (**41**A) was on the one hand , *Differently* in Need
Και γαρ αυ ο Τιμαιος μεν διαφεροντως δειται
of The Demiurgos and Father by Being The Subsistence of The Wholes
του δημιουργου και πατρος ως υποστατου των ολων
and by Being The Begetter of The Kosmos , since on the other hand ,
και γεννητορος του κοσμου , δε
to Generate and Produce and Provide are The Characteristics of The Gods ,
το γενναν και παραγειν και το προνοειν εστιν ιδιον θεων ,
insofar as Selves are Gods , and for which Logos
καθ’ οσον εισι θεοι , και διο
Self is The Characteristic of the Demiurgos ,
αυτος την ιδιοτητα του δημιουργου ,
According to which Self is also God ;
καθ’ ην εστι και θεος ,
by Being The Cause of The Generation of The All
αιτιον της απογεννησεως του παντος
Self is also called The Most Masterful Source of The Adornment of The Wholes ;
και επονομαζει κυριωτατην αρχην της διακοσμησεως των ολων :
thus Self is The Characteristic of The Paradigm that Comprehends The Primary Ideas ,
δε του παραδειγματος ως περιεχοντος τα πρωτιστα ειδη ,
According to which The Kosmos is also Destined to be Made from Ideas .
καθ’ α ο κοσμος και εμελλεν ειδοποιεισθαι .
For Self is The Likeness of The Paradigm , but The Final-Perfection of The Demiurgos ;
γαρ εστι Εικων του παραδειγματος , δε αποτελεσμα του δημιουργου :
thus on the one hand , it Belongs to The Paradigm to be **The First** of The Ideas ,
ουν μεν προσηκει παραδειγματι ειναι τω πρωτιστω των ειδων ,
while on the other hand , it Belongs to The Demiurgos to be **The Best** of The Causes
δε δημιουργω τω αριστω των αιτιων
According to **The Goodness** of Himself and According to **The Hyparxis** of The Ousia .
κατα την αγαθοτητα εαυτου και την υπαρξιν της ουσιας .
For just as we said , That which is Generative and Substantive and Providential to Others
γαρ Καθαπερ ειπομεν , το γεννητικον και υποστατικον και προνοητικον αλλων
Truly/Especially Belongs to The Divine Selves ,
διαφερει τοις θεοις αυτοις ,

but not , to These that are Primarily Suspended from Selves ; since These
αλλ’ ου τοις πρωτως εξηρτημενοις αυτων : αλλα ταυτα
are Allotted The Prolific Super-Abundance of The Secondary through Those .
ελαχε την γονιμον περιουσιαν των δευτερων δι’ εκεινοις .
When Socrates indicates These Logos in the **Republic** (**508**B-**509**B) ,
ο Σωκρατης ενδεικνυμενος Ταυτα εν τη Πολιτεια
it appears to me He does not say that **The Sun** is The Cause of Generation
δοκει μοι μη ειπειν τον ηλιον αιτιον γενεσεως
until He had First Declared **Self** The Offspring
πριν προτερον αποφηνηται αυτον εκγονον
of **The Good** and **The Super-Ousian Source** of The Wholes ;
του αγαθου και της υπερουσιου αρχης των ολων
surely then *just as* **Timaios** (**29**E-**30**A) does not begin The Fabrication of The All
δη καθαπερ ο Τιμαιος ου αρχεται της δημιουργιας του παντος
until He had First Celebrated **The Goodness** of **The Demiurgos** of The Wholes .
πριν προπερον ανυμνηση την αγαθοτητα του δημιουργου των ολων .
For Each One (**The Sun**-**The Demiurgos**)
P311 γαρ εκατερος
is The Substantive/Subsisting/Underlying Cause According to **The Good** ;
εστιν υποστατης Κατα το αγαθον ,
on the one hand , The Demiurgos Being The Underlying Cause of The All ,
μεν ο του παντος ,
and on the other hand , The Sun Being The Underlying Cause of The Generated Nature ,
δε ο της γενητης φυσεως ,
but not according to The Intellect that is in **Selves**
αλλ’ ου κατα τον νουν τον εν αυτοις
or according to The Life or any Other Idea of **The Ousia** ;
η την ζωην η τι αλλο ειδος της ουσιας :
for These Subsist Those after Selves
γαρ ταυτα υφιστησι τα μετ’ αυτα
by Their Participation of **The Good** (**The Best**) .
δια την μεθεξιν του αγαθου .

Chapter 30 – λ

Thus on the one hand , let The Puzzles that were raised (**P307**) be answered
ουν μεν τας απoριας Προς ειρημενας αποκεκρισθω
through These Logos' . On the other hand , in relation to The Whole of Fabrication
δια τουτων . δε περι της ολης δημιουργιας
it remains for me to relate what we opine are The Puzzles about The Mixing-Bowl
Υπολοιπον μοι ειπειν ην εχομεν δοξαν των προβληματων περι του κρατηρος
and The Genera that are Blended in Self (**41**D) ; for surely then **Timaios** (**35**A) also
τε και των γενων κεραννυμενων εν αυτω ; γαρ δη ο Τιναιος και
Co-arranges These Genera with The Demiurgic Monad in The Generation of The Soul .
συντaττει ταυτα τη δημιουργικη μοναδι εις την γενεσιν της ψυχης .
Thus on the one hand , The Demiurgos Blends The Elements of The Souls
ουν μεν ο δημιουργος Κεραννυσι τα στοιχεια των ψυχων
from The Underlying-Cause , while on the other hand , The Middle Genera are Blended
της υποστασεως , δε τα μεσα γενη κεραννυται
from The Being , then The Much-Celebrated Mixing-Bowl Receives This Blend
του οντος , δε ο πολυυμνητος κρατηρ υποδεχεται την ταυτην κρασιν
and Jointly-Generates The Souls with The Demiurgos .
και συναπογεννα τας ψυχας τω δημιουργω .
Now then in the first place it must be admitted that The Genera of Being are Twofold ;
τοινυν την πρωτην θετεον Τα γενη του οντος διττα :
so that on the one hand , Some are Perfective of The Whole Subsistences ,
και μεν τα συμπληρωτικα των ολικων υποστασεων ,
while on the other hand , Others are Perfective of The Partial Subsistences .
δε τα των μερικων .
And thus on the one hand , it must be Agreed that *The Hyparxis'* of The First-Efficient
Και μεν συγχωρητεον τας υπαρχεις των πρωτουργων
and United Causes are Established in The Intelligible Gods .
και ηνεμενων αιτιων ιδρυσθαι εν τοις νοητοις θεοις .
For *There* , **The Ousia** Subsists in The Summit of The Intelligibles *In-A-Primary-Way* ,
γαρ εκει , η ουσια και εν τη ακροτητι των νοητων πρωτως ,
while **Rest** and **Motion** Subsist in The **Middle** Center .
και η στασις και η κινησις εν τω μεσω κεντρω .
For **The Intelligible Eternity** Abides in **One** ,
γαρ ο νοητος αιων Μενει εν ενι ,
and At-Once Abides and **Is** The Hidden Cause of All Life .
και ομου μενει και εστι της κρυφιος αιτια απασης ζωης .
For which Logos **Plotinos** (**3rd Ennead 7**.45) indeed also calls Eternity
Διο ο Πλωτινος μεν Και αποκαλει τον αιωνα
The Life that Is One and Whole and again in another place (**3**.37) Intelligible Life ,
την ζωην μιαν και ολην και αυ εν αλλοις νοητην ζωην ,
then the third from This Man ; **Theodoros** Names Self Rest ; and both these
δε ο τριτος απο τουτου Θεοδωρος επονομαζει αυτον στασιν : και αμφοτερα ταυτα
opinions Harmonize with each other , since surely then Rest is also in Eternity
τα δοξασματα συναρμοσται αλληλοις , οτι δη στασις εστιν και εν τω αιωνι

(for According to **Timaios** (**37**D) Eternity Abides/Rests in **One**)
(γαρ κατα τον Τιμαιον μενει εν ενι)
including Motion (For **Eternity** Is The Intelligible Life and That which Participates
και κινησις (γαρ εστι νοητη ζωη και το μετεχον
of **Self** Is The Intelligible Living-Being) .
αυτου εστι νοητον ζωον) .
And certainly on the other hand , **The Sameness** and **The Difference** are established
Και μην και η ταυτοτης και η ετεροτης
at The Limit of The Intelligibles .
εν τω περατι των νοητων .



For from what other Source does Multitude Arise except from The Difference ?
γαρ Ποθεν το πληθος η εκ της ετεροτητος ;
Then from what Source Arises The Communion of The Parts in Relation to The Wholes
δε Ποθεν η κοινωνια των μερων προς τα ολα
and The Hyparxis of Those that are Divided in Each Other except from The Sameness ?
και η υπαρξις των διαιρουμενων εν αλληλοις η εκ της ταυτοτητος ;
And since **That One** Participates of **The Being**
Και γαρ εκεινο το εν μετεχει του οντος
and **The Being** Participates of **The One** (**Parmenides 142**D-**143**A) ,
και το ον του ενος ,
and All The Parts of **The One Being**
και παντα τα μορια του ενος οντος
Pervade Through Each-Other *In-An-Unconfused-Way* .
διηκει δι’ αλληλων ασυγχυτως .
Since **That** which Is Th’Same and **That** which Is Different
γαρ το ταυτον και το ετερον
Are Always There At-Once In-A-Hidden-Way ,
εστι αει Αμα κρυφιως ,
and since The Whole Intelligible Breadth is Allotted Its Subsistence
και το παν νοητον πλατος ελεχε την υποστασιν
According to The First and The Most Ideal Genera Of-The-Idea-of-The-One .
κατα τα πρωτιστα και γενη ενοειδεστατα .
And *just as* The Ousia Comes-to-Light with The One According to The First Triad ,
Και ωσπερ η ουσια εξεφανη μετα του ενος κατα την πρωτην τριαδα ,
so also do Rest and Motion Come-to-Light in The Second Triad ,
ουτω και η στασις και η κινησις εν τη δευτερα ,

and The Sameness and The Difference in The Third Triad .
και η ταυτοτης και η ετεροτης εν τη τριτη .
And All Subsist In The Intelligible *In-The-Way-Of-Ousia* ,
Και παντα εν τω νοητω ουσιωδης ,
surely then just as Life and Intellect are There *In-An-Intelligible-Way* .
δη καθαπερ και η ζωφ και ο νους εκει νοητως .
For by Seeing that All The Beings Proceed from The Intelligibles ,
P312 γαρ Επειδη παντα τα οντα προεισι απο των νοητων ,
All Pre-Subsist There According to Cause ,
παντα προυπαρχει εκει κατ’ αιτιαν ,
and Rest and Motion Subsist There *In-The-Way-of-Ousia* ,
και η στασις και η κινησις εκει ουσιωδης ,
and The Sameness and The Difference Subsist There *In-The-Way-of-The-Idea-of-The-One* .
και η ταυτοτης και η ετεροτης ενοειδως .
Then in turn , The Same-Selves Subsist in The **Middle** Genera
Παλιν τα αυτα εστι εν τοις μεσοις γενεσι
of The Intelligible ***And*** Intellectual Subsistences *In-A-Secondary and Vivific-Way* ,
των νοητων και νοερων υποστασεων δευτερως και ζωτικως ,
since on the one hand , by **The Ousia Being At The Summit**
μεν της ουσιας ουσης εν τη ακροτητι
(For in the **Phaedrus** (**247**C) when Socrates Discourses about This Order
(γαρ εν Φαιδρω ο Σωκρατης διαλογομενος περι της ταυτης ταξεως
He Characterizes The Whole from The Ousia :
εχαρακτηρισεν την ολην απο της ουσιας :
“For **The Truly Real Ousia Has to Subsist**
γαρ Η οντως ουσα ουσια εχει
In-This-Colorless and Shapeless and Intangible-Way”) ;
τον τουτον αχρωματος και ασχηματιστος και αναφανης τοπον) :
whereas on the other hand , Rest and Motion are in The **Middle** Center
δε στασεως και κινησεως εν τω μεσω κεντρω
(for The Turning-About of Heaven is ***There*** , just as Self Socrates says , on the one hand ,
(γαρ η περιφορα του ορανου εκει , καθαπερ ο αυτος φησιν , μεν
by Being Established in The One Idea of Intelligence *In-An-Un-Deviating-Way* ,
εστωσα εν ενι ειδει νοησεως ακλινως ,
and on the other hand , by Being Moved In Herself and In Relation to Herself ,
δε κινουμενη εν εαυτη και προς εαυτην ,
or rather by Being Motion and Eternal Life) ; then it clearly remains that
δε μαλλον ουσα κινησις και διαιωνιος ζωη) : δε δηλαδη λοιπω τω
in **The Limit** of This Order The Same and Different are Established *In-A-Vivific-Way* ,
εν τω περατι της ταυτης ταξεως το ταυτον και ετερον ιδρυται ζωτικως ,
and for which Logos Self Turns-About to The Source by The Nature of Sameness ,
και διο επιστρεφει προς την αρχην κατα την φυσιν της ταυτοτητος ,
and is Divided *In-A-Singular-Ideal-Way* and Proceeds into More Numbers
και διαιρειται μονοειδως και προεισιν εις πλειονας αριθμους
and Generates from Itself More-Partial Monads .
και απογεννα αφ’ εαυτου μερικωτερας μοναδας .

Again on the one hand , in These **Third** Orders The Highest of The Intellectual Gods
Παλιν μεν εν τοις τριτοις διακοσμοις ο ακροτατος των νοερων θεων
Possesses All According to Ousia and Is The Self Intelligible and The Truly-Real Being
εχει τα παντα κατα την ουσιαν και εστιν το αυτο νοητον και το οντως ον
among The Intellectuals , and in turn by Recalling
εν τοις νοεροις , αυθις επανακαλουμενος
The Distinction/Separation in Self into Un-Divided/In-Distinguishable Union ;
την διακρισιν εν αυτω εις αδιακριτον ενωσιν :
On the other hand , The **Middle** Order Subsists According to Rest *And At-Once* Motion
δε η μεση ταξις κατα την στασιν και ομου κινησιν
(For Self Is The Vivific Deity , that Abides *And At-Once* Proceeds and by being
(γαρ εστι ζωογονος θεοτης , μενουσα και αμα προιουσα και
established *In-An-Un-Defiled-Way* and by Vivifying All with Prolific Powers) ;
ιδρυμενη αχραντως και ζωοποιουσα τα παντα γονιμοις δυναμεσι) :
then **The Third** Procession Subsists *At Once* According to The Same *And* Difference ,
δε η τριτη προοδος αμα κατα το ταυτον και ετερον ,
for Self both Separates Herself from The Fathers and is Conjoined to Selves
γαρ αυτη και διακρινει εαυτην των πατερων και συναπτεται αυτοις
Through Her Intellectual Turning-About , and on the one hand , She *At-Once* Binds
δια της νοερας επιστροφης , και μεν συν– αμα –δει
Those after Self to Each-Other According to The Common Powers of The Ideas ,
τα μετ' αυτην προς αλληλα κατα τας κοινας δυναμεις των ειδων ,
then *At-Once* Separates Selves by Intellectual Sections (**Chaldean Oracles Fr 1**) .
δε αμα διακρινει ταις νοεραις τομαις .
Surely then in **This Order** All The Genera and The Species First Shine-Forth ,
δη Εν ταυτη τη ταξει παντα τα γενη και τα ειδη πρωτον μεν εκλαμπει ,
by The Logos that Self is Especially Characterized According to **Difference** ,
διοτι μαλιστα χαρακτηριζεται κατα την ετεροτητα ,
by Being Allotted **The Limit** of All The Whole Subsistences ,
κληρωσαμενη το περας πασων των ολικων υποστασεων ,
and Proceeds from **This Order** to All , even including The Participated Intellect
και προεισι απο ταυτης επι παντα , τε και τον μετεχομενον νουν
and The Multiform Orders of The Souls and The Whole Corporeal Nature .
και τας πολυειδεις διακοσμησεις των ψυχων και την απασαν σωματικην φυσιν .
For Those after **Self** Subsist *In-A-Threefold-Way* (**Timaios 35**A) ;
γαρ των μετ' αυτην υφιστησι Τριττα :
as if to say The Whole Genus ,
ως ειπειν το ολον γενη ,
on the one hand , Some are Impartible and First ,
μεν τα αμεριστα και πρωτα ,
on the other hand , Some are Middles Between The Impartible and Partible ,
δε τα μεσα των αμεριστων και μεριστων ,
whereas Some are Divided about bodies ;
δε τα μεριζομενα περι τοις σωμασι :
through These **Self** Generates even All the more partial Genera of The Beings .
δια τουτων απογεννα και παντα τα μερικωτερα γενη των οντων .

In order that we may again return to what has been said before ,
Ιν’ παλιν επανελθωμεν επι τα ειρημενα προσθεν ,
thus it must be Agreed that on the one hand , The Genera are Everywhere ,
ουν θετεον μεν τα γενη πανταχου
whereas on the other hand , *not* **Everywhere** *In-The-Self/Same Way* ,
δε ου πανταχου τον αυτον τροπον ,
since on the one hand , Among The Loftiest Orders of The Divine Beings ,
αλλ’ μεν εν τοις υψηλοτεροις διακουμοις των θειων
Selves Subsist In-The-Un-Distinguishable and United-Way-of-The-Idea-of-The-One ;
και αδιακριτως και ηνωμωνως ενοειδως :
surely then Where Rest also Participates of Motion and Motion of Rest
δη ου η στασις και μετεχει κινησεως και η κινησις στασεως
so that there is also One Unified Procession of Both ;
και εστιν και μια ηνωμενη προοδος αμφοιν :
whereas on the other hand , Among The More **Partial** Orders , it must also be Agreed
P313 δε εν τοις μερικωτεροις και θετεον
that Selves Subsist *In-A-Divided-Way* along with Their Proper Subordination .
αυτα διηρημενως μετα της προσηκουσης υφεσεως .
For if The First and More-Whole of The Ideas Are In The Limit of The Intelligibles ,
γαρ Ει τα πρωτιστα και ολικωτατατων ειδων εστιν εν τω περατι των νοητων ,
then without a doubt it is also Necessary that The Genera Possess The Source
δηπου και αναγκη τα γενη εχειν την αρχην
of Their Subsistence Among The Intelligibles ;
της υποστασεως εν τοις νοητοις :
and if The Demiurgic Cause is Productive of All The **Partial** Orders ,
και ει το δημιουργικον αιτιον εστι γεννητικον απαντων των μερικων διακοσμων ,
then Self Comprehends The First Genera of The Subsistence of **Selves** ; and
περιεχει τα πρωτιστα γενη της υποστασεως αυτων : και
even if Intelligible Ideas Exist , *just as* The Fountain of All The Ideas Subsists in Self ,
και ει νοητα ειδη εστιν , ωσπερ η πηγη παντων των ειδων εν αυτω ,
so also do The Genera of Being Pre-Subsist in Self ,
ουτως τα γενη του οντος προεστηψκεν εν αυτω ,
even if there exist The Other Whole Genera Prior to Self .
και ει εστιν τα αλλα τα ολα γενη προ αυτου .
And concerning which the Divine Iamblichus Rightly Observes Somewhere
Και ο θειος Ιαμβλιχος ορθως φησιν που
that The Genera of Being Come-to-Light at **The Limit** of The Intelligible Gods
τα γενη του οντος εκφαινεσθαι εν τω περατι των νοητων θεων
and the Present Theology Imparts The Procession to These Realities from
και η παρουσα θεολογια διδωσιν την προοδον τουτοις τοις πραγμασιν απο
The Intelligible Gods Above ; *just as* Self also does to The Ideas .
των νοητων θεων ανωθεν , ωσπερ και τοις ειδεσιν .
For *as many as* Subsist Among The First Intelligibles According to Cause
γαρ Οσα εστι εν τοις πρωτοις κατ’ αιτιαν
In-A-Hidden and In-Distinguishable-Way ,
και κρυφιως και αδιαιρετως ,

so many Subsist Among The Intellectuals *In-A-Divided and Partible-Way*
ταυτα εστιν εν τοις νοεροις διηρημενως και μεριστως
and According to The Distinct-Nature of Each Self .
και κατα την φυσιν εκαστον αυτου .
For surely then All The Divisible Orders of The Beings are both Filled
γαρ δη παντες οι μεριστοι διακοσμοι των οντων και πληρουνται
from These Genera and from The Specifically-Ideal Subsistences In That Source ;
τουτων των γενων και των ειδητικων υπαρξεων Εντευθεν :
and The Demiurgos is also said to Comprehend All The Genera through This
και ο δημιουργος και λεγεται περιεχειν παντα τα γενη δια τουτο
and to Possess The Fountain of The Ideas ,
και εχειν την πηγην των ειδων ,
since Self Produces All The Partial Channels (**Chaldean Oracle 65**)
ως αυτος απογεννων απαντας τους μερικους εχετους
and Illuminates Selves with All The Measures of Their Subsistence from Himself .
και επιλαμτων αυτοις παντα τα μετρα της υποστασεως αφ’ εαυτου .
Surely then The Genera of All The Beings Proceed *In-A-Triple-Way* ,
δη γενη απαντων των οντων προεισι Τριττα
since on the one hand , some are Impartible , while Others are Partible ,
ουν μεν τα αμεριστα , δε τα μεριστα ,
then Others Subsist Between These , by Being More United than The Partible ,
δε τα μεταξυ τουτων , μεν μαλλον ηνωμενα των μεριστων ,
while thus Subsisting *In-A-More-Distinct-Way* than The Impartible Genera ,
δε πλεον διακεκριμενα των αμεριστων ,
by thus Subsisting According to The Middle of Both Genera
δε υφεστηκοτα κατα μεσον αμφοιν
and by Holding-Tightly-Together The One Bond of The Beings .
και συνεχοντα τον ονα συνδεσμον των οντων .
And thus on the one hand , The Demiurgos Produces The Intellectual Ousia
Και μεν παραγει την νοεραν ουσιαν
Through The First and Impartible Genera ,
δια των πρωτων και αμεριστων γενων ,
and on the other hand , The Corporeal Subsistence *Through* The Third and Partible ,
δε την σωματικην δια των τριτων και μεριστων ,
and then , The Subsistence of The Soul which is in The Middle of These
δε την υποστασιν ψυχικην εν μεσω τουτων
Through The Middle Genera in The Beings . Thus Self Produces (**Timaios 41**D)
δια των μεσων εν τοις ουσιν . Αλλα μεν γεννα
and Fills The Whole Intellectual and Impartible Nature from The Whole Productive
και πληροι την απασαν νοεραν και αμεριστον φυσιν αφ’ της ολης γεννητικης
Power of Himself , then Subsists The Ousia of The Soul with The Aid
δυναμεως εαυτου , δε υφιστησι την ψυχικην μετα
of The Mixing-Bowl , and The Ousia of The Body along with The Whole of Nature .
του κρατηρος , δε την σωματικην μετα της ολης φυσεως .

Chapter 31 - λα

And that we follow Timaios by such an Arrangement ,
Και οτι επομενως τω Τιμαιω ταυτα διαταττομεθα ,
anyone may learn from this Source .
τις αν μαθοι εντευθεν .
Since on the one hand , The Self Demiurgos Produces The Intellect of The All
μεν ο αυτος δημιουργος παραγει Τον νουν του παντος
from The Ousia of Himself Alone , by Unfolding Self into Light *At-Once*
απο της ουσιας εαυτου μονης , παραγων εκφαινων αθροως
According to One Union , inasmuch as Self Subsists *In-An-Eternal-Way*
κατα μιαν ενωσιν ατε υφιστας διαιωνιως ,
and since there is no mention at all of the Mixing-Bowl in This Place ;
και ουδ– διαμνημονευει–αμου του κρατηρος ενταυθα :
then on the other hand , He Adorns The Soul Prior to The Body
δε διακοσμων την ψυχην προ του σωματος
by both Blending and Energizing The Genera along with The Mixing-Bowl ;
και κερρανυσι και ενεργει τα γενη μετα του κρατηρος :
surely then He Fashions The Body of The All and
P314 δη πλαττων το σωμα του παντος και
Paints- The Heaven -*In-Different-Colors* , then Fabricates Self along with Necessity
διαζω– τον ουρανον –γραφων , δε δημιουργει αυτο μετα αναγκης
(for **Timaios** (47E-48A) says that , The Nature of The All
(γαρ ο Τιμαιος φησιν , η φυσις του παντος
came into Being by Being Blended out of Intellect and Necessity) and
εγενηθη μεμιγμενη εκ νου και αναγκης) και
The Mixing-Bowl is not included anywhere in This Arrangement of The Bodies .
τον κρατηρα ουδε συμπαραλαμβανει που προς ενταυθα την διακοσμησιν των σωματων.
Then it has been indicated by us through Many Logos' that Plato says
δε Δεδεικται εν ημιν δια πλειονων αλλοις οτι ο Πλατων αποκαλει
the Physical Production Arises through Necessity and not
την φυσικην ποιησιν δι' αναγκης και ουχ
as some (**Numenius Fr 52**) are led to think that necessity is th'same as matter .
ως τινες αγει υπελαβον την αναγκην εις ταυτον τη υλη .
Surely then it is Clear that on the one hand , The Demiurgos Produces
δη Δηλον οτι μεν παραγει
The Generation of Bodies *At-Once* with The Whole of Nature (**Timaios 48**A)
την γενεσιν των σωματων ομου τη ολη φυσει
then He Blends The Partible Genera in The First Nature , and in this way
ουν μιγνυσι τα μεριστα τα γενη εν τη πρωτιστη τη φυσει και ουτως
The Bodies Arise out of Intellect and Necessity , thus on the one hand ,
τα σωματα εκ νου και αναγκης , μεν
The Bodies Receive The Good and The Union from Intellect , and on the other hand ,
δεχομενα το αγαθον και την ενωσιν απο του νου , δε
The Procession that Ends in Interval and Division from Necessity ;
την προοδον αποτελευτωσαν εις διαστασιν και μερισμον εκ της αναγκης :

then He Adorns The Self-Motive Ousia of Souls solely with The Mixing-Bowl .
δε διακοσμει την αυτοκινητον ουσιαν των ψυχων μονου μετατου κρατηρος .
And neither does Intellect nor Bodies Need Such A Cause ; since
Και ουτε ο νους ουτε τα σωματα δειται της τοιαυτης αιτιας : αλλ’
on the one hand , The Demiurgos Is The Common Subsistence of The Triple Genera ,
μεν ο δημιουργος εστιν κοινος υποστατης των τριττων γενων ,
while on the other hand , The Mixing-Bowl is The Particular Cause of The Souls
δε ο κρατηρ ιδια αιτια των ψυχων
by Being Co-Arranged with The Demiurgos ,
συντεταγμενη τω δημιουργω ,
and thus on the one hand , The Mixing-Bowl Is Filled from Self ,
και μεν πληρουμενος απ’ αυτου ,
while on the other hand , The Mixing-Bowl Fills The Souls , and thus on the one hand ,
δε πληρων τας ψυχας , και μεν
Souls Receive The Prolific Powers of Super-Abundance from That Source ,
τας υποδεχομενος της γονιμου δυναμεις περιουσιας εκειθεν ,
while on the other hand , She Pours Selves into The Souls
δε επιρρεων αυτας ταις ψυχαις
According to The Measures of The Ousia of Each-One of The Souls ,
κατα τα μετρα της ουσιας εκαστων ,
and thus on the one hand , She Pours The Summits of The Genera to Some Souls ,
και μεν τας ακροτητας των γενων ταις ,
while on the other hand , She Pours The Middle Processions of The Genera to Others ,
δε τας μεσας προοδους ταις ,
then finally , She Distributes in Order The Limits of Selves to Others .
δε διανεμων εν ταξει τας αποπερατωσεις αυτων ταις .
Is it not the case then , that on the one hand , The Mixing-Bowl
Ουκουν μεν ο κρατηρ
Is Vivific According to Ousia , if indeed Souls are also Certain Lives ,
εστι ζωογονος κατα την ουσιαν , ειπερ αι ψυχαι εστι και τινες ζωαι ,
while on the other hand , The Mixing-Bowl Is The First-Efficient Cause of Souls ,
δε πρωτουργος αιτια ψυχων ,
and not of every Life , According to The Characteristic of Her Hyparxis ;
και ουχ απασης ζωης , κατα την ιδιοτητα της υπαρξεως ,
but of The Idea-of-The-One of The Soul and of The All-Perfect Monad .
αλλα της ενοειδης ψυχικης και παντελης μονας .
Since The Soul of The All Subsists from This Mixing-Bowl
γαρ η ψυχη του παντος υπεστη Απο τουτου του κρατηρος
and from The Second and Third Genera of The Partible Souls (**Timaios 41**D)
και τα δευτερα και τριτα γενη των μεριστων ψυχων
and from The Souls that are Allotted The Procession Between These .
και αι λαχουσαι την προοδον μεταξυ τουτων .
Surely then The Whole Number of The Order of The Soul Proceeds from Self
δη ουν Ο πας αριθμος της διακοσμησεως ψυχικης προερχεται απ’ αυτου
and is Distributed According to The Prolific Powers in Self .
και μεριζεται κατα τας γονιμους δυναμεις εν αυτω .

Surely then The Mixing-Bowl is said to be The Cause of Souls and The Receptacle
δη ουν ο κρατηρ Λεγεσθω αιτια ψυχων και υποδοχη
of The Fabrication and The Generative Monad of Selves and All Their Like ;
της δημιουργιας και γεννητικη μονας αυτων και οσα τοιαυτα :
for Self will also be Correctly said to be by Plato According to Intellect .
γαρ αν και ορθως λεγοιτο τω Πλατωνι κατα νουν .

If then She is surely then both Co-Arranged with The Demiurgos
Ει δε δη και συντετακται τω δημιουργω
and Equally Gives-Subsistence to The Genera of Souls along with Self ,
και εξ ισου συνυφιστησιν τα γενη των ψυχων αυτω ,
then without a doubt it is Necessary that This Mixing-Bowl be Fontal ,
δηπου αναγκη τουτον τον κρατηρα ειναι πηγαιον ,
just as The Whole Demiurgos .
ωσπερ τον ολον δημιουργον .

Is it not the case then , that on the one hand ,The Mixing-Bowl is The Fountain of Souls ,
P315 Ουκουν μεν ο κρατηρ εστι πηγη των ψυχων ,
while on the other hand , Self is United to The Demiurgic Monad ,
δε ηνωται προς την δημιουργικην μοναδα ,
and by This Logos Socrates also says in the **Philebos** (**30**D) that there is
και δια τουτο ο Σωκρατης και φησι εν Φιληβω ειναι
“on the one hand , A **Royal Soul** and on the other hand , A **Royal Intellect** in Zeus “ ; for
μεν βασιλικην ψυχην δε βασιλικον νουν εν τω Δii ; γαρ
that which at the present time we call Fontal , that man calls Royal .
τουτο ο εν τω παροντι ημεις προσονομαζομεν πηγαιον , εκεινος προσειρηκε βασιλικον .

And furthermore the name of Fountain when applied to Souls is well known to Plato .
Καιτοι και το ονομα της πηγης επι των ψυχων εστιν γνωριμον τω Πλατωνι .
For in the **Phaedrus** (**245**C) Socrates says that , The Self-Motive is The Fountain
γαρ εν τω Φαιδρω Σωκρατης φησιν Το αυτοκινητον εστι πηγη
and Source of Motion to All Such Others that are Moved .
και αρχη κινησεως οσα αλλοις τοις κινειται .

And do You See in what Way The Twofold Divine Monad that Is Prior to Souls
και ορας οπως διττης θειας μοναδος προ των ψυχων
is Delivered by the Theologists ; The One Being Fontal , The Other being Royal ,
παραδεδομενης υπο των θεολογων , της μεν πηγαιος , της δε αρχικης ,
and that Plato Gives Twofold Names to Those that Arise from These , assuming that
και ο Πλατων αποδιδωσι τας διττας επωνυμιας τοις εκ τουτων , παραλαβων
One Arises from The More-Whole , while Another Arises from The More-Partial ?
την μεν εκ της ολικωτερας , την δε εκ της μερικωτερας ;
For on the one hand , The Self-Motive is A Fountain by Being The Offspring
γαρ μεν το αυτοκινητον Εστι πηγη ως εκγονον
of The Fontal Soul , while on the other hand , Self is also A Source by Participating
της πηγαιας ψυχης , δε και αρχη ως μετεχον
of The Primary/Royal/Ruling Soul .
της αρχικης ψυχης .

If The Self Name of The Fountain and That of The Source is also assigned by Plato
Ει το αυτο ονομα της πηγης και το της αρχης και τετακται παρα τω Πλατωνι

to The Souls , then what need is there to wonder if we also name
επι των ψυχων , τοινυν τι χρη θαυμαζειν ει και επονομαζοιμεν
The Exempt Monads of Selves Fountains and Royal-Sources ?
τας εξηρημενας μοναδας αυτων πηγας και αρχας ;
Or rather that is also demonstrated from These Logos .
δε Μαλλον κακεινο αποδεικνυται εκ τουτων .
For from what Source does The Royal/Ruling Power Come to All The Souls ;
γαρ Ποθεν η αρχικη δυναμις ηκει εις πασας τας ψυχας ,
from The Power of Soul or from The Royal/Ruling Monad (**Republic 517**B) ,
απο της ψυχικης η απο της αρχικης μοναδος ,
since That is The Source of The Fontal Characteristic ?
δε το ποθεν πηγαιον ιδιωμα ;
For That which Extends to All The Souls *In-A-Similar-Way*
γαρ Το διατεινον επι πασας τας ψυχας ομοιως
Necessarily Comes to Selves from One and The Self/Same Cause .
αναγκαιον ηκειν επ' αυτας απο μιας και της αυτης αιτιας .
If on the one hand , someone says that Self Comes from The Demiurgos ,
Ει μεν τις λεγοι απο του δημιουργου ,
then insofar as Self is The Demiurgos , Self must also be Inherent *In-A-Similar-Way*
τοινυν καθ' οσον εστι δημιουργος , δει και υπαρχειν ομοιως
in All The Others which Proceed from The Demiurgic Monad ;
τοις απασιν αλλοις οσα προηλθεν εκ της δημιουργικης μοναδος :
if on the other hand , Self Proceeds from The Definite/Separate Cause of The Souls ,
ει δε εκ της διωρισμενης της αιτιας των ψυχων ,
then that cause must also be named the first fountain and source .
εκεινην και προσρητεον πρωτιστην πηγην και αρχην .
And furthermore that of These Twofold Names
Και μην και οτι τουτων των διττων ονοματων
The Royal/Ruling is More-Akin to The Souls than The Fontal ,
το αρχικον εστι συγγενεστερον ταις ψυχαις η το πηγαιον ,
by Being Nearer to Selves According to Order ,
ως υπαρχον εγγυτερω αυτων κατα την ταξιν ,
is Clearly-indicated in The Self/Same Dialogue (**Phaedrus 245**C) .
δεδηλωκεν εν τω αυτω διαλογω .
For by *At-Once* calling The Self-Motive The Fountain *and* The Source of The Motion
γαρ ως αμα προσειπων το αυτοκινητον Πηγην και αρχην της κινησεως
of The Wholes , he Makes the demonstration of The Unbegottenness *In-A-Similar-Way*
των ολων , πεποιηται την αποδειξιν την αγενησιας ομως
from The Source Alone . For he says that , The Source is Unbegotten ,
εκ της αρχης μονης . γαρ φησιν , Αρχη αγενητον ,
for it is Necessary that All that comes to Be , Come to Be from The Source .
γαρ αναγκη παν το γινομενον γινεσθαι εξ αρχης .
If then the demonstrations arise from Those that are near to the demonstrations , then
Ει τοινυν αι αποδειξεις εισι εκ των προσεχων τοις δεικνυμενοις , δη–
without a doubt it is necessary that The Source be More Near to Souls than The Fountain.
–που αναγκη την αρχην ειναι προσεχεστεραν ταις ψυχαις της πηγης .

Now then furthermore , just as Self says (**Timaios** 34B) ,
τοινυν Ετι , καθαπερ αυτος φησιν ,
if All that Comes to Be , Comes to Be from The Source ,
ει παν το γινομενον γινεται εξ αρχης ,
then The Souls that Come to Be exist *In-A-Certain-Way* (just as Timaios says)
δε αι ψυχαι γενηται εισιν πως , ως ο Τιμαιος λεγει ,
then there also Exists The Pre-Subsisting Source of The Souls ;
και εστιν προηγουμενη αρχη των ψυχων :
and just as Selves are The Sources of Those that Come to Be According to **Time** ,
P316 και ωσπερ αυται εισι αρχαι των γιγνομενων κατα χρονον ,
so also does The Source Pre-Subsist *In Different Way* than Those that Come to Be ;
ουτω η αρχη προυφεστηκεν κατ' αλλον τροπον ουσων γενητων :
and just as Selves are Unbegotten from The Generation of The Bodies ,
και ωσπερ αυται αγενητοι την γενεσιν των σωματων ,
so also is The Source of The Souls Exempt from All Generation/Coming-to-Be .
ουτω και η αρχη των ψυχων εξηρηται απασης γενεσεως .
Accordingly then it is demonstrated by us through These Logos
αρα Δεδεικται ημιν δια τουτων
that The Mixing-Bowl is also The Fountain of The Souls
οτι ο κρατηρ εστιν και πηγη των ψυχων
and that After The Fountain There Subsists The Royal/Ruling Monad ,
και οτι μετα την πηγην εστι η αρχικη μονας ,
and that on the one hand , Self is More-Near to The Souls than The Fountain ,
και ως μεν αυτη εστιν προσεχεστερα ταις ψυχαις της πηγης ,
since on the other hand , Self is Established Above The Souls
δε υπεριδρυται των ψυχων
by Being The Prolific Cause of Selves .
ως γονιμος αιτια αυτων .
And we have bound All These Particulars by The Logos of Plato .
Και κατεδησαμεθα παντα ταυτα τοις λογοις του Πλατωνος .

Chapter 32 - λβ

Now then let us return again to The Proposed Logos about This Mixing-Bowl and
τοινυν αναγωμεν Παλιν επι τα προκειμενα τον λογον περι τουτου του κρατηρος και
let us Instruct The Lovers of The Contemplation of **The Truth** (**Republic 475**C-E)
αναδιδαξωμεν τους φιλοθεαμονας της αληθειας
in a Greater Way , that by having Established The Prolific Cause (**Rhea**) of The Divine
μειζονως , οτι ιδρυσαμενης την γονιμον αιτιαν των θειων
in The Middle **The Whole Vivific Goddess** of The Intellectual Kings , on the one hand ,
εν μεσω της ολης ζωογονου θεοτητος των νοερων βασιλεων μεν
According to Her Highest and Most-Intellectual and All-Perfect Powers of Self
κατα τας ακροτητας και νοερωτατας και παντελεις δυναμεις αυτης
while Being United to The First Father *in a Hidden Way* , and on the other hand ,
και συνηνωμενης τω πρωτω πατρι κρυφιως , δε
while Being Conjoined from Those to **The Demiurgos** According to The More-Partial
συναπτομενης απ’ εκεινων τω δημιουργω κατα τας μερικωτερας
and Secondary Causes and by Being Established with Self In One Breath
και δευτερας αιτιας και ενστησαμενης μετ’ αυτου μιαν συμπνοιαν
of The Production/Generation of The Partial Orders ,
της απογεννησεως των μερικων διακοσμων ,
on the one hand , Timaios has Bound Those More-Ancient Powers of The Goddess
μεν ο Τιμαιος εφαπτεται εκεινων πρεσβυτερων των δυναμεων της θεου
which also Abide in The First Father *in a Mystical Way* ,
και μενουσων εν τω πρωτω πατρι μυστικως ,
while on the other hand , Those Powers that are Co-Arranged with The Demiurgos
δε τας συντεταγμενας τω δημιουργω
and that Adorn-together with Self The Beings in The All ,
και διακοσμουσας μετ’ αυτου τα εν τω παντι ,
on the one hand , Some of These Powers are transmitted More Clearly ,
μεν τας παραδιδωσιν εναργεστερον ,
while on the other hand , The Whole of Others are transmitted through Indication .
δε απασας τας δι’ ενδειξεως .
For on the one hand , The Secondary Self Monads of The Goddess (Hecate) are Triple ,
γαρ μεν αι δευτεραι αυται μοναδες της θεου Εισι τριπλαι ,
just as The Wise affirm (**Chaldean Oracles Fr 51** , **52** , **54**) ,
καθαπερ οι σοφοι λεγουσι ,
On the one hand , One Is The Fountain of The Souls ,
μεν μια η πηγη των ψυχων ,
while on the other hand , The Second Is The Fountain of The Virtues ,
δε δευτερα η των αρετων ,
then The Third Is The Fountain of Nature Suspended from The Back of The Goddess .
δε τριτη <η> πηγη της φυσεως απαιωρουμενη οπισθεν της θεου .
Accordingly then on the other hand , The Demiurgos also Assumes
αρα δε ο δημιουργος και παταλαμβανει
These Three Underlying-Realities in The Prolific Production of Himself .
Ταυτας τας τρεις υποστασεις προς την γονιμον ποιησιν εαυτου .

And as we said (**P314**.4-15) The Mixing-Bowl is on the one hand , The Fountain of Souls ,
Και ωσπερ ειρηται ο κρατηρ εστιν μεν πηγη των ψυχων ,
by Containing The Whole and Perfect Number of Selves *in a Unific Way* (**Tim** **41**D-E) ;
συνεχουσα τον ολον και τελειον αριθμον αυτων ενιαιως :
and just as The Demiurgos is Allotted The Paternal Cause
και ωσπερ ο δημιουργος ελαχεν πατρικην αιτιαν
in Relation to The Production of Souls ,
προς την απογεννησιν ψυχικην ,
surely then so also is The Prolific Mixing-Bowl Allotted The Maternal Logos and Order
δη ουτω και εστι ο γονιμος κρατηρ κεκληρωται μητρος και λογον και ταξιν
in Relation to Those that are Generated from Herself .
προς τα αφ' εαυτης .
For as many as Zeus Makes *in a Paternal Way* ,
γαρ Οσα ο Ζευς ποιουσιν πατρικως ,
so many Selves does The Fountain of Souls Make *in a Maternal and Generative Way* .
τοσαυτα αυταις και η πηγη των ψυχων μητρικως και γεννητικως .
In the Second Place , Excellence/Virtue Energizes According to Self (**Republic** **617**E)
δε Η αρετη ενεργει κατ' αυτην
and Adorns and Perfects Those that are Whole ; and Through This Logos
και κοσμει και τελειοι τα ολα : και δια τουτο
by Participating of Soul The All is also Immediately Allotted a Share of Excellence .
μετασχον ψυχης το παν και ευθυς μεταλαγχανει αρετης .
For **Timaios** (**34**B) says ,
γαρ Τιμαιος φησιν ,
"By Self having Placed Soul in The Middle He also Extended Her throughout The Whole
P317 αυτου θεις Ψυχην εν μεσω τε ετεινε δια παντος
and furthermore He Covered-Over The Body from-Without with The Self Soul
και ετι περιεκαλυψε το σωμα εξωθεν αυτη
and Established Only One , Solitary Heaven as A Circle Turning-About In A Circle ,
και κατεστησε μονον ενα ερημον ουρανον κυκλον στρεφομενον κυκλω ,
then by Being Able to Commune with Self Through Excellence
δε δυναμενον συγγιγνεσθαι αυτω δι' αρετην
Self also had no need of anything else ,
αυτον και ου– προσδεομενον –δενος ετερου ,
since Self is Sufficiently Well-Known and Loved by Self."
δε αυτον ικανως γνωριμον και φιλον αυτω
Surely then The Kosmos Is *At-Once* En-Souled
δη ουν ο κοσμος Αμα εψυχωται
and Lives-The-Whole-Life-of-Self According to Excellence
και διαζη κατ' αρετην
and Possesses from The Virtues (Wisdom-Justice-Soundmindedness-Virility)
και εχει ταις αρεταις
Friendship with Self as The Highest Goal , *including* The All-Perfect Gnosis of Self .
την φιλιαν προς αυτον το ακροτατον τελος , και την παντελη γνωσιν αυτου .
"For Self Is Sufficiently *Well*-Known and *Well*-Loved by Itself through Excellence" .
γαρ αυτος εστι ικανος Γνωριμος και φιλος εαυτω δια την αρετην .

And certainly in The Third place , Nature also Co-Subsists in The Generation of Body .
Και μην και η φυσις και συνυφισταται τη γενεσει του σωματος .
For **The Demiurgos** Produces The Body through Necessity
γαρ ο δημιουργος αpογεννα το σωμα Δι’ αναγκης
and Fashions Self with The Proper Life ; and a little later after
και διαπλαττει αυτω μετα της οικειας ζωης : και μικρον υστερον
Giving-Subsistence to Partial Souls He Shows Selves (**Timaios 41**E)
υποστησας τας μερικας ψυχας δεικνυσιν αυταις
through These Logos both The Nature of The All and The Laws of Allotted by Fate .
δια ταυτα και την φυσιν του παντος και τους νομους ειμαρμενους .
For He also Shows These Logos’ to Souls
γαρ Τω και επιδεικνυσιν ταυτα ταις ψυχαις
that The Cause Possesses The Whole of Nature and Fate ;
την αιτιαν εχειν της ολης φυσεως και της ειμαρμενης :
For The Demiurgos does not Turn-about to Those after Himself ,
γαρ ο δημιουργος ου επιστρεφεται προς τα μεθ’ εαυτον ,
since Self Contains in Himself Those that are Shown *In-A-Primary-Way* ,
αλλ’ εχων εν εαυτω τα δεικνυμενα πρωτως ,
and Unfolds-into-Light The Powers of Selves to The Souls .
και εκφαινει τας δυναμεις αυτων ταις ψυχαις .
And thus The Paradigm of The Nature of The All
Και ουν το παραδειγμα της φυσεως του παντος
and The One Cause of The Laws of Fate Pre-Subsist in Self .
και μια αιτια των νομων ειμαρμενων προυφεστηκεν εν αυτω .
For The Fountain of Nature is Called The First Fate by The Divine Selves ;
γαρ Η πηγη της φυσεως αποκαλειται πρωτιστη ειμαρμενη παρ των θεων αυτων :
“Do not look-into/consider Nature ,
Μη εμβλεψης φυσιν ,
for This Name is Allotted by Fate (**Chaldean Oracles Frag 54** , **102**)”.
τησδε ουνομα ειμαρμενον .
For which Logos Timaios also says that Souls *At-Once* See The Laws of Fate *And*
Διο ο Τιμαιος και λεγει τας ψυχας αμα οραν τους νομους ειμαρμενους και
The Nature of The All as if They See The Fate of The Kosmos and The Powers of Self ;
την φυσιν του παντος οιον την ειμαρμενην εγκοσμιον και τας δυναμεις αυτης :
and in the **Statesman** (**272**B-E) the Elean Guest Names Fate The Motive Cause
και εν Πολιτικω ο Ελεατης ξενος επονομαζει ειμαρμενην την κινητικην αιτιαν
of the *more* Physical Circulation of The All ;
της φυσικωτερας ανακυκλησεως του παντος :
“Surely then Fate and Desire of The Same Nature thus Turn-The Kosmos-About.”
δη ειμαρμενη και επιθυμια συμφυτος ουν ανεσ–Τον κομον–τρεφεν .
And the same person clearly acknowledges that The Kosmos Possesses
Και ο αυτος σαφως ομολογει οτι ο κοσμος εχει
This Power from The Demiurgos and Father .
ταυτην την δυναμιν εκ του δημιουργου και πατρος ,
For he says that The Whole Arrangement and Circulation Is Brought to Light by **Zeus** .
γαρ λεγει την πασαν διακοσμησιν τε και ανακυκλησιν ειναι εμφανη Διος .

Accordingly then it is demonstrated that According to These 3 Causes
αρα Δεδεικται κατα ταυτας τας τρεις αιτιας
of **The Vivific Goddess** that are Co-arranged with **The Demiurgos**
της ζωογονου θεας τας συντεταγμενας τω δημιουργω
The Kosmos is Perfected by **Self** ,
ο κοσμος τελειουμενος υπ’ αυτου ,
in The First Place , According to **The Fontal** Mixing-Bowl/Receptacle/Womb ,
τον πηγαιον κρατηρα ,
and in The Second Place , According to **The Fountain** of The Virtues/Excellencies ,
25 την πηγην των αρετων ,
and in The Third Place , According to The First-Efficient Cause of Nature .
την πρωτουργον αιτιαν της φυσεως .
And in turn it is also clear in These Logos that Plato does not hesitate to present
Και παλιν και δηλοι επι τουτων οτι ο Πλατων αν ουκ οκνησειεν προενεγκασθαι
The Name of **The Fountain** , for on the one hand in the **Laws** (**808**D) , He calls
P318 το ονομα της πηγης , μεν εν Νομοις αποκαλων
The Power of **Mindfulness** **The Fountain** of **Intelligence**
δυναμιν της φρονησεως την πηγην του φρονειν
that Subsists in The Souls According to Ousia that is Generative of The Virtues in us ,
ενυπαρχουσαν εν ταις ψυχαις κατ’ ουσιαν την οιστικην των αρετων εν ημιν ,
then on the other hand , He says that Two Other **Fountains** are Imparted by Nature ;
5 δε λεγων δυο αλλας πηγας μεθεισθαι υπο της φυσεως ,
Pleasure and Pain (**Laws** **636**D) .
ηδονην και λυπην .
Therefore , *just as* we indicated before (**Chapter 31 P315**.16-26) , that Souls are Named
ουν Ωσπερ εδεικνυμεν εμπροσθεν τας ψυχας επονομαζομενας
Fountains of The Motions , by **The One Fountain** of Selves of which They Participate ,
πηγας των κινησεων , δια την μιαν πηγην αυτων ης μετεχουσιν ,
surely then so also since Plato Calls The First Offspring of Nature **Fountains**
δη ουτω και αποκαλων τα πρωτα εκγονα της φυσεως πηγας
then without a doubt it is clear to all that He will Agree to Name
10 δηπου εστι καταφανης παντι συγχωρων προσονομαζειν
The Exempt Self(Motive) Cause of Selves The **Fountain** .
την εξηρημενην αυτην αιτιαν αυτων την πηγην .
Thus He also Glorifies The Power of The Excellence According to The Selves in us
δε και αποσεμνυνων την δυναμιν της αρετης Κατα τα αυτα εν ημιν
In-The-Way-Of-Ousia as **The Fountain** of **Intelligence**
ουσιωδη ως πηγην του φρονειν
Plato will not be forced to hear any name that does not Innately-Belong to Self
αν ουκ προσαναγκαζοιτο ακουειν μηδεν των ονοματων προσηκον αυτω
even if someone is willing to Name
ει τις εθελοι προσονομαζειν
The First Monad of The Excellencies/Virtues **The Fountain** , where then can we have
15 πρωτιστην μοναδα των αρετων την πηγην , οπου δη εχομεν
The Name of **The Fountain** placed by Self upon The Self Intellectual Gods .
το ονομα της πηγης κειμενον παρ’ αυτω επ’ των αυτων νοερων θεων .

Indeed then , in the **Cratylus** (**402**B-C) He says that
γουν Εν τω Κρατυλω φησιν
Tethys belongs to *The Hidden Name* of **The Fountain**
την τηθυν υπαρχον επικεκρυμμενον ονομα πηγης
and He even calls **Self Kronos** and **The Queen Rhea Flows** ;
και αποκαλει τον αυτον Κρονον και την βασιλιδα Ρεαν ρευματα :
and since These Divinities are **The Channels** of **The Intelligible Fountains**
και γαρ ουτοι οι θεοι εισι οι οχετοι των νοητων πηγων
which also Proceed from **The Fountains** Above Selves that Fill
και προιοντες εκ τα των υπερκειμενων πληρουσι
All Those after **Selves** with The Prolific **Channels** of Life ;
απαντα τα μετ’ αυτους των γονιμων οχετων της ζωης :
then since The Self Mixing-Bowl/Receptacle/Womb is also **Fontal** ;
δε ο αυτος κρατηρ εστι και πηγαιος :
Indeed then , The Gods also Name
γουν οι θεοι και προσειρηκασι
The First Efficient Causes of The Partial Beings **Fontal** .
τας πρωτουργους αιτιας των μερικων πηγαιους .

Chapter 33 – λγ

Thus on the one hand , we shall examine These Realities even more in Other Logos ,
Αλλ' μεν εξετασομεν ταυτα επι πλεον εν αλλοις λογοις ,
and surely then These Particulars concerning The Demiurgic Monad have also been
και δη ενταυθα περι της δημιουργικης μοναδος τα και
Self-Sufficiently Defined by being Tested by us According to the Explanation of Plato .
αυταρχως περιγεγραφθω δεβασανισμενα ημιν κατα την υφηγησιν του Πλατωνος .
Whereas on the other hand , after These Particulars let us Contemplate
δε Μετα ταυτα θεωρησωμεν
The Leading Causes of The Uncontaminated/Undefiled/Immaculate Purity ,
τους ηγεμονας αιτιους της αχραντου καθαροτητος ,
and see if Plato somewhere brings to Light This Order of Gods by also Reminding us
και ει ο Πλατων που φαινεται ταυτης της ταξεως των θεων και αναμιμνησκων ημας
of The Inflexible/Unchanging Power Proceeding from Selves to All The Divine Genera .
της ακλιτου δυναμεως προιουσης απ' αυτων επι παντα τα θεια γενη .
For The First-Efficient Triad of The Immutable Order
γαρ η πρωτουργος τριας της ατρεπτου ταξεως
Is United-together with The Triad of The Intellectual Kings
συνηνωται Τη τριαδι των νοερων βασιλεων
and The Processions of These are Co-Divided with The Monads of Selves .
και αι προοδοι τουτων συνδιηρηνται ταις μονασιν αυτων .
And on the one hand , The Summit of The Triad
Και μεν το ακροτατον της τριαδος
and as it were The Flower of The Inflexible Guard of The Wholes
και οιον το ανθος της ακλινους φυλακης των ολων
Is United to The First Intellectual King ; while on the other hand ,
συνηνωται τω πρωτω : δε :
The Middle Center of Self is Yoked-Together to The Second Intellectual King
το μεσον κεντρον αυτης συνεζευκται τω δευτερω
In-The-Same-Natural-Way and At-Once Proceeds with Self and Subsists about Self ;
ομοφυως και αμα προεισιν μετ αυτου και υφεστηκε περι αυτον :
whereas The Limit of The Whole Triad is Woven-together and Turns-About-together
δε <το περας> της ολης τριαδος συμπλεκεται και συνεπιστρεφεται
with The Third Intellectual King in Relation to The Source and is Convolved-together
τω τριτω προς την αρχην και συνελισσεται
with Self in Relation to The One Union of The Father of All The Intellectual Gods .
μετ' αυτου προς την μιαν ενωσιν του πατρος παντων των νοερων θεων .
And in this way The Three Un-Defiled Guardians of The Intellectual Fathers
Και ουτωσι οι τρεις αχραντοι φυλακες των νοερων πατερων
are Divided on the one hand , *In-A-Monadic-Way* , while on the other hand ,
διηρηνται μεν μοναδικως , δε
along-with This Division Selves also Possess Their Subsistence United to Each-Other ,
μετα ταυτης της διαιρεσεως και εχουσι την υποστασιν ηνωμενην προς αλληλους ,
and All Are *in a Certain Way* in Each of The Fathers , and All Energize about All .
P319 και παντες εισι πως εν εκαστω οι πατρι , και παντες ενεργουσι περι παντας .

And on the one hand , *in a Certain Way* Selves are Divided from The Fathers
Και μεν τινα τροπον εμερισθησαν απο των πατερων
According to Their Characteristic Subsistence , while on the other hand ,
κατ’ ιδιαν υποστασιν , δε
in Another Way Selves are Wound-Together with Selves *In-An-Impartible-Way*
αλλον τροπον συνειληνται αυτοις αμεριστως
and are thus Allotted *At-Once* An Equally-Dignified Order in Relation to The Fathers
τε και δε ελαχον ομου την ισοτιμον ταξιν προς τους πατερας
and have come to Light Possessing The Ousia of Selves as Being Subordinate .
και εξεφανησαν εχοντες <την> ουσιαν αυτων ως υφειμενην .
Therefore by Such Being The Nature of The Un-Defiled Selves
δε Τοιουτοι υπαρχοντες αυτων
They on the one hand , Preserve Undefiled The Whole Processions of The Fathers ,
μεν προυρουσι αχραντους τας ολας προοδους
on the other hand , They Provide for Selves That which is Stable in Their Powers
δε χορηγουσι αυτοις το ακλιτον εν ταις δυναμεσι
and That which is Immutable/Unchangeable in Their Energies ,
και το ατρεπτον εν ταις ενεργειαις ,
since Selves are Suspended from The Whole of Purity !
δε εξηρτηνται της ολης καθαροτητος .
And if some of The Ancients have Seen *Somewhere* in our Intellect
Και ει τινες των παλαιων θεωρουσι που επι ημιν του νου
That which Always Has to Be According to **The Selves** and in the Same Way
το αει εχον κατα τα αυτα και ωσαυτως
and **That** which accepts nothing into Itself from the inferior
και τω χωρειν μηδεν εις εαυτον απο των καταδεεστερων
by **Self** Being Un-Mixed with none of those that are inferior ,
αυτον αναμιγνυσθαι μηδε τοις χειροσιν ,
and thus **All Such Goods** are Being-Celebrated as Innately-Arriving
και τα παντα τοιαυτα αγαθα ανυμνουσιν καθηκοντα
to Intellect and to The Other Beings from These Un-Defiled Gods .
εις τον νουν και εις τους αλλους απο τουτων των θεων .
For The Speech/Logos (of Diotima to Socrates) in the **Symposium** (**211**D)
γαρ ο λογος Συμποσιω
in which Self/Plato also Celebrates *In-An-Exceptional-Way*
εν ο Αυτο και ευφημει διαφεροντως
The Unmixable Character of The Divine Ousia with secondary natures ,
το αμικτον της θειας ουσιας προς τα δευτερα ,
and That which Transcends The Wholes in Purity and Immutable Power ,
και το υπεροχην των ολων καθαροτητι και ατρεπτω δυναμει ,
which Arrives to The Gods Through The Guardian Cause ;
ηκει τοις θεοις δια την φρουρητικην αιτιαν :
and just as The Fathers are The Providers of The Prolific Production
και ωσπερ οι πατερες εισι χουηγοι της γομιμου ποιησεως
both to All Other Beings and to The Inflexible/Steadfast Gods ,
τε απασι τοις αλλοις και τοις ακλιτοις θεοις ,

surely then so also do The Un-Defiled Gods Bestow The Power of Purity
δη ουτω και οι αχραντοι θεοι δωρουνται την δυναμιν της καθαροτητος
both to The Fathers and to The Other Divine Orders .
και τοις πατρασι και τοις αλλοις θεοις διακοσμοις .
Surely then The Three Un-Defiled Gods Subsist *At-Once*
δη ουν και οι τρεις αχραντοι θεοι υπεστησαν Αμα
with The Three Intellectual Kings
τοις τρισι νοεροις βασιλεσι
and from The Guardian Fathers of Selves
και των φυλακες πατερων αυτων
and Establish about Selves An Immutable Guard
και εστησαντο περι αυτους την ατρεπτον φρουραν
and Firmly Fix Themselves in Selves .
και μονιμως ιδρυσαν εαυτους εν αυτοις .
And for which Logos *just as* the Athenian Guest (**Laws 757**B)
και Διο ωσπερ ο Ατηηναιος ξενος
Adorns The Government *by Means of* The Best Analogy ,
διακοσμει την πολιτειαν δια της αριστης αναλογιας ,
through which (**Timaios 32**B) The Demiurgos
δι' ης ο δημιουργος
also Binds-together and Establishes-together The Whole Heaven ,
και συνεδησε και συνεστησατο τον ολον ουρανον ,
surely then so also does A Guard Subsists for All Those in That Land ,
δη ουτω και φρουραν υφιστησι πασιν τοις εν τη χωρα ,
in order that as much as possible , nothing be without a Guard ,
ινα κατα δυναμιν μηδεν η αφρουρητον ,
thus Imitating The Self Intellectual Gods ,
μιμουμενος τους αυτους νοερους θεους ,
who Guard All *by Means of* The Un-Defiled Leaders .
οι φρουρουσι τα παντα τοις αχραντοις ηγεμοσι .
And it appears to me that *through This Logos* He Addresses Those that Rule
Και δοκει μοι δια τουτο προσαγορευειν τους αρχοντας
Guardians of The Laws or Guardians ,
νομοφυλακας η φυλακας ,
by The Logos that The Un-Inclined/Stable Guardians also Co-Subsist-along-with
διοτι οι ακλινεις φυλακες και συνυφεστηκασιν
The Intellectual Leaders of The Whole Worlds !
τοις νοεροις ηγεμοσι των ολων κοσμων .

24 February 2024

Chapter 34 - λδ

Thus on the one hand , These Logos will be more remote from That Divine Triad
Αλλα μεν ταυτα αν ειη πορρωτερον της εκεινης θειας τριαδος
and are taken in hand by being led-up to Self from Images of Those that are Last .
και επιχειρηματα αναγομενα επ’ αυτην απο εικονων των εσχατων .

Perhaps on the other hand , by discharging These Logos we may also abound with greater
Ταχα δ’ αφεντες ταυτα αν και ευπορησαιμεν μειζονων
Insights in The Hunt/Chase/Search of The Proposed-Goal , and thus by Considering
P320 επιβολων εις την θηραν του προκειμενου , και σκοπουντες
The Divine Genera along with Plato we may Discover in what Way
τα θεια γενη μετα του Πλατωνος αν ευροιμεν οπως
That Man also Celebrates This Order of The Gods and Subsists-Together with
εκεινος και ανυμνει ταυτην την ταξιν των θεων και συνυφιστησιν μετα
The Three Kings of Self That are now Being Transmitted , *surely then just as*
των τριων βασιλεων αυτην των νυν παραδεδομενων , δη ωσπερ
we are also Mystically Instructed in The Truth about Selves by the other Theologists .
ημας και μυστικως αναδιδασκει η αληθεια περι αυτων παρα τοις αλλοις θεολογοις .

Now then on the one hand , in The Myth of the **Protagoras** (**321**D) Plato indicates to us
τοινυν μεν Εν τω μυθω Πρωταγορου ενδεικνυμενος ημιν
The Transcendent Watch-Tower of **Zeus** and The Un-Mixed Superiority of **The Ousia**
την εξηρημενην περιωπην του Διος και την αμιγη υπεροχην της ουσιας
in Relation to All Those that are Secondary , *through which*
προς παντα τα δευτερα , δι’ ην
Self Is Inaccessible and Unrevealed to The Partible Genera of The Gods ,
εστι αβατος και ανεκφαντος τοις μεριστοις γενεσι των θεων ,
by Referring The Cause to The Immutable/Unchangeable/Inflexible Guard of Self
αναφερει την αιτιαν επι <την> ατρεπτον φυλακην αυτου
and to The Defensive/Protective/Curative Order about Self . For on the one hand ,
και την φρουρητικην ταξιν περι αυτον . γαρ μεν
All The Demiurgic Powers are Firmly Established in Themselves Through This Order ,
πασαι αι δημιουργικαι δυναμεις μονιμως ιδρυνται εν εαυταις Δια ταυτην ,
and on the other hand , All The Ideas are Exempt from Those that are Secondary
δε παντα τα ειδη εξηρηνται των δευτωερων
According to The Summit of Excellence/Superiority ,
κατ’ ακραν υπεροχην ,
while The Whole Demiurgic Intellect Abides in Itself in Its Usual Way (**Timaios** **42**E) .
δε ο ολος δημιουργικος νους μενει εν εαυτου κατα τω ηθει τροπον .

For The Myth says (**Protagoras** **321**D) , that The Guards of Zeus are Fearful to ***All*** ,
γαρ φησι Αι φυλακαι του Διος φοβεραι τοις πασιν ,
and by This Logos *Such Partible* Genera of Gods , One of which is also Prometheus ,
και δια τουτο τα τηλικαυτα γενη θεων θεων , εις ων εστι και Προμηθευς ,
and by being *Such* , Selves are not At-Once Conjoined
τε οια εστιν ουχ αυτοθεν συναπτεσθαι
to The Undefiled and Olympian Power of The Demiurgos .
ταις αχραντοις και Ολυμπιοις δυναμεσιν του δημιουργου .

If Self Socrates Clearly Delivers to us in the Shape of a Myth
Ει ο αυτος Σωκρατης σαφως παραδιδωσι ημιν εν σχηματι μυθου
The Guard about The Demiurgos , how then is it not Clear through These Logos
την φυλακην περι τον δημιουργον , πως τοινυν ουχι δηλοι δια τουτων
that The Guardian Genus Subsists-Together with The Intellectual Gods ?
οτι το φρουρητικον γενος συνυφεστηκε τοις νοεροις θεοις ;
For *just as* **The Chaldean Oracles** say that (**Fragment 82**) ,
γαρ Ως τα λογια φησι
The Demiurgic Order is Surrounded by A Lighting-Bolt Guard , surely then
την δημιουργικην ταξιν περιεχεσθαι πρηστηριδι φρουρα , δη
so also does Plato say that Guards Stand-Round Defending **The Self Summit** of **Self**
ουτω και ο Πλατων τας φυλακας περιεσταναι φρουρουσας αυτη ακροτητα αυτου
In-An-Un-Bending-Way that is Exempt from All Those that are Secondary .
ακλιτως τας την εξηρημενην απαντων των δευτερων .
Surely then on the other hand , in the **Cratylus** (**396**B) Socrates Unfolds-into-Light
δη δε Εν τω Κρατυλω ο Σωκρατης εκφαινων
who **Kronos** Is through The Truth that is Impressed/Expressed in The Names ,
οστις τον Κρονον εστι δια της αληθειας αποτυπουμενης εν τοις ονομασιν ,
and on the one hand , He demonstrates The Characteristic Hyparxis of **Self** ,
μεν δεικνυσι την ιδιαν υπαρξιν αυτου ,
According to which **Kronos** Subsists as The Leader of The Whole Intellectual Orders ,
καθ’ ην υφεστηκε εξηγουμενος των ολων νοερων διακοσμων ,
and on the other hand , Socrates demonstrates (**390**E)
και δε δεικνυσι
The Monad of **The Un-Defiled Order** That is United with **Self** .
μοναδα της αχραντου διακοσμησεως την συνηνωμενην αυτω .
For just as Socrates says in These Logos’ , **Kronos** is A **Pure** Intellect ;
γαρ ως φησιν εν εκεινοις , εστιν καθαρος Νους :
For He says that The Koron of Self , does not signify The Child ,
γαρ φησιν το κορον αυτου , ου σημαινει τον παιδα ,
but The Purity and Incorruptibility of Intellect .
αλλα το καθαρον και ακηρατον του νου .
Therefore The Demiurgos of These Divine Names has *in a Wonderful Way*
ουν ο δημιουργος τουτων των θειων ονοματων Θαυμαστον τροπον
At-Once Conjoined The Characteristic of Kronos
αμα συνηνωσεν την ιδιοτητα Κρονιαν
And The First Monad of The Un-Defiled Triad . For The Union of The First Father
και την πρωτιστην μοναδα της αχραντου τριαδος . γαρ η ενωσις του πρωτου πατρος
And of The First of The Un-Defiled Gods is *Unsurpassable* , and by This Logos
P321 τε και του πρωτου των αχραντων θεων εστιν Ανυπερβλητος , και δια τουτο
This Inflexible God is Called *Silent* by The Gods (**Chaldean Oracle 16**) and is said to be
ουτος ο ακλιτος θεος καλειται σιγωμενος υπο των θεων και λεγεται
in Concord with Intellect and to be Known by Souls Only According to Intellect ,
συνωδειν τω νω και γνωριζεσθαι υπο των ψυχων μονον κατα νουν ,
surely then by This Logos Self-Subsists in The First Intellect According to One Union .
δη διοτι συνυφεστηκεν εν τω πρωτω νω κατα μιαν ενωσιν .

Thus on the one hand , by Being The First Intellect Kronos is Defined
τοινυν μεν ως ο πρωτιστος νους Ο Κρονος αφωρισται
According to The Characteristic Order ,
κατα την ιδιαν ταξιν ,
whereas on the other hand , by Possessing The Undefiled Unified-together in Himself
δε ως εχει το αχραντον συνηνωμενον εν εαυτω
Self is also The Pure and Un-Defiled Intellect ,
και καθαρος και ακηρατος νους ,
and by This Logos Self is The King of All The Intellectual Gods ;
και δια τουτο εστι βασιλευς παντων των νοερων θεων :
and since by Being Intellect Self Subsists All
και γαρ ως νους υφιστησι παντας
and by Being Pure Intellect Self Guards The Whole Orders of Selves .
και ως καθαρος νους φρουρει τας ολας διακοσμησεις αυτων .
Thus on the one hand , According to The Logos' of Plato
τοινυν μεν υπο των λογων του Πλατωνος
The Two Fathers are Indicated to be **Co-Arranged** with The Immutable Gods ;
Οι δυο πατερες επιδεικνυνται συντασσομενοι τοις ατρεπτοις θεοις ,
on the one hand , The First According to Union ,
μεν ο πρωτος καθ' ενωσιν ,
on the other hand , The Third According to Separation .
δε ο τριτος κατα διακρισιν .
If you wish to Contemplate The One *Uninclined/Stable* Guard of Selves
Ει βουλει θεωρησαι την μιαν ακλινη φυλακην αυτων
that Subsists ***in Relation to*** Each Other , According to which
προς αλληλους , καθ' ην
The Third Father Subsists *in a Stable Way* in The First Father ,
ο τριτος πατηρ εστιν μονιμως εν τω πρωτω ,
surely then inasmuch as Self Is The Intellect of That and Energizes about That ,
δη ατε ων νους εκεινου και ενεργων περι εκεινον ,
then in turn bear in Mind with me ***The Bonds*** in the **Cratylus** (**404**A) ,
δε παλιν εννοει μοι τους δεσμους εν τω Κρατυλω ,
of which on the one hand , the partible lives that are also bereft of Intellect
ων μεν αι μερισται ζωαι και στερηθεισαι νου
that are also stupidly-astonished about Matter are unable to Participate ,
και επτοημεναι περι την υλην αδυνατουσιν μετεχειν ,
of which on the other hand , The Divine Self Intellect and The Souls **Conjoined** to Self
δε ο θειος αυτος νους και αι ψυχαι συναφθεισι προς αυτον
are Able to Participate According to The Order ***Innately-Adapted*** to Selves .
μεταλαγχανουσιν κατα την ταξιν προσηκουσαν αυταις .
For on the one hand , The Bonds of Kronos are opined to bind the Mighty Self Kronos ,
γαρ μεν Οι δεσμοι Κρονιοι δοκουσι καταδειν τον μεγιστον αυτον Κρονον ,
but on the other hand , in Reality Self **Holds-Together** Those that Throw *The Bonds*
δε τω οντι αυτον συνεχονται τα περιβαλλοντα τους δεσμους
about Self *in an Undefiled Way* .
περι αυτω αχραντως .

For ***The Bond*** is ***The Symbol*** of The **Connective** Order of The Intellectual Gods ,
γαρ ο δεσμος εστιν συμβολον Της συνεκτικης διακοσμησεως των νοερων θεων ,
Seeing that All that is Being-Bound is Held-Together by ***The Bond*** .
επειδη παν το δεδεμενον συνεχεται υπο του δεσμου .
Then in turn on the one hand , it has come to Light from These Logos that
ουν Παλιν μεν καταφαινεται εκ τουτων το
The Protective Good Arises from The **Connective** Gods
της φρουρας αγαθον εφηκον απο των συνεκτικων θεων
to The Intellectual Kings by Being **Unitive** and **Collective** of Selves into One
εις τους νοερους βασιλεας ενωτικον και συναγωγον αυτων εις εν
(For ***The Bond*** Protects/**Guards**/Preserves That which is **Connected** by ***Itself***) ,
(γαρ ο δεσμος φρουρει το συνεχομενον υφ' εαυτου) ,
and on the other hand , The **Immutable/Unchangeable** Gods **Guard** The Innate Orders
δε οι ατρεπτοι θεοι διαφυλαττοντες τας οικειας ταξεις
of Selves *In-An-Inflexible/Unyielding/Unbending/Uninclined-Way* .
αυτων ακλινως .
For **The Guardianship** of **These Gods** is Twofold ;
γαρ η φρουρα των τουτων θεων Διττη ,
on the one hand , **The One** is Primarily-Efficient and **The**-**Idea**-of-**The**-**One** ,
μεν η πρωτουργος και ενοειδης ,
by being Suspended from The Triad of The **Connective** Gods ,
εξηρτημενη της τριαδος των συνεκτικων θεων ,
while on the other hand , **The Other** Co-Subsists-with The Intellectual Kings
δε η συνυπαρχουσα *** τοις νοεροις βασιλευσι
and Keeps/Checks Selves from every inclination to Those that are Secondary .
και ανεχουσα αυτοις απο παντα ροπης προς τα δευτερα .
For The Intellectual Fathers (**Kronos** and **Zeus**)
γαρ οι νοεροι πατερες
Ride-Upon The Un-Defiled Gods and are Established-Above
Εποχουνται τοις αχραντοις θεοις και υπεριδρυνται
The Wholes Through Their Inflexible and Undeviating and Immutable Power .
των ολων δια εκεινων ακλιτον και ακαμπη και ατρεπτον την δυναμιν .
If then among These , not only Must These Two Fathers Participate
Ει δε εν τουτοις μη μονον δει τουτους δυο πατερας μετεχειν
of This **Guardian** Order ,
ταυτης φρουρητικης ταξεως ,
then **The Middle Vivific Deity** (**Rhea**) of Selves Must also be Allotted
αλλα την μεσην την ζωοπγονον θεον αυτων και ειληχεναι
The Monad of The Immutable Gods that Is Co-Ordinate to **Self** ,
την μοναδα των αρεπτων θεων συστοιχον αυτη ,
surely then without a doubt it is also Necessary that The First Order
δηπου και αναγκη την πρωτιστην ταξιν
of The Un-Defiled Leaders among The Intellectual Fathers be Triadic
των αχραντων ηγεμονων εν τοις νοεροις παρασι ειναι τριαδικην
and must Possess The Self/Same Perfect Number as The Three Intellectual Gods ;
και εχειν τον αυτον τελειον αριθμον τοις τρισι νοεροις θεοις ,

and thus on the one hand , The 1st of These Un-Defiled Leaders
και μεν τον πρωτον
Must be United to The 1st Intellectual God *in a Stable Way* ;
P322 ηνωσθαι τω πρωτω μονιμως ,
and on the other hand , The 2nd must *in a Certain Way* be Separate
δε τον δευτερον πως διακρινεσθαι
from The 2nd *in Relation to* The Union with Self ,
εκ του δευτερου προς της ενωσεως μετα αυτον ,
then The 3rd Un-Defiled Leader must now be Separate from The 3rd Intellectual God ;
δε τον τριτον ηδη διακεκρισθαι του τριτου ;
and surely then *in this way* The Un-Defiled Order
και δη ουτω την αχραντων διακοσμησιν
Proceeds-together According to The Paternal Order ,
συμπροιεναι κατα την πατρικην την ταξιν
just as That Order , is Triadically Divided from Selves ,
ωσπερ εκεινην , τριαδικως διηρημενην αυτοις ,
and on the one hand , The 1st of The Un-Defiled Gods also Guards
και μεν τον πρωτον και φρουρειν
The Hidden and The 1st Efficient Monad of **Kronos**
την κρυφιον και πρωτουργον μοναδα του Κρονου
that Rises-Above The Wholes and that Perfectly Establishes in Self
υπερεχουσαν των ολων και τελεως εδραζειν εν αυτω
The Causes that Proceed from Self and are Turned-about again to Self ,
τας αιτιας προιουσας απ’ αυτου και επιστρεφουσας αυθις εις αυτον
and on the other hand , The 2nd of The Un-Defiled Gods also Preserves
δε τον δευτερον και διασωζειν
The Generative Power of The Queen , **Rhea** , Pure and Un-Defiled from Matter
την γεννητικην δυναμιν της βασιλιδος Ρεας καθαρον και αχραντον απο της υλης
and Maintains/Hold-up/Checks The Procession of **Self** to All from The Secondary ,
και ανεχειν την προοδον αυτης επι παντα απο των δευτερων ,
upon which **She** Pours The Channels of Life (**Chaldean Oracle 65**) ,
οις επιρρει τους οχετους της ζωης ,
surely then The 3rd of The Undefiled Gods Preserves The Whole Fabrication
δη τον τριτον φυλαττειν την ολην δημιουργιαν
that is Established-Above The Fabrications
υπεριδρυμενην των δημιουργουμενων
that is also Established in Herself *in an Abiding/Stable Way* .
και εστωσαν εν εαυτη μονιμως
and Keeps **Self** Inflexible and One and All-Perfect
και φρουρειν αυτην ακλιτον και μιαν και παντελη
in Relation to The Subjects of **Her** Providential Care
προς τα προνοουμενα
while Being Expanded Above *Every* partial production .
υπερπλωμενην απασης της μερικης ποιησεως .

1 March 2024

Chapter 35 - λε

Surely then let us go from This Indefinite and Common Doctrine/Teaching
δη ουν Ιθι απο ταυτης της αοριστου και κοινης διδασκαλιας
about These Gods including The Hellenic Fame about Selves as Transmitted to us
περι τουτων των θεων και την Ελληνικην φημην περι αυτων παραδοθεισαν ημιν
by Plato that Leads us up to the Middle and Demonstrates that Self follows
υπο του Πλατωνος αναγωμεν εις μεσον και επιδειξωμεν αυτον επομενον
The Theologists of The Hellenes even as far as to Their Names ,
τοις θεολογοις παρ’ Ελλησι και μεχρι των ονοματων ,
just as in The Mystic Theory of The Three Kings ,
καθαπερ εν τη μυστικη θεωρια των πριων βασιλεων ,
and in The Explanation/Unfoldment of The Un-Defiled Gods
καν τη εξηγησει των αχραντων θεων
He does not depart from The Expression/Outline/Direction of Those Names .
ουκ αφισταμενον της υφηγησεως εκεινων .
For who among those who have heard even a little The Divine-Wisdom of The Hellenes
γαρ Τις των ακηκοοτων και σμικρα της θεοσοφιας Ελληνικης
does not know that in The Unutterable Mysteries of Selves and in Other Sacred Rites
ουκ οιδε τε εν ταις αρρητοις τελεταις αυτων και ταις αλλαις πραγματειαις
Relating to The Gods , The Order of **The Kuretes** is Celebrated by Selves
περι των θεων την ταξιν των Κουρητων υμνημενην παρ’ αυτοις
In A Pre-Eminent/Exceptional Way , by Being The Leaders Established-Prior to
διαφεροντως ως ηγεμονουσαν προεστωσαν
The Immaculate Characteristic of The Goddess **Rhea**
της αχραντου ιδιοτητος της θεας ***
and by Binding-up The Guardianship of The Wholes in Herself (**Orphic 151**) ?
και αναδησαμενην την φρουραν των ολων εις εαυτην ;
Indeed then These Gods are said to Guard both The Queen Rhea
γουν Ουτοι οι θεοι λεγονται φρουρειν και την βασιλιδα Ρεαν
and The Demiurgos of The Wholes ,
και τον δημιουργον των ολων ,
and Proceed even as far as The Causes of The Partible Vivification and Fabrication
και προιοντες τε μεχρι των αιτιων της μεριστης ζωογονιας και δημιουργιας
in order to Guard/Keep both **Kore** and **Dionysus** (who are among These Causes)
φυλαττει τε την Κορην και τον Διονυσον εν εκεινοις
Exempt from Those that are Secondary ,
εξηρημενους των δευτερων ,
just as in This Intellectual Order , Selves Sustain The Whole of The Vivifications
ωσπερ ενταυθα ενεχουσι της ολης της ζωογονιας
including The First Efficient Monads of The All-Perfect Fabrication .
και πρωτουργος μοναδας της παντελους δημιουργιας .
Surely then not only did Orpheus and The Theologists Prior to Plato Recognize/Know
δη ουν ου μονον Ορφευς και οι θεολογοι προ του Πλατωνος εγνωσαν
This Kuretic Order , and by Knowing , They Performed Sacred Rites/Observances ,
Ταυτην την Κουρητικην ταξιν και γνοντες εθρησκευσαν ,

since in the **Laws** (**796**B-C) the Athenian Guest also Celebrates The Kuretic Order ;
αλλα εν Νομοις ο Αθηναιος ξενος και ανυμνησεν :
for He says that in Crete , *The Heavily-Armed* Sports/Games of The Kuretes are
γαρ φησιν εν Κρητη ενοπλια παιγνια των Κουρητων ειναι
Original Paradigms of All The Orderly-Rhythmic Motion (the Round-Dance) . And now
αρχηγικα παραδειγματα πασης της ευρυθμου κινησεως . Και νυν
not only is this that is brought to Mind of This Kuretic Order Proclaimed by Self ;
ουδε τουτο το μνησθηναι ταυτης της Κουρητικης ταχεως απεχρησεν αυτω ,
and since He also adds The Singular **Unity** of Selves ; our Queen **Athena** ,
και αλλα και προστιθησι την μιαν εναδα αυτων , ημων δεσποιναν Αθηναν ,
and from whom The Mystic-Doctrine of The Theologists Prior to Self
P323 και παρα ης η μυσταγωγια τοις θεολογοις προ αυτου
Suspends The Whole Procession of The Kuretes ;
εξαπτει την ολην προοδον των Κουρητων ,
on the one hand , by Surrounding Selves with *The Symbols* of **Athena** (**Chal**.**Or**.**130**)
μεν περιστεφουσα αυτους τοις συμβολοις Αθηναικοις
From-Above , *by Presiding-Over* The Ever-Flourishing Life and The Virile Intellection ,
ανω ως προστατας της αειθαλους ζωης και της ακμαιας νοησεως ,
on the other hand , From Below by Arranging Selves
δε κατω υποταττουσα
In A Conspicuous Way (*Like A Beacon*) Under The Providence/Protection of **Athena** .
περιφανως τη προνοια της Αθηνας .
For on the one hand , The Primary Kuretes are Well-Content with *The Covenants/Signs*
γαρ μεν Οι πρωτιστοι Κουρητες αρκουνται τοις συνθημασιν
that Proceed from That Source , inasmuch as Selves Are The Attendants
προιουσιν εκειθεν ατε οντες οπαδοι
of The Intelligible and Hidden **Goddess** ,
της νοητης και κρυφιας θεου ,
while on the other hand , The Kuretes in The Second and Third Orders
δε οι εν ταις δευτεραις και τριταις ταξεσι
are Suspended from The Intellectual Monad of **Athena** .
εξηρτηνται της νοερας μοναδος Αθηναικης .
Surely then what does the Athenian Guest say (**Laws 796**B-C) about This **Monad**
δη ουν Τι ο Αθηναιος <ξενος> φησιν περι ταυτης της μοναδος
that Turns-About to Herself The Processions of The Kuretes *In an Undefiled Way* ?
της επιστρεφουσης εις εαυτην τας προοδους Κουρητικας αχραντως ;
“Then in turn , by Being-Delighted/Having-Fun with The Sport of The Dance
δε αυ ευφρανθεισα τη παιδεια της χορειας
The *Virgin* and *Queen* somewhere among us , did not think it Proper to Have-Fun
Η κορη και δεσποινα που παρ’ ημιν ουκ ωηθη δειν αθυρειν
with empty hands , but by Being Adorned with *An All-Perfect Suit-of-Armor*
κεναις χερσιν , δε κοσμηθεισα παντελει πανοπλια
She Quite-Perfected The Dance *in This Way* . Thus through These the Athenian Guest
διαπεραινει την ορχησιν ουτω . δη Δια τουτων ο Αθηναιος ξενος
clearly indicates The Kinship of The Kuretic Triad in Relation to The Athenian Monad .
εναργως δεικνυσιν την συγγενειαν της Κουρητικης τριαδος προς την Αθηναικην μοναδα .

For *just as* That Triad is said to Play/Dance/Sport in Heavy-Armor ,
γαρ Ωσπερ εκεινην ειρηκεν παιζειν ενοπλια ,
surely then *so also does* He say that The Goddess who is The Leader of Selves
δη ουτω και φησι την θεον ηγεμονουσαν αυτων
by Being Adorned with The All-Perfect Suit-of-Armor
κεκοσμημενην παντελει πανοπλια
is The Source of The Rhythmic Motion in Selves ;
εξαρχειν της ενρυθμου κινησεως αυτοις :
and *just as* He Addresses That Triad as Kuretic from The Purity , surely then *so also does*
και ωσπερ προσηγορευσεν εκεινην Κουρητικην απο της καθαροτητος , δη ουτω και
He call This Goddess **Kore** by Being The Cause of The Undefiled Power of Selves .
απεκαλεσε ταυτην κορην ως αιτιαν της αχραντου δυναμεως αυτων .
For The Infant/Doll/Innocent , as Socrates says in the **Cratylus** (**396**B) ,
γαρ Το κορον , ως ο Σωκρατης φησιν εν τω Κρατυλω ,
Signifies The Pure and Un-Defiled ; and surely then from which Source The Kuretes
σημαινει το καθαρον και ακηρατον : και δη οθεν οι Κουρητες
are Allotted Their Name by Presiding-over The Undefiled Purity of The Gods ,
ελαχον την επωνυμιαν προεστωτες της αχραντου καθαροτητος των θεων ,
and The Monad of Selves is *Outstandingly/Pre-Eminently/Exceptionally* Celebrated as
και η μονος αυτων διαφεροντως ανυμηται
The Queen/Mistress and Virgin/Maiden ,
δεσποινα και κορη ,
by Being The Provider of The Inflexible and Flourishing Leadership for The Gods .
ουσα χορηγος της ακλιτου και ακμαιας ηγεμονις τοις θεοις .
Thus on the one hand , as we said The Infant/Doll/Faultless is *The Symbol* of The Purity ,
ουν μεν , ωσπερ ειπομεν , Το κορον εστι συμβολον της καθαροτητος ,
of which These Gods are The Primary Leaders and
ης οιδε οι θεοι προηγουνται και
according to which They are Participated by The Others .
καθ’ ην μετεχονται υπο των αλλων .
On the other hand , Their Being Armed , is *The Sign* of Their Guardian Power ,
δε Το ενοπλιον εστι συνθημα της φρουρητικης δυναμεως ,
through which They Conjoin Wholes and Guard Them Exempt from The Secondary
καθ’ ην συνεχουσι τα ολα και φρουρουσιν εξηρημενα των δευτερων
and Preserve Them by Being Established in **Selves**
και διαφυλαττουσι εστωτα εν αυτοις .
(**Wisdom**-**Justice**-**Soundmindedness**-**Virility**) .
And since what other **Benefit**/**Use**/**Help** also arises for Human-beings from Arms except
Και γαρ τι αλλο οφελος και γενοιτο παρ’ ανθρωποις των οπλων πλην
The Defense Arising from Selves ? For These are *Especially* **The Safeguard** of Cities !
της φρουρας απ’ αυτων ; γαρ Ταυτα εστι διαφεροντως τα φυλακτηρια των πολεων .
(Let us Bring to Mind that Socrates was The Heavy-Armed Guard of Athens !)
For which Logos The Myths also assign to The Un-Defiled Gods
Διο οι μυθοι και *** τοις αχραντοις θεοις
Their Un-Conquerable Strength , by assigning to Selves Their Heavy-Armed Equipment ;
την ανανταγωνιστον ρωμην , αποδεδωκασι αυτοις ενοπλιον σκευην :

Accordingly then by The Singular Unity Being Established-Above Them
αρα την μιαν εναδα υπεριδρυσαν εκεινων
Self Adorns The All-Perfect Suit-of-Armor of Selves .
αυτην κοσμησαντες παντελει πανοπλια αυτων .
For The All-Perfect Precedes Those that are Divided According to Parts ,
γαρ το παντελες Προηγειται των διηρημενων κατα μερη ,
and thus The All-Perfect Suit-of-Armor Exists-Prior to The Partible Distribution
P324 και δε η πανοπλια προυφεστηκε της μεριστης διανομης
of The Guardian/Protective/Preservative Powers .
των φρουρητικων δυναμεων .
And in turn through These Logos' it appears to me that Plato later says The Very Same
Και παλιν δια τουτων δοκει μοι ο Πλατων υστερον λεγειν τα αυτα
that was brought-to-Light by The Gods ,
τοις πεφασμενοις υπο των θεων ,
and *That* which Those Divine Selves Name In-Full-Array/Fully-Equipped ,
και ην εκεινοι προσειρηκασι παντευχον ,
Plato Celebrates *This* as Being Adorned with The All-Perfect Suit-of-Armor ;
ευφημειν ταυτην κεκοσμημενην παντελει πανοπλια :
"And since surely then Fully-Equipped with The Suit of Armor
Και γαρ δη παντευχος ενοπλιος
Self Resembles the Goddess ." (**Chaldean Oracle 72**)
εικα θεη
For The All-Perfect Exists in The Habit of Dancing-with-Fiery-Red-Arms
γαρ Το παντελες εν εξει των πυρριχιων των οπλων
and on the one hand , According to Plato
και μεν κατα Πλατωνα
The Undefiled in Power Properly-belong to The Monad of **Athena** ,
το αχραντον εν δυναμει προσηκει τη μοναδι τη Αθηναικη ,
while on the other hand , According to The Guidance of The Oracles
δε κατα την υφηγησιν των λογιων
The Undefiled Properly-belong to That which is Fully-Equipped .
τη παντευχω .
Furthermore , The Rhythm and The Dance are The Mystic *Signs* of **This Deity** ,
Ετι τοινυν ο ρυθμος και η ορχησις εστι μυστικον συνθημα της ταυτης θεοτητος ,
since The Logos that The Kuretes Contain The Undefiled Power of **Her** Divine Life
δη διοτι συνεχουσι την αχραντον δυναμιν της θειας της ζωης
and by The Logos that Selves Always Guard/Preserve The Whole Processions of Self
και διοτι αει διαφυλαττουσι τας ολας προοδους αυτης
Arranged According to The One Divine Boundary
τεταγμενας καθ' τον ενα θειον ορον
and by The Logos that Selves Keep These Processions Exempt from Matter .
και διοτι ανεχουσι αυτας εξηρημενας της υλης .
For the formless and the indefinite and the un-rhythmic
γαρ Το ανειδεον και το αοριστον και το αρρυθμον
are the peculiarities of Matter .
εστιν ιδιωμα της υλης :

Hence The Immaterial and The Definite and The Un-Defiled
τοινυν το αυλον και το ωρισμενον και το αχραντον
Are Empowered with Rhythm and Arranged-In-Order and Are Intellectual .
εστι ενρυθμον και τεταγμενον και νοερον .
For by This Logos Heaven is also said to Dance *In-An-Everlasting-Way* , including
γαρ Δια τουτο ο ουρανος και λεγεται χορευειν αιδιως και
All The Heavenly Orbs that Participate of The Rhythmic and Harmonious Motion ,
παντες οι κατ’ ορανον κυκλοι μετεχουσι της ενρυθμου και εναρμονιου κινησεως ,
by Being Filled with This Power From The Un-Defiled Gods Above .
αποπληρουμενοι της ταυτης δυναμεως απο των αχραντων θεων ανωθεν .
For on the one hand , by The Logos that Selves are Moved in A Circle ,
γαρ μεν Διοτι κινουνται κυκλω ,
The Heavenly Orbs Express/Represent Intellect and The Intellectual Turning-About ;
αποτυπουνται τον νουν και την νοεραν περιφοραν :
while on the other hand , by The Logos that Selves are Moved In-A-Harmonic-Way
δε διοτι εναρμονιως
and According to The First and Best Rhythms ,
και κατα τους πρωτους και αριστους ρυθμους ,
Selves Participate of The Characteristic of The Guardian Gods .
μετεχουσιν της ιδιοτητος των φρουρητικων θεων .
And certainly , The Triad of The Un-Defiled Leaders
Και μην η τριας των αχραντων ηγεμονων
is Suspended from The Summit of The Intellectual Gods ;
εξηρτηται της ακροτητος των νοερων θεων :
and Plato Teaches that The Triad Proceeds from That Summit ,
και Πλατων αναδιδασκει προεισιν απ’ εκεινης ,
since Self Places The Primary Cause of Purity in Kronos ;
οτι ο αυτος τιθεμενος την πρωτιστην αιτιαν της καθαροτητος εν τω Κρονω ,
in The King of All The Intellectual Hebdomad .
τη βασιλει απασης της νοερας εβδομαδος .
For That which is Pure Subsists There *In-A-Primary-Way* ,
γαρ το κορον εστι Εκει πρωτως ,
just as Self Transmits to us in the **Cratylus** (**396**B) , and since
ως αυτος παραδεδωκεν ημιν εν Κρατυλω , και
The First Efficient Cause of Purity Pre-Subsists in Self *In-A-Unific-Way* .
<η> πρωτουργος αιτια της καθαροτητος προυφεστηκε εν αυτω ενιαιως .
For by This Logos The Monad of Athena is also addressed as *Virgin/Maiden/Doll/Pupil*
γαρ Δια τουτο η μονας Αθηναικη και προσειρηται κορη
and The Kuretic Triad is Celebrated *In This Way* (**Laws** **796**B) ,
και η Κουρητικη Τριας ανυμνηται τον τουτον τροπον ,
by Being Suspended from *The Purity* in The Intellectual Father .
εξηρτημενη της καθαροτητος εν τω νοερω πατρι .

4 March 2024

Chapter 36 - λς

Thus on the one hand , we have said this much According to the Guidance of Plato
ουν μεν ειχομεν λεγειν τοσαυτα κατα την υφηγησιν του Πλατωνος
concerning The Undefiled Leaders . Whereas on the other hand , it remains to discuss
Περι των αχραντων ηγεμονων . δε Λοιπη εστιν
The Monad that Encloses All The Number of The Intellectual Hebdomad that is also
η συγκλειουσα απασης τον αριθμον της νοερας εβδομαδος και
The First Cause and Idea-of-The-One of The Whole Division ,
πρωτιστη αιτια και ενοειδης της ολης διαιρεσεως ,
and accordingly about which we will make The Logos that Follows in Order .
P325 κατα περι ης ποιησομεθα τους λογους το εξης
Thus on the one hand , *The Sections* of The Intellectual Gods
ουν μεν Αι τομαι των νοερων θεων
obscurely signify *The Separations/Divisions/Distinctions* in Selves
αινισσομεναι τας διακρισεις εν αυτοις
are Celebrated by All The Hellenes that are Wise in Divine Matters ,
υμνημεναι παρα πασιν Ελλησιν τοις σοφοις παρ τα θεια ,
Which Selves are brought to Completion by **The Seventh Monad** ,
αυτοις αποτελουνται κατα την εβδομην μοναδα ,
that is The Cause of *Their* Division , and According to which
την αιτιαν της διαιρεσεως , τε καθ’ ην
They Separate *Themselves* from The Gods that are Established Above
διεστησαν εαυτους των θεων υπερκειμενων
by Proceeding into Another Order and by Being Allotted
προελθοντες εις ετεραμν ταχιν και ελαχον
The Union that is Exempt from Those that are Subordinate and by Possessing
ενωσιν εξηρημενην των καταδεεστερων και εχουσι
According to *Themselves* A Definite Order and A Procession Defined by Number .
καθ’ εαυτους την διωρισμενην ταξιν και την προοδον αφοριζομενην κατ’ αριθμον .
Whereas on the one hand , Plato indeed allows Poets (Orpheus) Inspired by Apollo
δε μεν Ο Πλατων γε συγχωρει ποιηταις τοις φοιβοληπτοις
to *Obscurely-Signify Logos Such as These In-A-Mystical-Way* ;
αινισσεσθαι τα τοιαυτα μυστικως ,
whereas on the other hand , He excludes the multitude from hearing *These* ,
δε εξειργει τους πολλους της ακροασεως τουτων ,
since they are persuaded by *The Mythical Veils* of **The Truth** *in-an-unexamined-way* ,
πειθομενους παραπετασμασιν της αληθειας αβασανιστως ,
and surely then this is that which Socrates disputes that happens to **Euthyphro** (**4**E-**6**C) ,
και δη τον ο ο Σωκρατης διηλεγξεν παθοντα Ευθυφρονα
by being ignorant/untrained/unskillful of Divine Matters/Concerns/Affairs .
ως ανεπιστημονα των θειων .
Accordingly then , by both Harmonizing All Such Matters Concerning **The Wholes**
αρα Και μεθαρμοζοντες παντα τα τοιαυτα περι των ολων
to **The Truth** ,
εις την αληθειαν ,

and by Un-Folding The Hidden Theory in **Selves**
και αναπτυσσοντες την αποκρυπτομενην θεωριαν εν αυτοις
According to The Divinely-Inspired Self Intellect of Plato
κατ’ τον ενθεον αυτον νουν του Πλατωνος
we shall prepare The Genuine/Sincere Service/Attendance concerning The Divine .
τευξομεθα της ειλικρινους θεραπειας περι το θειον .
Since in the **Cratylus** (**404**A) Socrates also Unfolds into Light
Επει εν τω Κρατυλω Σωκρατης και ανηπλωσε εξεφηνε
The Kronian Bonds and The Mystic Significance/Design of Selves ,
τους Κρονιους τους δεσμους και την μυστικην εννοιαν αυτων ,
and Demonstrates *in a Outstanding Way* that The Visions
και επεδειξε διαφεροντως ως τα θεαματα
of Those Ancient and Renowned Ones do not accordingly fall off from **The Truth** .
των εκεινων παλαιων και κλεινων ην ουκ αρα αποπεσοντα της αληθειας .
Surely then He will Grant/Allow to The Friends of Himself
δη ουν συγχωρησει τοις φιλοις εαυτου
to Assume both The Intellectual *Sections* According to *The Selves* and
παραλαμβειν και τας νοερας τας τομας Κατα τα αυτα και
The Productive Power of *These* According to Their Divinely-Inspired Insights
την οιστικην δυναμιν τουτων κατα τας ενθεους επιβολας
and to Contemplate The Bonds together with *These* .
και θεωρειν των δεσμων μετα εν εκεινοις .
Furthermore , The Myth in the **Gorgias** (**523**A) *Separates in A Clearer Way*
Ετι τοινυν ο μυθος εν τω Γοργια διιστησι εναργεστερον
The Rule/**Source**/Power of Zeus from The Kingdom of Kronos
την αρχην του Διος της βασιλειας Κρονιας
and calls **This One** The **Second** and **Younger** from That .
και αποκαλει ταυτην δευτεραν και νεωτεραν απ’ εκεινης .
What then is The Cause that *Separates* These Paternal Monads ?
Τις ουν αιτια διεκρινε ταυτας τας πατρικας μοναδας ;
What Intellectual Power Produced The Intellectual Source from The Exempt ?
Τις νοερα δυναμις παρηγαγεν την νοεραν αρχην απο της εξηρημενης ;
For The First-Efficient Fountain of *The Division Must Be* with The Divine Selves ,
γαρ την πρωτουργον πηγην της διαιρεσεως Αναγκη ειναι παρ’τοις θεοις αυτοις ,
Through which Zeus also *Separates* Himself from The Monad of His Father
δι’ ην ο Ζευς και διακρινει εαυτον εκ της μοναδος του πατρος
and *Through which* Kronos *Separates* Himself from The Kingdom of Heaven
και ο Κρονος εκ της βασιλειας της Ουρανου
and *Through which* The Secondary are *Separated* from The All-Perfect Providence
και τα δευτερα της παντελους προνοιας
of Self Zeus by Proceeding into A Subordinate Order . And certainly even
του αυτου Διος προελθοντα εις υφειμενην ταξιν . Και μην και
The Self Demiurgos Is At-Once *both* The Cause of Union for Selves *and* The Source
ο αυτος δημιουργος εστιν ομου μεν της αιτιος ενωσεως αυτοις ομου δε εξαρχει
of Their All-various Divisions In The Production of The Genera after Himself .
των παντοιων διαιρεσεως εν τη ποιησει των γενων μεθ’ εαυτον .

Since In Perfecting The Soul as One Whole
Επει απεργασαμενος την ψυχην εν ολην
The Demiurgos must also *Separate* Her into *Portions* and into Many-**Ideal Powers** ;
και διακρινει εις μοιρας και πολυειδεις δυναμεις :
surely then even Self Plato does not refuse to call These *Separations* and *Divisions*
δη και αυτος ο Πλατων ου απηξιωσε αποκαλειν ταυτας τας διακρισεις και διαιρεσεις
Sections According to **Ousia** ;
τομας κατ’ ουσιαν :
“He Cut-off even more *Portions/Lots* from That Source and Set *Them* between Those .”
αποτεμνων ετι Μοιρας εκειθεν και τιθεις το εις μεταξυ τουτων .
and again in those that were cut-into-more-*portions* (**Timaios** (**36**A)
Και παλιν εν τοις επιμεριζομενοις :
“And surely then in this way The Blend , from which He had Cut-off *These Sections*
Και δη ουτω το μιχθεν , εξ ου κατετεμνεν ταυτα
was at this time All Used-Up (**Timaios 36**B) .”
ηδη παν κατηναλωκει .
Why then should it still be extraordinary if The Myth-makers Name *The Divisions*
Τι ουν ετι θαυμαστον ει οι μυθοπλασται προσειρηκασιν τας διαιρεσεις
of The Intellectual Leaders *Sections* , where even **Timaios** (**26**E) , who does not make
P326 των νοερων ηγεμονων τομας , οπου και ο Τιμαιος , ου πλαττων
Myths , but *Indicates* The Procession of Souls into Multitude According to **Ousia** ,
μυθους , αλλα ενδεικνυμενος την προοδον των ψυχων εις πληθος κατ’ ουσιαν ,
by using The Logos of *The Section* as *A Sign* ?
κεχρηται τω της τομης συνθηματι :
How then does Plato (**Phaedrus 254**B) not also Accord-in-The Greatest-Way
Πως δε ο Πλατων ουχι και συμφωνοτατος
with The Loftiest of Theologists (**Chaldean Oracles 1**)
τοις ακροτατοις των θεολογων
when Self Delivers **The Demiurgos**
και αυτος παραδιδους τον δημιουργον
“Brilliantly-Flashing with The Intellectual *Sections*” ?
αστραπτοντα ταις νοεραις τομαις ;
Now then *just as* in Producing **The Ousia** of **The Souls**
τοινυν Ωσπερ παραγων την ουσιαν των ψυχων
Self Subsists According to **The Truly-Real Being** ,
αυτην υφιστησι κατα το οντως ον ,
and *just as* in Producing **Life**
και απογεννων την ζωην
Self is Produced According to **The Life** that **Is There** ,
αυτην απογεννα κατα την ζωην εκει ,
and *just as* in Producing **The Intellect** That **Is** in **Selves**
και τον νουν τον εν αυταις
Self is Produced According to **The Intellect** in **Himself** ,
κατα τον νουν εν εαυτω ,
surely then so also in Cutting **Self** From **Herself**
δη ουτω και τεμνων αυτην αφ’ εαυτης

and in Separating **Self** According to *The Sections* and *Separations* **There**
και διακρινων κατα τας τομας και διακρισεις εκει
Self ***Energizes*** According to **The One** and **Intellectual Cause** of *Selves* .
ενεργει και την μιαν και νοερον αιτιαν αυτων .
Therefore , even According to Plato ***There Is*** **The First Monad** (1)
αρα και κατα τον Πλατωνα Εστιν η πρωτιστη μονας
of The Divisions/Separations/Distinctions of The Wholes Among The Intellectuals ,
των διαιρεσεων ολων εν τοις νοεροις ,
Together with The Twofold Triads (+ 3 + 3) ,
μετα και των διττων τριαδων ,
I mean both of The Paternal and The Undefiled Triads ,
λεγω τε της πατρικης και της αχραντου ,
that Fulfill The Whole Intellectual **Hebdomad** ;
συμπληροι την ολην νοεραν εβδομαδα :
and Ourselves and The Other Theologists that Follow Plato
και ημεις τε και τοις αλλοις θεολογοις επομενοι τω Πλατωνι
Concur with These Conclusions .
συγκεχωρηκαμεν ταυτα .

Chapter 37 – λζ

Kronos

Surely then let us now return to The Beginning and let us demonstrate
δη ουν Ιθι αναδραμωμεν επ’ αρχην και επιδειξωμεν
that **Parmenides** Arranges The Selves About This Intellectual Hebdomad
τον Παρμενιδην διαταττομενον τα αυτα περι ταυτης της νοερας εβδομαδος
and that He Produces This Hebdomadic Period and The Characteristic of The Gods
και παραγοντα τουτον τον εβδομαδικον αιωνα και την ιδιοτητα των θεων
which is Solely Intellectual in Conjunction with The Triple Orders
μονως νοεραν συνεχη ταις τριπλαις διακοσμησεσι
of The Intelligible *And At-Once* Intellectual Gods .
των νοητων και αμα νοερων θεων .
And in the first place , let us Contemplate what **Parmenides** (**145**A-E) says about
Και πρωτον θεωρησωμεν οποια φησι περι
The Father (**Kronos**) of The Intellectual Gods
του πατρος των νοερων
and in turn of The Undefiled Power that is Co-Ordinate with **Self** .
και αυ της αχραντου δυναμεως της συντεταγμενης αυτω .
For after The Three-Fold Shape and The Order of The Gods that Perfects All
γαρ Μετατο τριπλεκες το σχημα και την ταξιν των θεων την τελεσιουργουσαν παντα
then on the one hand , That which is *In-Self* and *In-Another* Comes to Light ,
μεν το εν αυτω και εν αλλω εμφαινεται ,
while on the other hand , These are shown to Be *Signs*/*Symbols*
δε ταυτα επεδεικνυται συνθηματα
of **The Intellectual Summit** of The Intellectual Monads . **. . .**
της νοερας ακροτητος των νοερων μοναδων . . . .
For The Very First **Father** of The Gods in This Order Is Allotted *At-Once Both*
γαρ Ο πρωτιστος πατηρ των εν τουτω τω διακοσμω ελαχε αμα και
The **Paternal** Superiority In Relation to Those that are After **Himself** ,
την πατριοκην υπεροχην προς τους μεθ’ εαυτον
and since **Self** Is **The Intellect** of **The First Intelligibles** .
και εστι νους των πρωτων νοητων .
For **The Whole Imparticipable Intellect** is said to be
γαρ Πας αμεθεκτος νους λεγεται
The Intellect of **Those Prior** to **Self** and Possesses The Intellectual Turning-About
νους των προ αυτου και εχει την νοεραν επιστροφην
In Relation to **Those** from whom **Self** is Produced
προς εκεινους αφ’ ων παραγεται
and *In* **Which Self** Establishes **Himself** by Being **The First Efficient Causes** .
και εν οις ιδρυσεν εαυτον ως πρωτουργοις αιτιοις .
Surely then from which Source **The Demiurgic Intellect**
δη Οθεν ο δημιουργικος νους
Is also **The Intellect** of **Those Above Himself** ,
εστι και νους των υπερ εαυτον ,
and thus on the one hand , **Self** Subsists Immediately from **His Own Father** (Heaven) ,
και μεν προσεχως του σφετερου πατρος ,

from which **Self** also Proceeds ,
αφ’ ου και προεισιν ,
and on the other hand , from which **Self** also Subsists in an Exempt Way
δε και εξηρημενως
from **The Intelligible Unities** that are **Beyond** .
των νοητων εναδων επεκεινα .
So then The Very First **King** among The Intellectuals
τοινυν Ο πρωτιστος βασιλευς εν τοις νοεροις
is both The Intellectual Father and The Paternal Intellect ;
εστι και νοερος πατηρ και πατρικος νους :
thus on the one hand , Self Is The Intellectual Father
αλλα μεν νοερος πατηρ
of The Gods that Proceed from Himself ,
των θεων αφ’ εαυτου ,
while on the other hand , Self Is The Paternal Intellect
δε πατρικος νους
of The Intelligibles Prior to Self .
των νοητων προ αυτου .
For on the one hand , Self Is Intellectual According to **Ousia** , while on the other hand ,
γαρ μεν Εστι νοερος κατ’ ουσιαν , δε
Self Possesses The Intelligible Transcendency Among The Intellectuals ,
εχει την νοητην υπεροχην εν τοις νοεροις ,
surely then by The Logos that Self is also Established Analogous to both
δη διοτι και ιδρυται αναλογον τε
The Unknown Order of The Intelligible *And At-Once* Intellectual Gods
P327 τη αγνωστω ταξει των νοητων και αμα νοερων θεων
and to The Hidden Order of The Intelligible Triads ; and *just as* These
και τη κρυφιω των νοητων τριαδι : και ωσπερ εκειναι
are Expanded-Above The Triadic Subsistences of The Gods After Themselves ,
υπερηπλωνται τριαδικων υποστασεων των μεθ’ εαυτας ,
surely then so also Is The Father of The Intellectuals
δη ουτω και εστι ο πατηρ των νοερων
The Father that Is Expanded-Above The Whole Intellectual Hebdomad ,
πατηρ υπερηπλωμενος της απασης νοερας εβδομαδος ,
if then Self Is The Paternal Intellect and is Analogous to The Orders of The Gods
ει δη εστι πατρικος νους και αναλογον ταις ταξεσι των θεων
being Discussed by Establishing Himself *In* Them and
ειρημεναις ιδρυσεν εαυτον εν εκειναις και
by Being Filled from Them with The Paternal and Intelligible Union and through This
πληρουται παρ’ εκεινων της πατρικης και νοητης ενωσεως και δια τουτο
Self is also Hidden and Confines *In* Himself The Prolific Powers of Himself
εστι και κρυφιος και κλειει εν εαυτω τας γονιμους δυναμεις εαυτου
and by Producing *From* Himself The Whole Causes then in turn
και παραγαγων αφ’ εαυτου τας ολος αιτιας παλιν
Self Establishes Selves *In* Himself and Turns-Selves-About *To* Himself .
εδραζει εν εαυτω και επιστρεφει εις εαυτον .

Now then **Parmenides** (**145**B-E) also Celebrates This Same Order
τοινυν ο Παρμενιδες και αποσεμνυνει ταυτην Ταυτα την ταξιν
by Indicating These *Twofold Signs/Symbols* and He Characterizes
ενδεικνυμενος τοις τουτοις διττοις συνθημασιν και χαρακτηριζει
The First King and Father of the Intellectual Gods through *These Characteristics* ;
τον πρωτιστον βασιλεα και πατερα των νοερων δια τουτων των ιδιοτητων :
For Kronos Is both *In* Himself and *In* Another .
γαρ εστι και εν εαυτω και εν αλλω .
For on the one hand , insofar as Self Is The Whole Intellect ,
γαρ μεν Καθ' οσον εστιν ο ολος νους ,
Self Energizes *In Relation To* Self ,
ενεργει προς αυτον ,
but on the other hand , insofar as Self Is *In* The Intelligibles Prior to Self ,
δε καθ' οσον εστιν εν τοις νοητοις προ αυτου ,
Self is Established *In* Another ; in The All-Perfect Intellection of Himself .
ιδρυσε εν αλλω την παντελη νοησιν εαυτου .
For surely then , on the one hand , This that Is
γαρ δη μεν Τουτο
In Another is Superior to That of Being *In S*elf ,
εν αλλω εστιν κρειττον του εν αυτω ,
if indeed , as Self **Parmenides** (**145**E) has Arranged/Set-in-Order ,
ειπερ , ως ο αυτος Παρμενιδες διαταττεται ,
That which Is *In*-Another , Properly Belongs to Self According to The Whole ,
το εν αλλω προσηκει αυτω κατα το ολον ,
while on the other hand , That which Is *In* Self Exists According to The Parts .
δε το εν αυτω κατα τα μερη .
Therefore , where then does That Other Pre-Subsist ?
ουν Που δη το αλλο προυπαρχει
And to what Kind of Order of The Gods Prior to Self does Self Properly-Belong ?
και ποια ταξει των θεων προ αυτου προσηκει ;
Surely This was also Written *In-The-Way-of-The-Daimon* by Our Leader Syrianos ,
Η τουτο και γεγραπται δαιμονως τω ημετερω καθηγεμονι ,
that This Other also **Differs** from That Order
το τουτο αλλο και διαφερειν τη ταυτη ταξει
According to which The Power of **Difference** First Shines-forth ,
καθ' ην η δυναμις της ετεροτητος πρωτον εξελαμψεν ,
by Being The Offspring of The Intelligible and Paternal Power .
ουσα εκγονος της νοητης και πατρικης δυναμεως .
For which Logos That Other also Subsisted *In-A-Hidden-Way* in The First Triad ,
Διο το αλλο και ην (**Book 3 P163** .9–23) κρυφιως εν τη πρωτη τριαδι ,
insofar as Power also Subsisted in The First Triad ; since Self Exceptionally Shines-forth
καθ'οσον η δυναμις και , και διαφεροντως εκφαινεται
According to The First Order of The Intelligible *And at-Once* Intellectual Gods ;
κατα πρωτιστον ταξιν των νοητων και ομου νοερων :
For **The First Difference** Subsists There including The Feminine
γαρ η πρωτη ετεροτης εκει (**Book 4 P232** .6–9) και το θηλυ

and The Paternal Nature of The Gods and Their Ineffable Power .
και η πατρικη των θεων και αφθεγκτος δυναμις .
Therefore The Very First of The Intellectual Fathers Is Intelligible
ουν ο πρωτιστος των νοερων πατερων ων Νοητος
insofar as Self Is The Whole by Establishing Himself
καθ’ οσον εστιν ολον εστησεν εαυτον
In The Intelligible Triads That are Arranged Prior to Self ,
εν ταις νοηταις τριασι των διακοσμων προ αυτου ,
from which Self is surely then also Filled with United and Hidden Goods ,
υφ’ ων δη και πληρουται των ηνωμενων και κρυφιων αγαθων ,
and by This Logos Self is also said to Be *In* Another ;
και δια τουτο εστιν τε και λεγεται ειναι εν αλλω :
and The Other Is In Those Triads ,
<και> το αλλο <εστιν> εν εκειναις ,
on the one hand , *In A Hidden Way* and According to Cause
μεν κρυφιως και κατ’ αιτιαν
In The First Intelligible Triad of The Intelligibles ,
εν τη νοητη των νοητων ,
while on the other hand , According to **Ousia**
δε κατ’ ουσιαν
In The Intelligible of The Second of The Intelligible *and* Intellectual Triads .
εν τη νοητη των νοητων και νοερων .
Surely then All The Intelligibles are United-Together ;
δη ουν παντα τα νοητα Ηνωται ,
on the one hand , The Intelligible of The Intelligible *and* Intellectual Gods
μεν το των νοητων και νοερων
are United to The Intelligible of The Primary Intelligibles ,
τω των πρωτον νοητων ,
whereas on the other hand , The Intelligible of The Intellectuals are United to both .
δε το των νοερων αμφοιν .
And thus on the one hand , That which Subsists *In* Another
μεν το εν αλλω
Corresponds to **The Difference** which Subsists According to The Unific Number .
αντεχεται της ετεροτητος κατα τον ενιαιον αριθμον ,
Whereas on the other hand , The Unific Number
P328 δε ο ενιαιος αριθμος
is Suspended from The Hidden Union of **The One Being** ;
εξηρτηται της κρυφιας ενωσεως του ενος οντος ,
by which Logos Self is also Unific .
διο εστι και ενιαιος .
Furthermore we also say the following ;
Ετι τοινυν και λεγομεν ωδε ,
that there Is The Twofold Turning-About in Those Orders ;
οτι ουσης της διττης επιστροφης εν εκεινοις ,
so that One Turning-About *Is In Relation to* Themselves ,
και της μεν ουσης προς εαυτα ,

while The Other Turning-About *Is In Relation to* The Causes of Selves
της δε προς τας αιτιας αυτων
(for it neither was nor will be Lawful for The Divine Beings (**Timaios 30**A)
(γαρ ουτ ’ ην ουτε εσται θεμις τοις θεοις
to also Turn-About in any way towards those that are after Selves) ,
και επιστρεφειν οπωσουν προς τα μετ’ αυτα) ,
and on the one hand , The Intelligible Gods Produce All Beings *in an Abiding Way* ;
και μεν των νοητων θεων γεννωτων τα παντα μονιμως ,
while on the other hand , The Intelligible *and* Intellectual Gods , who Illuminate
δε των νοητων και νοερων , οι καταλαμπουσι
The Imparticipable Life , Provide The Original Cause of The Procession to All ,
την αμεθεκτον ζωην , παρεχομενων την αρχηγον αιτιαν της προοδου τοις πασιν ,
then The Intellectual Gods Arrange/Adorn The Wholes According to Turning-About ,
δε των νοερων διακοσμουντων τα ολα κατ’ επιστροφην ,
Then without a doubt The Summit of The Intellectuals
δηπου την ακροτητα των νοερων
that Pours-forth from Herself The Whole and All-Perfect Idea of The Turning-About
προφαινουσαν εξ εαυτης το ολον και παντελες ειδος της επιστροφης
Must be Characterized by Both of The Restorative *Symbols* and thus be Turned-About
εδει χαρακτηριζεσθαι αμφοτεροις τοις επιστρεπτικοις συμβολοις και επιστρεφειν
In Relation To Herself *And At-Once To* Those Prior to Self . Then by This Logos
προς εαυτην και αμα προς τα προ αυτης . διοτι
is it not so that on the one hand , by Being Turned-About *To* Herself , Self is *In* Herself ;
Ουκουν μεν επεστραπται εις εαυτην , εστι εν εαυτη ,
while on the other hand , by The Logos that Self is Turned-About
δε διοτι και
To The Intelligible Orders Beyond Herself , Self is *In* Another ;
προς τας νοητας ταξεις επεκεινα εαυτης , εστι εν αλλω :
for That Other is Superior to The Whole Intellectual Order .
γαρ το αλλο εστι κρειττον της απασης νοερας διακοσμησεως .
So then *just as* The Summit of The Intelligibles Primarily Subsists According to
τοινυν Ωσπερ η ακροτης των νοητων πρωτως υφεστηκε κατ’
The Intelligible Self Characteristic and Is Firmly Established-Above The Wholes ;
το νοητον αυτο ιδιωμα και μονιμως υπεριδρυται των ολων ,
and *just as* The Summit of The Intelligibles *and* Intellectuals Primarily Unfolds
και ωσπερ η των νοητων και νοερων πρωτως εξεφηνε
The Characteristic of This Order by Subsisting According to
την ιδιοτητα της ταυτης ταξεως υποστασα κατα
Her Divine **Difference** that Is The Cause of The All-Various Processions for All ,
την θειαν την ετεροτητα την αιτιαν των παντοιων προοδων πασιν ,
surely then so also , The Intelligible Goddess of Intellectuals Exhibits from Herself ,
δη ουτω και η νοητη θεοτης των νοερων δεικνυσιν αφ’ εαυτης
The Twofold Ideas of The Turning-About According to Union , on the one hand ,
τα διττα ειδη της επιστροφης καθ’ ενωσιν , μεν
by Being *In* Another According to The Superior Idea of The Turning-about ,
ουσα εν αλλω κατα το κρειττον ειδος της επιστροφης ,

and on the other hand , by being *In* Herself According to The Inferior/Lesser Idea ;
δε εν εαυτη κατα το χειρον :
For to be Turned-About *To* Herself Is Inferior to The Turn *To* Those that are Superior .
γαρ το επιστρεφεσθαι εις εαυτην καταδεεστρερον της στροφης εις τα κρειττονα .
So then in turn on the one hand , That which Is *In* Another
τοινυν Παλιν μεν το εν αλλω
Is The Exceptional/Outstanding Characteristic of The Intellectual and Paternal
εστι εξαιρετον ιδιοτητος της νοερας και πατρικης
(for That Other is Intelligible , and **The Difference** is **The Power** (**P328**.3-7)
(γαρ το αλλο εστι νοητον , και η ετεροτης ην η δυναμις
that Proceeds from The Intelligible Fathers that are Firmly Established *In* Selves ;
προελθουσα απο των νοητων πατερων των μονιμως ιδρυμενων εν αυτοις :
now then That which is being Comprehended in **That Power**
τοινυν το περιεχομενον εν εκεινης
and is Being Filled from **That** is Paternal and Intelligible) ;
και πληρουμενον παρ' εκεινης εστι πατρικος και νοητον) :
Then in turn, on the other hand, That which Is *In* Self is The Innate/Proper *Sign*
αυ δ' το εστιν εν αυτω οικειον συνθημα
of The Unpolluted/Undefiled/Immaculate Monad .
της αχραντου μοναδος .
For as we said before ,
γαρ ως και ειπομεν προσθεν ,
The Summits of The Two Intellectual Triads are United-together ;
αι ακροτητες των δυο νοερων τριαδων Συνηνωνται :
and **The Monad** of The Guardian Triad Establishes **Self** Eternally in The Paternal ,
και η μονας της φρουρητικης τριαδος ιδρυσεν αυτης διαιωνιως εν τη πατρικη ,
and Establishes *In* **Herself** and in turn Turns-About *To* **Self**
και εδραζει εν εαυτη και παλιν επιστρεφειπρος αυτην
Those that Proceed *From* **Self** *;*
τα προιοντα απ' αυτης :
and on the one hand , The First Intellectual Father is The Father through Himself ,
και μεν ο πρωτιστος ο νοερος πατηρ εστι πατηρ δι' εαυτον ,
whereas on the other hand , He Comprehends The Genera of Himself *In* Himself
δε περιεχει τα γενη εαυτου εν εαυτω
Through The Un-Defiled Cause , by both Recalling Selves to Himself *in A Stable Way*
δια την αχραντον <αιτιαν> και ανακαλειται εις εαυτον μονιμως
and by Holding-Together The Intelligible Multitudes of Intellectuals
και συνεχει τα νοητα πληθη των νοερων
in The Allness of Himself in The Un-Proceeding Union of The Monad of Himself .
τη παντοτητι εαυτου ανεκφοιτητα της μοναδος εαυτου .
Accordingly then The First Leader of The Guardian Order
P329 αρα ο πρωτιστος ηγεμων της φρουρητικης διακοσμησεως
Subsists in Conjunction with The Father .
υφεστηκεν Αμα και τω πατρι .
And so on the one hand , The Father Comprehends The Un-Defiled Cause ,
Και μεν ο πατηρ περιεχει την αχραντον αιτιαν ,

while on the other hand , Self is Comprehended by The First Intelligibles ;
δε περιεχεται υπο των πρωτιστον νοητων :
and *just as* Self is Established *In* Those *In An Intelligible Way* ,
και ωσπερ αυτος ιδρυται εν εκεινοις νοητως ,
surely then so also Self is Established *In Himself* and
δη ουτω και ηδρασεν εν εαυτω και
Gives Subsistence *About Himself* to **The One Summit** of The Inflexible Gods .
υπεστησε περι εαυτον την μιαν ακροτητα των ακλιτων θεων .
Accordingly then , in the Parmenides The Self/Same God
αρα εν τω Παρμενιδη ο αυτος θεος
also Revealed to Be for us The Pure Intellect , by The Logos that Self is Intellect
και αναφαινεται ημιν καθαρος Νους , διοτι εστι νους
on the one hand , by Reaching-Up to The Intelligible Watchtower (**Statesman 272**E)
μεν , ανατεινομενος εις την νοητην περιωπην
and because of This Self Is Established *In* Another insofar as Self Is Whole ;
και δια τουτο ιδρυμενος εν αλλω καθ' οσον εστιν ολος :
on the other hand in turn , by The Logos that Self is Pure and Immaterial ,
δε αυ διοτι καθαρος και αυλος ,
Self is Turned-About *To* Himself ,
επεστραμμενος εις εαυτον
and by "Shutting/Keeping" *In* Himself (**Chaldean Oracles 5**) All The Powers of Himself .
και κατακλειων εν εαυτω πασας τας δυναμεις εαυτου .
For The Parts of **This Wholeness** are More-Partial powers ,
γαρ Τα μερη της ταυτης ολοτητος εισι μερικωτεραι δυναμεις ,
which on the one hand , Hurry to The Procession from The Father ,
μεν σπευδουσαι εις την προοδον απο του πατρος ,
and on the other hand , by Being Established *In* **Self**
δε εδραζομεναι εν αυτη
and are Comprehended *In Every Way From* Self .
και περιεχομεναι παταχοθεν απ' αυτης .
And The Wholeness is The Self Goddess
Και η ολοτης εστι αυτη θεοτης
that Connectedly-Contains The Intelligible Parts *In* Herself ;
συνεκτικη των νοητων μερων εν εαυτη ,
by indeed Delivering The Intellectual Multitude and by Generating All *In A Stable Way*
μεν ωδινουσα το νοερον το πληθος και γεννωσα παντα μονιμως
and in turn by Harboring and by Collecting-Together The Offspring *Into* Self ,
και παλιν εγκολπιζομενη και συναγουσα τα γεννηθεντα εις αυτην ,
and as the more Tragic Myths say
και ως οι τραγικωτεροι των μυθων φασιν
"by Being Swallowed and Deposited" *In* Herself (**Hesiod *Theogony* 459-462**) .
καταπινουσα και κατατιθεμενη εν εαυτη .
For The Offspring of Self are Twofold ; Some are as if Analyzed *Into* Self ;
γαρ τα γεννηματα αυτης Διττα , τα μεν οιον αναλυοντα εις αυτην ,
while others , are Divided *From* Self ,
τα δε διαιρουμενα απ' αυτης ,

and still Others , Abide *In* Self through The First Un-Defiled/Immaculate Monad ,
και τα μεν μενοντα εν αυτη δια την πρωτην την αχραντον μοναδα ,
and still others by Proceeding According to The Prolific Cause of The Intellectual Gods
τα δε προιοντα κατα την γονιμον αιτιαν των νοερων θεων
and by Surmounting The Union of The Father
και υπερκυπτοντα της ενωσεως του πατρος
and by Being The Primary Leaders of Another Order
και προκαταρχοντα ετερας ταξεως
and of The Arrangement/Adornment of Those that are Secondary .
και της διακοσμησεως των δευτερων .

Chapter 38 – λη

Rhea/**Rhea**

Now then on the one hand , The First Order of The Intellectual Gods
τοινυν μεν Η πρωτιστη ταξις των νοερων θεων
is Delivered by Parmenides in These Logos .
παραδεδοται υπο του Παρμενιδου εν τουτοις .
On the other hand , The Second Order after Self is That which Comprehends
δε Δευτερα μετ' αυτην η περιεχουσα
The Middle Genera of The Wholes and brings to Light
τα μεσα γενη των ολων και αναφαινεται
The Cause of The Procession and of The Prolific Power to All
αιτια της προοδου και της γονιμου δυναμεως τοις πασιν
by Subsisting in Conjunction with This First Order of The Intellectual Gods .
ουσα συνεχης προς ταυτην .
Surely then , what else except The **Life** is ***Everywhere***
δη ουν Τι αλλο πλην της ζωης εστι πανταχου
Joined-Together with The Intelligible and with That which Is Truly Real ?
συνεχης τω νοητω και τω οντως οντι ;
For Self is The **Middle** Between The Intellect and The Intelligible ,
γαρ αυτη Μεση τε του νου και του νοητου ,
that Conjoins The Intellect to The Intelligible
συναπτουσα τον νουν τω νοητω
and that Expresses/Impresses The Intelligible Power
και αποτυπουμενη την νοητην δυναμιν
that Joins-together The One and the Being .
την συναγωγον του ενος τε και του οντος .
Surely then , *just as* The Intelligible is Analogous to **The One** and **The Hyparxis** ,
δη ουν , ως το νοητον εστιν Αναλογον προς το εν και την υπαρξιν ,
so also is The **Life** Analogous to The **Power** ,
ουτως τε η ζωη προς την δυναμιν
so also is The **Intellect** Analogous to The **Being** .
και ο νους προς το ον .
And on the one hand , *just as* among Those **The One** Is **The Object** of **Desire** ,
P330 Και μεν ωσπερ εν εκεινοις το εν εστι εφετον ,
while on the other hand , The **Being** Clings to The Communion of **The One** , since
δε το ον αντεχεται της μετουσιας του ενος , δε
The Power Draws/Joins-Together *both* The Being to The Participation of The One
η δυναμις συναγει τε το ον εις την μεθεξιν του ενος
and The One to The Communion with The Being
και το εν εις την κοινωνιαν προς το ον
(for **The One** is not Imparticipable , by Being Exempt from All **Power**) ,
(γαρ το εν ην ου αμεθεκτον , το εξηρημενον πασης δυναμεως) ,
surely then so also is The Intelligible The Object of Desire of Intellect ,
δη ουτω και εστι το νοητον ορεκτον του νου ,
whereas The Intellect is Filled ,
δε ο νους πληρουται ,

thus on the one hand , The **Life** Binds The Intellect to The Intelligible
δε μεν η ζωη συνδει τον νουν τω νοητω
by on the other hand , Unfolding-into-Light The Intelligible to The Intellect .
δε εκφαιναι το νοητον τω νω .
From which Source I also think that those who are wise in all Divine Concerns
Οθεν και οιμαι οι σοφοι παντα τα θεια
on the one hand , call The One and The Hyparxis Intelligible ,
μεν εκαλουν το εν και την υπαρξιν νοητον ,
and on the other hand , According to This Analogy ,
δε κατα ταυτην την αναλογιαν
they call The First Intellect That which is Being *In A Primary Way* .
αποκαλουντες τον πρωτιστον νουν το ον πρωτως .
So then , **Life** Exists Between The Being and The Intellect ,
Αλλ’ουν η ζωη εστι μεταξυ του οντος τε και του νου ,
just as The Power Exists Between The One and The Being ;
καθαπερ η δυναμις του ενος και του οντος :
And All These ; The Intelligible , The **Life** and The Intellect ,
και παντα ταυτα , το νοητον , η ζωη , ο νους ,
on the one hand , Exist Among The Intelligibles *in A Primary Way* ,
μεν εστιν εν τοις νοητοις πρωτως ,
on the other hand , Among The Intelligibles *And* Intellectuals *in A Secondary Way* ,
<δε εν τοις νοητοις> και νοεροις <δευτερως> ,
whereas Among The Intellectuals According to The Third Descent .
δε εν τοις νοεροις κατα τριτην υφεσιν .
Thus on the one hand , Among The Intelligibles That which Is Exists According to Ousia,
Αλλ’ μεν εν τοις νοητοις το ειναι κατ’ ουσιαν ,
whereas on the other hand , Those that remain ;
δε τα λοιπα ,
I mean both The **Life** and The Intellect , Subsist According to Cause ;
και η ζωη και ο νους , υπαρχει κατ’ αιτιαν :
Then Among The Intelligibles *And* Intellectuals
δε εν τοις νοητοις και νοεροις
on the one hand , That which Is Subsists According to Participation ,
μεν το ειναι κατα μεθεξιν ,
while on the other hand , **Life** Subsists According to Ousia
δε η ζωη κατ’ ουσιαν
(for **Self** Is There *in A Primary Way*) ,
(γαρ εστι εκει πρωτως) ,
while Intellect Subsists According to Cause ;
δε νους κατ’ αιτιαν :
Then Among The Intellectuals
δε εν τοις νοεροις
on the one hand , Intellect Subsists According to **Ousia** ,
μεν ο νους κατ’ ουσιαν ,
and on the other hand ,Those Prior to This Intellect Subsist According to Participation .
δε τα προ τουτου κατα μεθεξιν .

Now then The **Life** is Contemplated *in A Threefold Way* ;
τοινυν της ζωης θεωρουμενης Τριχη ,
on the one hand , Among The Intelligibles Self Subsists According to Cause ,
μεν εν τοις νοητοις κατ’ αιτιαν ,
and on the other hand , Among The Intelligibles *And* Intellectuals According to Ousia ,
δε εν τοις νοητοις και νοεροις κατ’ ουσιαν ,
whereas Among The Intellectuals According to Participation ,
δε εν τοις νοεροις κατα μεθεξιν ,
thus Without a Doubt it is Necessary that The **Life** Among The Intellectual Order
δηπου αναγκη την ζωην ενταυθα
be *both* **Life** *and* to Participate of The Generative Causes of The **Life** Prior to Self .
ειναι και ζωην και μετεχειν των γεννητικων αιτιων του ζην προ αυτης .
Accordingly then , **The One** of The Intellectual Gods that is Arranged in The **Middle** ,
αρα το εν των νοερων θεων το τεταγμενον εν μεσω
is not Motion , but ***is being moved*** .
Εστιν ου κινησις , αλλα κινουμενον .
For it was demonstrated long ago by Plato that All **Life** is Motion ;
γαρ υπαρχουσα δεδεικται Παλαι υπο του Πλατωνος απασα ζωη κινησις :
and since The Soul is Self-Motive , because Self is Self-Vital ,
και γαρ η ψυχη αυτοκινητος , οτι αυτοζως ,
and because of this **Intellect** is Moved (**Phaedrus 245**C) ,
και δια τουτο ο νους κινειται ,
by The Logos that **Self** Possesses The Most-Excellent **Life** (**Laws 895**-**898**) ;
διοτι εχει την αριστην ζωην :
and now then The First Vivific Cause of The Intellectual Gods
και τοινυν η πρωτη ζωογονος αιτια των νοερων θεων
is also Allotted The Motion *In A Primary Way* .
και ελαχε την κινησιν πρωτως .
Then if on the one hand , Self was The First-Efficient and Highest **Life** ,
Αλλ’ ει μεν , ην η πρωτουργος και ακροτατη ζωη ,
it would be necessary to Name Self Motion , but not **That** which is being moved ;
εδει προσονομαζειν αυτην κινησιν , αλλ’ ου κινουμενον :
thus on the other hand , seeing that Self Subsists as The **Life** in Intellectuals ,
δε επειδη μεν εστιν ως ζωη εν νοεροις ,
then Self is Filled from The Exempt **Life** ,
δε πληρουται απο της εξηρημενης ζωης ,
and at the same time Self Is Motion and **That** which is moved .
και αμα εστι κινησις και κινουμενον .
Accordingly then **Parmenides** (**145**E) also Reasonably brings to Light that
αρα ο Παρμενιδης και Εικοτως αποφαινει
The One in This Order ***is being moved*** , surely then by This Logos
το εν εν ταυτη τη ταξει κινουμενον , δη διοτι
Self Proceeds from The Causes of All **Life** that Subsist Above
προηλθεν απο των αιτιων της συμπασης ζωης υπερκειμενων
and so Self is Analogous to The **Middle** Center of The Intelligibles ,
και εστι αναλογον τω μεσω κεντρω των νοητων

and to The **Middle** Triad of The Intelligibles *and* Intellectuals .
και τη μεση τριαδι των νοητων και νοερων .

By which Logos in the **Phaedrus** (**246**E) Socrates also calls This **Middle** Triad Heaven ;
Διο εν Φαιδρω ο Σωκρατης και αποκαλει την ταυτην τριαδι ουρανον :

for The Whole is **Life** and Motion .
γαρ η ολη εστιν ζωη και κινησις .

Whereas **That *which is being moved*** Is The **Middle** Among The Intellectuals ,
δε Το κινουμενον εστι μεσον εν τοις νοεροις ,

inasmuch as **Self** is being Filled from **That** .
ατε πληρουμενον απ' εκεινης .

[from The Life in The Middle Triad of Intelligibles *and* Intellectuals. TT].

Since **Eternity** which is also Arranged According to The Intelligible Wholeness
Επει ο αιων και τεταγμενος κατα την νοητην την ολοτητα

is The All Perfect **Life** and according to Plotinus (**Ennead 3** 7.45) , Self is All The **Life** .
εστι και παντελης ζωη και κατα τον Πλωτινον εστι πασα η ζωη .

Thus on the one hand , There , The **Middle** is The **Life** According to Cause ;
Αλλ' μεν εκει το μεσον η ζωη κατ' αιτιαν ,

whereas on the other hand , in Intellectuals , Self is **Life** According to The Participation ,
δε εν τοις νοεροις κατα η μεθεξιν ,

since in Those **Between** These , **Life** Is According to **Ousia** ,
P331 δε εν τοις μεταξυ τουτων η κατ' ουσιαν ,

on the one hand , by Proceeding from The Intelligible **Life**
μεν προελθουσα απο της νοητης

(as Parmenides also shows ,when characterizing both according to The Wholeness ,
(ως ο Παρμενιδης και δηλοι , χαρακτηριζων αμφοτερας κατα την ολοτητα ,

even if The Wholeness in The Intelligibles is one kind ,
και ει η ολοτης εν τοις νοητοις μεν αλλη ,

while that which is in The Intelligibles *and* Intellectuals is another kind ,
δε εν τοις νοητοις και νοεροις αλλη ,

as we have said before [**Book 4 P221**.8-15]) ,
ως ειρηται προτερον) ,

and on the other hand , by Producing Intellectual **Life** after This Middle Order .
δε παραγουσα την νοεραν μετα ταυτην .

for Without a Doubt **That** *which is being moved* Subsists Entirely (**Phaedrus 247**C)
γαρ δηπου Το κινουμενον υπαρχει παντως

Akin to The Turning-About of Heaven *and* to The Intellectual ***And*** Intelligible **Life** .
συγγενες τη περιφορα του ουρανου και τη νοερα και νοητη ζωη .

And certainly then , The Rest that is Coordinate with This Motion (**Parmenides 145**E)
Και μην και η στασις η συστοιχος τη ταυτη κινησει

is not a Certain Genus of Being , just as Motion is not . For on the one hand ,
εστι ουχ τι γενος του οντος , ωσπερ η κινησις ουδε . γαρ μεν

The Beings are Naturally-Adapted to Participate of The Genera of The Being ,
τα οντα πεφυκε μετεχειν Των γενων του οντος ,

but on the other hand , The Super-Ousian Goods of The Gods
δε τα υπερουσια αγαθα των θεων

are Expanded-Above The Order of The Beings .
υπερηπλωται της ταξεως των οντων .

If then on the one hand , Parmenides Assigns to This Source
Ει τοινυν μεν ο Παρμενιδης εθηκεν ενταυθα
The Being as The Hyparxis of The One ,
το ον ως υπαρχον του ενος ,
and on the other hand , He Sees The One Self *According to* Self
δε θεωρει το εν αυτο καθ’ αυτο
by Assuming both The Motion and The Rest in This ,
παραλαβων και την κινησιν και την στασιν εν τουτω ,
then Without a Doubt He does not assign The Elements of Being to The Gods ,
δηπου ου ανατιθησιν τα στοιχεια <του> οντος τοις θεοις ,
whereas He Assigns The Characteristics that are Innately-Appropriate to Selves ;
αλλα τας ιδιοτητας προσηκουσας αυτοις
The All-Perfect and Superlative-Surpassing-Attributes of The Real-Beings .
παντελες και υπερεχουσας των οντων .
And surely then in this way by saying that **The One** *is being Moved* and At-Rest ,
Και δη ουτω λεγων το εν κινεισθαι και εσταναι ,
on the one hand , According to The Motion , He Delivers
μεν κατα την κινησιν παραδιδωσι
The Vivific Hyparxis of The Gods and The Generative Fountain of The Wholes
την ζωογονον υπαρξιν των θεων και την γεννητικην πηγην των ολων
and The Leading Cause of All ;
και την αρχηγον αιτιαν παντων ,
while on the other hand , According to The Rest , He Delivers The Un-Defiled Monad
δε κατα την στασιν την αχραντον μοναδα
which Contains The Middle Centers of The Guardian/Kuretic/Protective Triad .
συνεχουσαν τα μεσα κεντρα της φρουρητικης τριαδος .
For *just as* The Summit of The Guardian Triad is United to The First Father
γαρ Ως της ακροτης της φρουρητικης η τριαδος συνηνωται τω πρωτω πατρι
According to The First Subsistence ,
κατα την πρωτην υποστασιν ,
surely then so also is **The Deity** that Contains The **Middle** Bond
δη ουτω και ο συνεχων τον μεσον συνδεσμον
of The Un-Defiled Leaders Co-Subsistent *According to A Like/Flowing Nature* ,
των αχραντων ηγεμονων συνυφεστηκεν ομοφυως ,
with The Motive and The Generative Cause of All The Gods
τη κινουση και τη γεννητικη αιτια παντων των θεων
which Moves The Wholes
κινουμενη τα ολα
and That is *Primarily* Moved from **Herself** ,
και ταυτη πρωτως αφ’ εαυτης ,
through which in regards to All that Proceeds
δι’ ον επι παντα προιον
The Prolific Power of **This Goddess -Rhea-** is Firmly Established In **Herself** ,
το γονιμον της ταυτης θεου μονιμως ιδρυται εν εαυτω
Producing and Multiplying All
παραγον και πολλαπλασιαζον παντα

while **Being Exempt** from The Wholes through Kronos **Himself** ,
και εξηρηται των ολων αφ ’ εαυτου ,
and thus ***She*** Subsists-Prior to ***Her*** Offspring ***In An Uninclined Way*** .
και προυπαρχει των απογεννωμενων ακλινες .
Therefore in regards to The Motion and Rest in This Source ,
ουν Κινησις και στασις ενταυθα ,
on the one hand , The Motion is The Fountain and The Generative Power
μεν η πηγη και γεννητικη δυναμις
of The Life which Proceeds to All ;
της ζωης προερχομενης επι παντα
and on the other hand , The Rest Establishes The Whole Vivific Fountain In Itself ,
*** μεν εδραζουσα την ολην ζωογονον πηγην εν εαυτη ,
then in turn , Self is Filled from That Source with The Prolific Streams of Life .
δε πληρουμενη εκειθεν των γονιμων οχετων της ζωης .
Accordingly then , **Parmenides** (**145**B) delivers to us The Procession of These Two ,
αρα ο Παρμενιδης παραδιδους ημιν την προοδον Ταυτα τουτων ,
on the one hand , by Indicating that , **That** which is ***Being Moved*** ,
μεν δεικνυσιν το κινουμενον
is being generated from **That** which is ***In*** **Another** ,
απογεννωμενον εκ του εν αλλω ,
and on the other hand , **That** which is **At Rest** is Produced from **That** which is ***In*** **Self** .
δε το εστως εκ του εν αυτω .
For The First Monad of The Paternal Triad Gives-Subsistence to Those After Self ,
γαρ η πρωτη μονας Της πατρικης τριαδος υφιστησι τας μετ’ αυτην ,
so also in the same way , The Highest of The Unpolluted Triad
και κατα τα αυτα το ακροτατον της αχραντου
which is also Intelligible as in This Triad
και νοητον ως εν τη ταυτη τριαδι
Imparts *At-Once* The Middle and Last Monad of This Triad .
P332 εκδιδωσι ομου το μεσον και το εσχατον .
And by This Logos The Motion is also Better than Rest in This Triad ;
Και δια τουτο η κινησις και ενταυθα κρειττον της στασεως :
for just as That which is *In* Another is More Ancient
γαρ ως το εν αλλω εστι πρεσβυτερον
than That which is *In* Self According to Cause , surely then
του εν αυτω κατ’ αιτιαν , δη
so also is That which *is Being Moved* More Ancient than That which is *At* Rest .
ουτω και το κινουμενον του εστωτος .
For The Un-Defiled Gods are The Power that is Subordinate to The Parents
γαρ Οι αχραντοι θεοι εισιν δυναμεις υποπεζιοι των πατερων
and are Comprehended/Contained in Selves [**Kronos** , **Rhea** , **Zeus**] .
και περιεχονται εν αυτοις .

Chapter 39 – λθ
Zeus

Now then , as they say , The Third to **The Savior**
τοινυν , φασι , Το τριτον τω σωτηρι
and let us Intellect **The Demiurgic Monad** that Unfolds into Light
και νοησωμεν την δημιουργικην μοναδα εκφαινομενην
together with The Coordinate Gods Contained in **Self** .
μετα των συστοιχων θεων εν αυτη .
Therefore in the first place , Here also ,
ουν πρωτον μεν ενταυθα και
The Communion of The One with The Others comes to Light ;
η κοινωνια του ενος προς τα αλλα αναφαινεται :
and we must no longer consider The One alone *By* Self ,
και ουκετι επισκοπουμεν το εν μονον καθ' αυτο ,
but According to The State/Habit/Attitude/Way in Relation to The Others .
αλλα κατα την σχεσιν προς τα αλλα ,
Surely then by The Logos that The Demiurgic Order both Produces Wholes from Herself
δη διοτι η δημιουργικη ταξις και παραγει τα ολα αφ' εαυτης
and Arranges/Adorns The Corporeal Nature
και διακοσμει την σωματικην φυσιν
and Generates All The Secondary and Attendant Causes of The Gods .
και απογεννα απασας τας δευτερας και υπουργικας αιτιας των θεων .
For why should I say that *The Others* is a *Sign* of the Corporeal Composition ,
γαρ τι αν λεγοιμι Οτι τα αλλα εστι συνθημα της σωματικης συστασεως ,
since on the one hand , long ago the Pythagoreans thought it was Proper
μεν παλαι των Πυθαγορειων αξιουντων
to Characterize The Incorporeal Nature by The One ,
χαρακτηριζειν την ασωματον φυσιν τω ενι ,
and on the other hand , indicated to us the Nature that is Divisible about Body
δε ενδεικνυμενων ημιν την το μεριστην περι σωμα
through *The Others* ?
δια των αλλων ;
Then in the second place (**Parmenides** (**145**B-**147**B) ,
δε Δευτερον
The Number of The Conclusions is Doubled .
ο αριθμος των συμπερασματων διπλασιαζεται .
For without a Doubt The One is not still Indicated to be *only* Th'Same and Other ,
γαρ δηπου το εν Ου ετι αποδεικνυται μονον ταυτον η και ετερον ,
just as In Self and *In* Another , and Being Moved and Being At Rest ,
ωσπερ εν αυτω και εν αλλω , και κινουμενον και εστως ,
but now The One is Indicated to be Th'Same *as The Others* and Other *than The Others* .
αλλα και ταυτον τοις αλλοις και ετερον των αλλων .
Then This *Twice* was also Revealed to us before (**Chapter 22 P292**.26-**P295**.26)
δε τουτο Το δις και ανεφανη ημιν προσθεν

to be All-Perfectly Adapted to The Demiurgic Monad , *Both* According to
παντελως προσηκον τη δημιουργικη μοναδι , τε κατα
the other Theologists and According to Socrates in the **Cratylus** (**396**A) ,
τους αλλους θεολογους και κατα τον Σωκρατην εν τω Κρατυλω ,
who says that the Demiurgic Name is Composed from ***Two Logos*** .
λεγοντα το δημιουργικονονομα ειναι συνθετον εκ δυοιν .
Now then in the third place , The Multitude of Causes is Here Separated/Distinguished
τοινυν Το τριτον το πληθος των αιτιων ενταυθα διακρινεται
and All The Monads of The Gods are brought to Light
και πασαι αι μοναδες των θεων αναφαινονται
According to The Demiurgic Procession ;
κατα την δημιουργικην προοδον :
and since The Paternal Characteristic of The Demiurgic Order
και γαρ η πατρικη του δημιουργου ταξις
and The Prolific Power Which is Coordinate with Self
και η γονιμος δυναμις η συστοιχος αυτω
and The Undefiled Monad Which is The Cause of The Exempt Providence
και η αχραντος μονας η αιτια της εξηρημενης προνοιας
and The Distributive Fountain of The Wholes
και η διαιρετικη πηγη των ολων
and together with These , All The Orders about The Demiurgos , as stated ,
και μετα τουτων , πασαι αι ταξεις περι τον δημιουργον , ως ειπειν ,
according to which He both Produces and Preserves All and by being Exempt
καθ’ ως και παραγει και σωζει τα παντα και εξηρημενος
from Those Produced He is Firmly Established *In* Himself
των παραγομενων μονιμως ιδρυται εν εαυτω
and *Separates* The Kingdom of Himself from The Unified Source of The Father .
και διακρινει την βασιλειαν εαυτου απο της ηνωμενης αρχης του πατρος .
Then in what way and through what particulars are These Aspects brought to Light ?
ουν Πως και δια τινων ταυτα αναφαινεται ;
Surely then on the one hand , That which Is Th’Same *As* Itself Represents
δη μεν Το ταυτον εαυτω παριστημι
The Monadic and Paternal Characteristic About The Nature of The One
την μοναδικην και πατρικην ιδιοτητα περι την φυσιν του ενος
(for **Parmenides** (**146**A) Demonstrates This First)
(γαρ ο Παρμενιδης αποδεικνυσι τουτο πρωτιστον)
and According to which , The Demiurgos Exists ;
και καθ’ ην ο δημιουργος εστιν :
For which Logos The One is also said to be Th’Same *As* Itself .
διο το εν και λεγεται ταυτον εαυτω .
Since on the one hand ,
P333 γαρ μεν
The Others are said to be *In* Self According to The Supremacy of The Different Causes ,
Τα αλλα εστιν εν αυτω κατα την περιοχην των διαφορων αιτιων ,
whereas on the other hand ,
δε

That which Is Th'Same is Revealed to Be *The Sign* of The Innate Hyparxis of Self ,
το Ταυτον προφαινεται συνθημα της οικειας υπαρξεως αυτου ,
For by Being The One and Transcendent Father and Demiurgos of The Wholes ,
γαρ ων Εις και εξηρημενος πατηρ και δημιουργος των ολων ,
He Establishes The Innate Union *In* Himself ,
εστησεν την οικειαν ενωσιν εν εαυτω ,
And in *This One* , Parmenides Indicates The Singular-Idea
και εν τωδε εν δεικνυσι το μονοειδες
and That which is Akin to **The Limit** *In An Outstanding/Exceptional/Excellent Way* .
και το συγγενες τω περατι διαφεροντως .
Surely then That which is Th'Same *As* The Others (**Parmenides 146**B)
δη δε Το ταυτον τοις αλλοις
Is The Exceptional/Outstanding/Excellent Good of Prolific Power
εστιν εξαιρετον αγαθον της γονιμου δυναμεως
and of The Cause that Proceeds to All and Pervades through All without being hindered .
και της αιτιας προιουσης επι παντα και διηκουσης δια παντων ακωλυτως .
For Self is Present to All which He Produces
γαρ Παρεστι πασιν οις παραγει
and Is The Self/Same in All which He Arranges/Adorns ,
και εστιν ο αυτος εν πασιν οις διακοσμει ,
by Pre-establishing The Generative Cause of The Wholes In Self .
προστησαμενος την γεννητικην αιτιαν των ολων εν αυτω .
If we state These Logos Correctly , surely then both **The Limit** and **The Unlimited**
Ει λεγομεν ταυτα ορθως , δη και το περας και το απειρον
subsist In Self *in a Demiurgic/Creative/Fabricative Way* ;
εστι εν αυτω δημιουργικως :
and **The One Aspect** subsists in **The Sameness** that is **Separate** from The Others ,
και το μεν εστι εν τη ταυτοτητι χωριστη των αλλων ,
whereas **The Other Aspect** subsists in **The Power** That **Generates** The Others .
το δε εν τη δυναμει τη γεννωση τα αλλα .
For The Power is Everywhere *Prolific* of The Secondary ,
γαρ η δυναμις εστι Πανταχου γονιμος των δευτερων ,
whereas The Cause/Source which Subsists According to **The Limit**
δε η αρχη υπαρχει κατα το περας
is The Provider of The Unified and Stable Underlying-Fundamental-Reality .
χορηγος της ηνωμενης και σταθερας υποστασεως .
And certainly **That** which is **Different** from The Others (**Parmenides 146**D)
Και μην το ετερον των αλλων
also clearly-shows The Undefiled Purity and The Superior/Pre-Eminent Transcendency
και δηλοι την αχραντον καθαροτητα και την υπεροχην εξηρημενην
from All Those that are Secondary.
απαντων των δευτερων .
And since by This Logos *just as* Socrates says in the **Cratylus** (**396**B) ,
Και γαρ δια τουτο ως ο Σωκρατης λεγει εν Κρατυλω ,
The First Intellect was Pure and Un-Defiled ,
ο πρωτιστος νους ην καθαρος και ακηρατος ,

surely then , by This Logos Self Is Established-Above All
δη διοτι υπεριδρυτο παντα
Co-Ordination or Commonness with Those that are Perceptible .
συνταξεως η κοινωνιας τα αισθητα .
For A Certain One of The Gods says (**Chaldean Oracle 5.2**) ,
γαρ τις των θεων φησι ,
“**Self** does not incline His Power to Matter”,
Ου κατακλινει εην δυναμιν εις υλην ,
since **Self** *Subsists At-Once* Exempt from All Fabrication .
αλλα υπαρχει ομου εξηρημενως πασης δημιουργιας .
Therefore by **The Demiurgic Intellect** Receiving **The Whole of Power**
δε ο δημιουργικος νους Παραλαβων την ολην δυναμιν
and **The Royal Mastery/Dignity** from **That Source** ,
και την βασιλικην επικρατειαν εκειθεν
on the one hand ,
μεν
Self Adorns The Perceptibles and Gives-Subsistence to The Whole Corporeal Nature ,
κοσμει τα αισθητα και υφιστησι την πασιν σωματικην φυσιν ,
and on the other hand ,
δε
Self Transcends Those that are Produced *Together-with* The Prolific **Super-Abundance**
υπερεχει των απογεννωμενων ομου τη γονιμω περιουσια
and The Providential-Attention of those that are secondary ,
και τη προνοια των δευτερων
and thus **Self** Abides *In* Himself According to *His Customary Way* ,
και μενει εν εαυτου κατα τω ηθει τροπον ,
just as **Timaeus** says (**42**E) , through The Inflexible Guard that Subsists-with Self
καθαπερ ο Τιμαιος λεγει , δια την ακλιτον φρουραν την συνουσαν αυτω
and through The Power Imparted to **Self** from **Self**
και την δυναμιν ενδιδομενην εις αυτον απ’αυτης
that Remains Un-Defiled from The Others that Participate .
αχραντον απο των αλλων των μετεχοντων .
On the one hand , is it not the case that
μεν Ουκουν
by The Never-Failing Provision and by The Providential
τη ανεκλειπτω χορηγια και τη προνοια
and The Productive/Generative-Energies of The Goods to Those that are Subordinate
και ταις απογεννησεσι των αγαθων των εστιν καταδεεστερων
Self is **The Same** *as* Selves ; for **Self** is Participated by Selves
ο αυτος αυτοις : γαρ μετεχει υπ’ αυτων
and thus **Self** Fills Those that are Produced by The Providential-Care of **Himself** ;
και πληροι τα γεννηματα της προμηθειας εαυτου :
Whereas on the other hand ,
δε
by **His** Purity and Un-Defiled Power and Inflexible Energies
τη καθαροτητι και τη αχραντω δυναμει και ταις ακλιτοις ενεργειας

Self Is Separate from The Wholes and Set-Apart from Selves
εστιν χωριστος αφ' ολων και διεστηκεν απ' αυτων
and Is Imparticipable by *The Others* .
και εστι αμεθεκτος τοις αλλοις .
And *just as* The First Self King of The Intellectuals is Allotted
P334 Και ως ο πρωτιστος αυτο βασιλευς των νοερων ελαχε
That which Is Un-Inclined to Matter through The Guard that Is United to Self
το αρρεπες εις την υλην δια την φρουραν συνηνωμενην αυτω
and through The Un-Defiled Monad ,
και την αχραντον μοναδα ,
and *just as* The Vivific Goddess Possesses Her Stable and Inflexible Power
και ωσπερ η ζωογονος θεος εχει την μονιμον και ακλινη δυναμιν
from The Second Cause of The Guardian/Kuretic Gods ,
απο της δευτερας αιτιας των φρουρητικων θεων ,
surely then so also does The Demiurgic Intellect
δη ουτω και ο δημιουργικος νους
Preserve/Guard/Maintain/Keep The Supremacy that Is Exempt from *The Others*
φρουρει την υπεροχην χωριστην των αλλων
and The Union that Is Kept-Separate from The Multitude
και την ενωσιν εκβεβηκυιαν του πληθους
through The Third Monad of The Leaders of Purity .
δια την τριτην μοναδα των ηγεμονων της καθαροτητος .
For on the one hand , **The Cause** of **The Separate Providence**
γαρ μεν η αιτια της χωριστης προνοιας
Is The Guard that Is Coordinate with **The Demiurgos**
εστι φυλακη Συστοιχος δημιουργω
who is eager to Produce All and to Pervade through All ,
σπευδοντι *** παραγειν (TT) τα παντα και διηκειν δια παντων ,
whereas on the other hand , **The Guard** that Is **The Provider** of **The Stable Power**
δε η χορηγος της μονιμου δυναμεως
is Coordinate with **The Vivific Goddess** who is ***Moved*** to The Generation of Wholes ,
ζωογονω θεοτητι κινουμενη προς την απογεννησιν των ολων ,
whereas **The Guard** that is Coordinate with **The Intellect**
δε η νω
that is **Multiplied** According to **The Intellections** ,
πληθυομενω κατα τας νοησεις
Imparts The Undefiled Union of The Restoration of All The Energies *To* **Self** .
παρεχομενη την αχραντον ενωσιν της επιστροφης των πασων ενεργειων εις αυτον .

Ocean / **Eternity**

Now then , **The Monad** remains
τοινυν η Λοιπον
which is Arranged as **The Seventh** of These Intellectual Monads ,
εστιν τεταγμενη εβδομη των τουτων νοερων μοναδων ,
which is on the one hand
μεν

Conjoined with Selves and also Energizes in Conjunction with All ,
συνουσα αυταις και ενεργουσα μετα πασων ,
but on the other hand ,
δε
Outstandingly/Especially/Excellently Unfolds **Herself** into Light in The Demiurgic Order .
διαφεροντως προ– εαυτην –φαινουσα εν τη δημιουργικη ταξει .
Which surely then **Parmenides** (**146**C) Produces for us *Together-with*
Ην δη ο Παρμενιδης παραγων ημιν ομου
The Whole Demiurgos and on the one hand , is Defined in/by **Otherness**/**Difference** ,
τω ολω δημιουργω και μεν αφοριζεται εν ετεροτητι ,
surely then *just as* The Undefiled Cause is also Defined in/by The Demiurgos ;
δη καθαπερ την αχραντον αιτιαν και εν τω δημιουργω :
whereas on the other hand , He says that **This Self Otherness Separates**/**Distinguishes**
δε φησι την ταυτην αυτην ετεροτητα διακρινειν
The Demiurgic **Monad** by **Herself** .
την δημιουργικην μοναδα εαυτης .
And since we have said before (**Chapter 36 P326**. 23-24) that **This Self Order** Is
Και γαρ ελεγομεν εν τοις προσθεν οτι η αυτη ταξις εστι
The Provider of **Separation**/**Distinction** to All The Intellectual Gods .
χορηγος διακρισεως απασι τοις νοεροις θεοις .
Therefore *just as* The Demiurgos is The Same as Self through The Paternal Union ,
ουν Καθαπερ ο δημιουργος εστιν ο αυτος αυτω δια την πατρικην ενωσιν ,
surely then in the same way , Self is also **Separate**/**Distinct** *from* Himself
δη κατα τα αυτα και διακεκριται αφ’ εαυτου
and from His Father According to **This Otherness** .
και σφετερουτου πατρος κατα την ταυτην ετεροτητα .
Then **Parmenides** asks (**145**A) , from what Source does Self derive **This Power** ?
ουν φησι Ποθεν αυτω καθηκειν την ταυτην δυναμιν ;
He answers (**145**B) , by Being *In* Self and by Being *In* Another .
φησι Απο του εν αυτω και του εν αλλω ,
For on the one hand ,
γαρ μεν
These Subsisted (**Chapter 37 P327**.8-19) *in a United Way* in The First Father (Heaven) ,
Ταυτα ην ηνωμενως εν τω πρωτω πατρι ,
whereas , **Selves** Subsist *in a Separate Way* in The Third Father (Zeus) ;
δε διακεκριμενως εν τω τριτω :
therefore **The Separation**/**Distinction** Pre-subsisted There (Heaven) According to Cause ,
ουν η διακρισις προυπηρχεν εκει κατ’ αιτιαν ,
whereas on the other hand ,
δε
Self Shines-forth and Unfolds into Light **The Power** of **Herself** in The Demiurgos .
προλαμπει και εκφαινει την δυναμιν εαυτης εν τω δημιουργω .
But concerning in what way The Cause of The **Division**/**Separation**/**Distinction**
δε Οτι πως η αιτια της διαιρεσεως
also Subsists There (in Heaven) ,
και εστιν εκει

Parmenides (**138**B7) clearly shows in **The First Hypothesis**
ο Παρμενιδης δεδηλωκεν κατα την πρωτην υποθεσιν
by saying that All The Being In Self would make Two
ειπων οτι παν το ον εν αυτω δυας
and is *in a certain way Separated From* Itself .
και εστι πως διακεκριται αφ’ εαυτου .
Thus on the one hand , **The Dyad** subsists There (In The **1st** Hyp) *in an Hidden Way* ,
Αλλ’ μεν η δυας εκει κρυφιως ,
whereas on the other hand , **Self** Subsists Here (The **3rd**) *in a More-Clear-Visible Way* ,
δε υφεστηκεν ενταυθα εναργεστερον ,
and surely then *through which* All The Intellectual Multitude comes forth into Light .
και δη ου παν το νοερων πληθος εκφαινεται .
For **The Otherness** is The Offspring of **The Dyad** which is Firmly Established There .
γαρ Η ετεροτης εστι εκγονος της δυαδος μονιμως εστωσης εκει .
Now then **The Self Otherness**
τοινυν Αυτη
Separates The Demiurgic Intellect from The Gods (Heaven-Kronos) Prior to Self
διιστησι τον δημιουργικον νουν των θεων προ αυτου
and **Separates** The Monads in **Self** from Each-Other .
και διακρινει τας μοναδας εν αυτω απ’ αλληλων .
For if on the one hand , insofar as **Self** is *In* **Another** ,
γαρ Ει μεν καθ’οσον εστιν εν αλλω ,
Self is United to **The Intelligible** of **Itself** ,
συνηνωται προς το νοητον εαυτου ,
but on the other hand , insofar as **Self** is *In* **Self** , **Self** is Separated from **That** ,
P335 δε καθ’οσον εν αυτω , διεστηκεν απ’εκεινου ,
surely then by This Logos
δη διοτι
Self (Zeus) Proceeds According to Each Order of **That** (Kronos) ,
αυτος προεληλυθεν καθ’ εκατεραν ταξιν εκεινου ,
therefore it is Necessary that **This Otherness**
αναγκη ταυτην ετεροτητα
in some way Be **The Cause** of **The Separation** of The Father from Self .
που ειναι την αιτιαν της διακρισεως του πατρος απο αυτω .

Chapter 40 – μ

Therefore All The Intellectual Monads have been brought to Light for us
ουν Απασαι αι μοναδες αι νοεραι πεφηνασιν ημιν
as Subsisting with Each-Other *in a Co-Ordinate Way* .
υφισταμεναι αλληλαις συστοιχως .
And on the one hand (**Parmenides 145**B-E) ,
Και μεν
(**1**) That which Subsists *In* Another is *The Sign* of The Father ,
το εν αλλω εστι συνθημα του πατρος ,
while on the other hand ,
δε
(**2**) That which Subsists *In* Self is *The Sign* of The First Un-Defiled Monad .
το εν αυτω της πρωτιστος αχραντου μοναδος :
Then in turn (**Parmenides 145**E-146A) ,
δε αυ
(**3**) That which Subsists *In Motion* is *The Sign* of The Vivific Goodness ;
η κινησις της ζωογονου αγαθοτητος ,
whereas
και
(**4**) That which Subsists *At Rest*
η στασις
is *The Sign* of The Inflexible Power that is Yoked-Together with This Motion ;
της ακλιτου δυναμεως συνεζευγμενης ταυτη :
Furthermore on the one hand (**Parmenides 146**A-**147**B) ,
και μεν
(**5**) That which Is Th'Same both *In Relation to Self and In Relation to Another* ,
το ταυτον τε προς το αυτο και προς το αλλο ,
is *The Sign* of The Demiurgic Characteristic ,
της δημιουργικης ιδιοτητος ,
whereas on the other hand ,
δε
(**6**) That which Is Different/Other *from The Others*
το ετερον των αλλων
is *The Sign* of The Guard about The Demiurgos ;
5 της φρουρας περι τον δημιουργον :
Then in the last place
δε εφ' απασι
(**7**) That which Is Other/Different *from Itself*
το ετερον εαυτου
is *The Sign* of **The Seventh Intellectual Monad** ,
της εβδομης νοερας μοναδας ,
which on the one hand ,
η μεν
subsists *in A Hidden Way* and According to Cause in The First Father ,
κρυφιως και κατ' αιτιαν εν τω πρωτω πατρι ,

while on the other hand ,
δε
Self is Allotted **Her** Subsistence *in a more-Clear-Way* in The Demiurgos .
ελαχε την υποστασιν εναργεστερον εν τω δημιουργω .
And it appears to me , that by **Dividing** These Signs of The Fabrication ,
Και δοκει μοι , δια διελων ταυτα τα συνθηματα της δημιουργιας ,
Parmenides (**146**A-C) has also Unfolded into Light in The Middle Selves
ο Παρμενιδης και εκφηναι εν μεσοις αυτοις
The Characteristics of both The Un-Defiled and of The **Separative** Monad ,
τας ιδιοτητας τε της αχραντου και της διαιρετικης μοναδος ,
insofar as Selves are also Comprehended *in a certain way* in The One Fabrication .
καθοσον αυται και περιεχονται πως εν τη μια δημιουργια .
For on the one hand , He Indicates in The First Set of The Conclusions ,
γαρ μεν αποδεικνυσι Πρωτιστον των συμπερασματων ,
that The One Is **Th'Same** *As* Itself ,
οτι το εν ταυτον εαυτω ,
whereas in The Second Ones (**146**C-D) , that The One is **Different** *Than* Itself ,
δε δευτερον οτι ετερον εαυτου ,
and in The Third Ones (**146**D-E) , that The One is **Different** *Than* The Others ;
και τριτον οτι ετερον των αλλων ,
then in The Fourth Ones (**146**E-**147**B) , that The One is **Th'Same** *As* the others ;
δε τεταρτον οτι ταυτον τοις αλλοις ,
on the one hand , by *Co-Arranging* The **Separative** Power *with* The Paternal **Union** ,
μεν συντακτων την διαιρετικην δυναμιν τη πατρικη τη ενωσει ,
and on the other hand , by *Inter-Weaving* The Providential Cause of Selves
δε συμπλεκων την προνοητικην αιτιαν αυτων
with The Supremacy that is **Separate** from Those that are Secondary .
τη υπεροχη χωριστη των δευτερων .
For on the one hand , it is Necessary that Among The Gods
γαρ μεν Δει εν τοις θεοις
The Union Must Pre-Subsist **The Separation** ,
την ενωσιν προυπαρχον της διακρισεως ,
and on the other hand , in Relation to Their Providential Inspection ,
δε προς αυτα προνοιας ,
it is Necessary that The Purity Remain Un-Blended with The Secondary ,
της καθαροτητα την αμιγη των δευτερων ,
and through which Inspection , Selves Are Present to All *Everywhere*
και δι'ων οντες παροντες πασι πανταχου
and are also *Nowhere* by Being Exempt from All
και εισι ουδαμου οντες εξηρηνται παντων
and are *None* of All Those that are Generated .
και εισι ουδεν τα παντα των απογεννωμενων .

The End of Book 5 of The Theology of Plato

3 –13 – 2024

BOOK 6
<ΒΙΒΛΙΟΝ ΕΚΤΟΝ>
Chapter 1 – α

Now then on the one hand , **The Hebdomadic Eternity** of The Intellectual Gods
P340 τοινυν μεν Ο εβδομαδικος αιων των νοερων θεων
has been Celebrated by us through These Logos ,
ανυμνησθω ημιν δια τουτων ,
by Following The Mystic Understandings/Insights of Plato .
επομενοις τοις μυστικοις διανοημασι του Πλατωνος .
Whereas on the other hand , after This , let us Contemplate in Order
δε Μετα τουτο καταθεασωμεθα εφεξης
The Many-Ideal Processions of The Leading/Ruling/Super-Kosmic Orders
τας πολυειδεις προοδους των ηγεμονικων διακοσμων
and let us Refer The One Union of Selves to The Intellectual Theory of Parmenides .
και επαναγωμεν την μιαν ενωσιν αυτων εις την νοεραν θεωριαν του Παρνενιδου .
For The Order of Self is Woven-together by Being Conjoined
γαρ η ταξις αυτην συνυφαινεται Συνεχης
to The Demiurgos and Father of The Wholes (**Timaios** **41**A) ,
τω δημιουργω και πατρι των ολων ,
and by Proceeding and by Being Perfected and by Being Turned-About from That
και προεισιν και τελειουται και επιστρεφεται απ' εκεινου
According to The Perfective Power of That .
κατα την τελεσιουργον δυιναμιον εκεινου .
Surely then by which Logos it is also Necessary to Conjoin The Explanation
δη Διο και αναγκαιον συναπτειν την εξηγησιν
About The Sources of The All about Self (**Timaios** **29**B)
περι των αρχοντων του παντος περι αυτου
and to Assimilate The Logos to The Realities , of which Selves are The Explainers .
και απεικαζειν τους λογους τη πραγματεια , ων εισιν εξηγηται .
For All The Series of The Leading Gods are Collected-into-The-Singular-Summit
γαρ Πασαι αι σειραι των ηγεμονικων θεων εις–κορυ–μιαν–φουνται
of The Intellectual Fabrication and Subsist about That ;
την νοεραν δημιουργιαν και υφεστηκασι περρι εκεινην :
and just as All The Fountains are The Offspring of The Intelligible Father
και ωσπερ πασδαι αι πηγαι εισιν εκγονοι του νοητου πατρος
and are Filled from That with The Intelligible Union (**Chaldean Oracles** **49**) ,
και πληρουνται παρ' εκειννου της νοητης ενωσεως ,
surely then so also are All The Orders of The Leaders Suspended from **The Demiurgos**
δη ουτω και πασαι αι διακοσμησεις των αρχων εξηρτηνται του δημιουργου
According to **Nature** and by Participating of The **Intellectual** Life from **That Source** .
κατα φυσιν και μεταλαγχανουσιν της νοερας ζωης εκειθεν .
And let no one be troubled by me upon hearing The Names of The Fountain and Source
Και εστω μηδεις θορυβεισθω μοι ακουων των ονοματων της πηγης και της αρχης
in **This Source** and accuse Selves of not properly-belonging to Plato .
ενταυθα και ο κατηγορος ως ουδεν προσηκοντων τω Πλατωνι .

For as we said before (**Book 1** Chap 15 **P38**.18-21) , as far as we are concerned ,
γαρ Ως ειπομεν προτερον , και ημας
Plato does not pass-by These Mystic Names without-paying attention ,
ο Πλατων ουδε αφιησιν τουτων μυστικων ονοματων ανηκοους ,
since in The Logos' about Souls when naming Selves
αλλ' εν τοις λογοις περι των ψυχων επονομαζων αυτας
both Fountains and Sources of Motion (**Phaedrus** **245**C)
και πηγας και αρχας κινησεως
on the one hand , He *At-Once* Indicates The Difference between
μεν ομου ενδεικνυται την διαφορον
The Characteristic of The Fountain *and also* of The Source ,
ιδιοτητα της πηγης τε και της αρχης ,
and on the other hand , The Subordinance of The Source in Relation to
δε την υφεσιν της αρχης προς
The Exempt Transcendency of The Fountain ; and on the one hand ,
την υπεροχην εξηρημενην της πηγης : και μεν
He Clearly Indicates that The Self-Vital Reaches from The Fountain
δηλοι το αυτοζων εφηκειν απο της πηγης
to All even as far as The Soul ,
τοις πασι και μεχρι της ψυχης ,
and on the other hand , The Unbegotten Reaches from The Source , surely then
δε το αγενητον απο της αρχης , δη
on the one hand , by The Logos that The Fontal Genus of The Gods
P341 μεν διοτι το πηγαιον γενος των θεων
Is Self-Begotten and The First-Efficient Cause and Produces The Others from Itself ,
εστι αυτυγονον και πρωτουργον και παραγον τα αλλα αφ' εαυτου ,
while on the other hand , The Leading/Ruling/Royal Genus of The Gods ,
δε το αρχικον
Proceeds from The Fountains
προεισιν εκ των πηγων
even if while thus Being-Expanded-Above All that is Begotten
και ει αλλ' υπερηπλωται παντος του γενητου
Self is also Allotted from Those Fountains The More-Partial Order Among The Beings ,
και ελαχεν εκεινων μερικωτεραν ταξιν εν τοις ουσι ,
and This Royal Genus is not in any way bound to those that are Begotten
και ουδε πως εφαπτεται των γενητων
and has nothing in-common with the sense-perceptible nature .
και ουδε κοινωνει προς την αισθητην φυσιν .
For on the one hand , The Kosmic Gods are Produced *in a Certain Way*
γαρ μεν Οι εγκοσμιοι θεοι εισι γενητοι πως
(and by which Logos Selves are called Begotten by **Timaios** (**29**A-B)
(και διο προσαγορευονται γενητοι παρα τω Τιμαιω
and This Whole Kosmos is called An Begotten God by Self) ,
και ουτοσι συμπας ο κοσμος αποκαλειται γενητος θεος παρ αυτω) ,
while on the other hand , The Royal/Ruling/Leading Gods are All-Perfectly Exempt
δε οι αρχικοι παντελως εξηρηνται

from Those that are Begotten and are not co-arranged with Selves (**Phaedrus 245**D)
των γενητων και ουδε συντανττονται προς αυτους
(and by which Logos The Unbegotten is Most Exceptionally Adapted to Selves) ;
(και διο το αγενητον εστι διαφεροντως οικειοτατον αυτοις) :
then of **Those Gods** who Preside-over The Un-Defiled Leadership by Being **Middles**
δε τουτων οι προεστωτες της απολυτου ηγεμονιας οντες μεσοι
on the one hand , **Selves** Come in Contact with The Begotten Gods , whereas
μεν εφαπτονται των γενητων ,
on the other hand , **Selves** do not Fulfill The Choir of The Kosmic Gods ;
δε ου συμπληρουσι τον χορον των εγκοσμιων θεων ,
so that **Selves** Are *in a Certain Way Both* Begotten *And* Unbegotten .
ωστε εισι πως και γενητοι και αγενητοι .
Surely then Among The Orders that Proceed from The Demiurgos
δη ουν εν τοις διακοσμοις προελθουσι απο του δημιουργου
The Gods who Are The Summits of The Super-Kosmic Beings
οι θεοι ακροτατοι των υπερκοσμιων
and who Are The Leaders of The Wholes Are Solely Allotted The Unbegotten ;
και αρχοντες των ολων Μονοι ελαχον το αγενητον :
and for which Logos This Characteristic is Dispensed to Souls from That Source .
και διο ταυτης της ιδιοτητος μετεστιν ταις ψυχαις εκειθεν .
For Plato says (**Phaedrus 245**D) , that The Source is Unbegotten ;
γαρ φησιν Αρχη αγενητον :
“For it is Necessary that All that comes to Be Must come to Be from A Source ,
γαρ αναγκη παν το γιγνομενον γιγνεσθαι εξ αρχης ,
whereas Self Must Arise from No One .”
δε αυτην εξ μηδ’ ενος .
Now then through These Logos’ it is At-Once also Clear *in what Way* The Leaders
τοινυν δια τουτων Αμα και δηλοι οπως αι αρχαι
Proceed from The Gods Prior to Selves . For Selves are not Allotted Their Procession
προεληλυθασιν εκ των θεων προ αυτων . γαρ Ου ελαχον την προοδον
from Those Gods According to Motion nor Wholly through Alteration or Generation ,
απ’ εκεινων κατα κινησιν ουδ’ ολως κατα μεταβολην η γενεσιν ,
since The Orders of The Leading Gods Subsist by Their Self Existence According to
αλλ’ αι διακοσμησεις των ηγεμονικων θεων υφιστανταιτω αυτω ειναι κατα
The Super-Abundant Power and The Good-Will/Free-of envy of Those Gods ,
την γονιμον δυναμιν και την αφθονον βουλησιν εκεινων ,
and **The Self-Begotten Super-Abundance** of The Intellectual Gods
και η αυτογονος εξουσια των νοερων θεων
also Imparts to The Leaders The First Generation/Production from **Herself** .
και διδωσι ταις αρχαις την πρωτιστην απογεννησιν αφ’ εαυτης .

Chapter 2 – β

Thus on the one hand , whether someone is willing to adopt These or other Names
ουν μεν ειτε τις εθελοι λεγειν ταυτα ειτε και αλλα ονοματα
of The Divine Orders , makes no difference to us ; since on the other hand ,
των θειων διακοσμων , μηδεν διαφερωμεθα : δε
by accepting The Characteristic of Selves , whatever Self Is ,
λαβοντες την ιδιοτητα αυτων , ητις ποτε εστιν ,
According to The Reports of The Theologists , we shall Transfer
κατα τας φημας των θεολογων , μεταφερωμεν
The Mystic Tradition of Those Reports to The Platonic Leadership .
την μυστικην παραδοσιν εκεινων επι την Πλατωνικην υφηγησιν .
For in this way we shall make The Search that follows Properly-Befitting
γαρ Ουτω αν ποιησαιμεθα την ζητησιν ακολουθον προσηκοντας
The Logos' that were said before and we will also Deliver
τοις προειρημενοις τε και αποδοιημεν
The Logos' that are Maintained about The Theory of The Self Realities .
τους λογους των εχομενων περι τη θεωρια των αυτων πραγματων .
Then let us in turn receive from Above The Sources of The Knowledge about These
δη ουν ημιν παλιν ληπτεον Ανωθεν τας αρχας της επιστημης περι τουτων
Gods and let us show that The Theory concerning Selves Follows The First Causes .
των θεων και αποδεικτεον την θεωριαν υπερ αυτων επομενην ταις πρωτισταις αιτιαις
Now then The Intelligible Gods Step-Beyond The Wholes (**Republic** **508**D-**509**A)
P342 τοινυν Των νοητων θεων εκβεβηκοτων των ολων (**Book** 3 **Ch** 4 **P124**.19-21)
According to Their Supreme Summit
κατ' υπεροχην ακραν
and Participate of **Her Union** and of **Her Divine Light** *in a Primary Way* ,
και μετεχοντων της ενωσεως και του θειου φωτος πρωτως ,
In Which All The Gods Establish The Subsistences of Themselves *in a Perfect Way* ,
εν ω παντες οι θεοι ιδρυσαντο τας υποστασεις εαυτων τελεως ,
and Produce All from Themselves *in a Unific Way*
και παραγοντων παντα αφ' εαυτων ενιαιως
According to **The Paternal** and **Good-Will-Free-of-envy**
κατα την πατρικην και βουλησιν αφθονον
of The Impartation of **The Goods** that also Pre-establish in Themselves
της μεταδοσεως των αγαθων και προστησαμενων εν εαυτοις
The First-Efficient Causes of Those that are Secondary *in a Hidden Way*
τας πρωτουργους αιτιας των δευτερων κρυφιως
(For both The Whole and Common Measures of The Ideas Pre-subsist in Those
(γαρ και τα ολα και κοινα μετρα των ειδων προυφεστηκε εν εκεινοις
and Comprehend The One-Idea of The Genera of Being According to One Cause ,
και περιεχουσι του ενοειδη τα γενη οντος κατα μιαν αιτιαν ,
and Prior to These **The Limit** and **The Unlimited** , *From Which*
και προ τουτων το περας και το απειρον , εξ ων
The **Super-Ousian** Order of The Gods Produce/Generate All The Beings) , then
αι υπερουσιοι ταξεις των θεων απογεννωνται παντα τα οντα) ,

The Intelligible *And* Intellectual Gods Subsist after These *in a Secondary Way*
οι νοητοι και νοεροι θεοι υπεστησαν μετα τουτους δευτεροι
on the one hand , by Being Distinguished According to The Self/Same Number
μεν διαιρουμενοι κατ’ τον αυτον αριθμον
and by Preserving The Measure of The All-Perfect Triad in The Second Order ,
και φυλαττοντες το μετρον της παντελους τριαδος εν δευτερα ταξει ,
and on the other hand , by Producing The Unities of The Intelligibles into Multitude
δε προαγοντες τας ενεδας των νοητων εις πληθος
and by Transferring/Exchanging The Unific Limits of Those Triads
και μετεχουσας τα ενιαια περατα των τριαδων
-which also Participate of **The One**- into **Subsistences** *In The Way of **Ousia** ,*
και μετεχουσας του ενος εις υποστασεις ουσιωδεις ,
but instead of Being Whole and Hidden Powers and Without-Separation
δε αντι των ολων και κρυφιων δυναμεων και αδιακριτων
Selves are Transferred into Distinct Causes which also Proceed far from The One .
μεθισταμενοι εις τας διηρημενας αιτιας και προιουσας πολυ απο του ενος :
Then in turn after The Intelligible Gods are Arranged The Third Order called Intellectual ,
δε αυ μετα τους νοητους θεους διεταχθησαν οι τριτοι καλουμενοι νοεροι ,
on the one hand, by Proceeding At-Once into a Lower Order from Those Prior to Selves ,
μεν προελθοντες ομου εις υφειμενην διακοσμησιν των προ αυτων ,
and on the other hand , by Transferring At-Once The Number *According to which*
δε εξαλλαττοντες ομου τον αριθμον καθ’ ον
Selves Subsist ; for instead of The Perfective Triads
υφεστηκασιν : γαρ αντι των τελεσιουργων τριαδων
Selves are Distinguished/Divided According to **Hebdomads** *in an Intellectual Way* ,
διηρηνται καθ’ εβδομαδος νοερως ,
and on the one hand , The Distinctions/Divisions of **Selves** into Two Triads (3 + 3)
μεν αι διαιρεσεις αυτων εις δυο τριαδας
comes from The First Triads Above , whereas on the other hand ,
ηκουσι απο των πρωτων τριαδων ανωθεν , δε
The Limits Express/Signify/Mark The Fulfillments of Those Orders into Monads (+ 1) .
αι αποπερατωσεις απετυπωσαντο τα τελη των εκεινων διακοσμων εις μοναδας .
For The Whole Distinguishing-Character of The Difference and of The Multitude
γαρ το Παν ιδιον της ετεροτητος και του πληθους
Proceeds from That Source to All The Genera of The Gods .
προεισι εκειθεν εις παντα τα γενη των θεων .
Now then The Many-Ideal Orders are in turn Produced from These Sources ,
τοινυν αι πολυειδεις ταξεις Παλιν απογεννωνται απο τουτων των αρχων ,
on the one hand , by being Divided Analogous to All The Intelligible Gods
μεν μεριζομεναι αναλογον απασι τοις νοητοις θεοις
and thus-clearly-then to Those **Middles** that are Prior to These Intellectual Gods ,
και δηλαδη τοις προ τουτων των νοερων ,
I mean to Those that are Called Intelligible **And At-Once** Intellectual , thus
επικαλουμενοις νοητοις και ομου νοεροις , δε
on the one hand , by Possessing The Immediate and Characteristic Subsistence of Selves
μεν εχουσι την προσεχη και ιδιαν υποστασιν αυτων

from The One Fabrication ,
εκ της μιας δημιουργιας ,
while on the other hand , by Possessing The United Production of Selves
δε την ηνωμενην απογεννησιν
Together-with The Intellectuals from The Third Triad of The Intelligibles .
μετα των νοερων εκ της τριτης τριαδος των νοητων .
For That All-Perfect Cause also Produces from Herself The Whole Orders of The Gods ;
γαρ Εκεινη η παντελης αιτια και παραγει αφ εαυτης τας ολας διακοσμησεις των θεων :
and by which Logos **Parmenides** (**143**A) Addresses Self as Unlimited Multitude that
και διο ο Παρμενιδης προσειρηκεν αυτην ως απειρον πληθος
Unfold into Light All The Genera of The Beings and All The Orders of The Gods
εκφαινουσαν παντα τα γενη των οντων και πασας τας ταξεις των θειων
and by Possessing One All-Perfect Sufficient Power for The Production of The Wholes .
και εξ– μια παντελει –αρκουσαν δυναμει προς την απογεννησιν των ολων .
Furthermore we may also say this about These Leading Divine Selves , that The
Ετι δη ουν κα–λεγωμεν –κεινο περι τουτων των ηγεμονικων θεων αυτων , οτι την
Procession The Intellectual Monads is made According to The Imparticipable Intellect ,
προοδον των νοερων μοναδων ποιησαμενων κατα τον αμεθεκτον νουν ,
surely then just as The Gods Prior to Selves also Illuminate The Imparticipable Life ,
δη καθαπερ οι προ αυτων και κατελαμπον την αμεθεκτον ζωην ,
and just as The Intelligible Gods Subsist about Themselves
και οι νοητοι θεοι υπεστησαν περι εαυτους
The Truly Existing and Intelligible Ousia Prior to All –
την οντως ουσαν και νοητην ουσιαν προ παντων –
for on the one hand , Every God is Participated by The Beings , and by This Logos
P343 γαρ μεν πας θεος μετεχεται υπο των οντων , και δια τουτο
Selves fall short of The Unity that is Imparticipable and Exempt from All , since
απολειπεται της ενα δος αμεθεκτου και εξηρημενης των παντων ,
on the other hand , A Different God Proceeds According to A Different Characteristic ;
δε αλλος προεισι κατ’ αλλην ιδιοτητα :
and on the one hand , Some Gods Comprehend The Intelligible Causes of The Wholes
και μεν οι περιεχουσιν τας νοητας αιτιας των ολων
by Being Defined According to The Self Good that Is *Ineffable* ,
αφωρισμενοι κατ’ το αυτο αγαθον το αρρητον ,
while on the other hand , Other Gods Produce The Vivific Powers
δε οι παραγουσι τας ζωοποιους δυναμεις
and Hold-Together The First Genera of The Gods , then in turn
και συνεχουσι τα πρωτα γενη των θεων , δε
Other Gods Unfold into Light All The Intellectual Evolvements and Preside-Over
οι εκφαινουσιν απασας τας νοερας ανελιξεις και προιστανται
The Productive Unities of Those that Participate of The Distinct Subsistences –
τας ποιητικας ενα δας των μετεχοντων των διηρημενων υποστασεων –
Therefore Some of The Intellectual Gods Subsist
τοινυν των νοερων θεων υφεστηκοτων
According to The Imparticipable Intellect *in a Primary Way*
κατα τον αμεθεκτον νουν πρωτως

and by This Logos Selves are Named Intellectual ,
και δια τουτο επονομαζομενων νοερων ,
then clearly **The Orders** that First Proceed Immediately After Selves
δηλαδη οι διακοσμοι πρωτον προιοντες ευθυς μετ’ αυτους
Illuminate The Supreme-Summit of The Participated Intellect ,
καταλαμπουσι την ακροτητα του μετεχομενου νου ,
and on the one hand , **Selves** are Intellectual in Relation to The Subordinate Orders that
και μεν εισι νοεροι ως προς τους υφειμενους
are now also Distributed According to Their Providential-Care of The Kosmos ,
ηδη και μεριζομενους κατα την προνοιαν του κοσμου ,
while on the other hand , **Selves** are Secondary to The First Intellectuals
δε δευτεροι των πρωτων νοερων
and are Allotted a More-Partial Dominion/Authority ;
και λαχοντες μερικωτεραν επιστασιαν :
surely then just as on the one hand , The First of The Intellectuals *are also* Intelligible
δη ωσπερ μεν οι πρωτιστοι των νοερων εισι και νοητοι
in Relation to Those Produced from Themselves ,
προς τους παραγομενους αφ’ εαυτων ,
while on the other hand , Selves fall short of The Union of The First Intelligibles ;
δε απολειπονται της ενωσεως των πρωτων νοητων :
therefore just as Those Unfold into Light The First Imparticipable Life ,
ουν καθαπερ εκεινοι εκφαινουσαν την πρωτιστην αμεθεκτον ζωην ,
which The Intelligible Monads also Pre-Established in Themselves
ην αι νοηται μοναδες και προυπεστησαν εν εαυταις
Solely According to Cause and *in a Hidden Way*
μονον κατ’ αιτιαν και κρυφιως
(for All The Causes of The Wholes are also Pre-Supposed-To-Be *There*
(γαρ παντα τα αιτια των ολων και προειληπται εκει
According to One *Ineffable* Union) ,
κατα μιαν αφραστον ενωσιν) ,
surely then in The Same Ways , **These** Gods Bring-to-Light The First of The Intellectuals
δη κατα τα αυτα οιδε θεοι εκφαινομενοι οι πρωτοι των νοερων
that Express The Likeness of **Those** that Subsist Themselves , and thus
απεικονιζονται τους υποστατας εαυτων , και
on the one hand , Those that are Intellectual , thus Produce **The Pure Idea-of-The-One**
μεν και εισι νοεροι , αλλα προαγουσι την ακραιφνη ενοειδη
and **The Whole Hyparxis** of **The Parents** into a Secondary and Multiple Procession
και ολικην υπαρξιν των πατερων εις δευτεραν και πεπληθυσμενην προοδον
and into a Diminution of Ousia which is also Divided about Selves and *in a similar way*
και υφεσιν ουσιας και διαιρουμενην περι αυτους και ομοιως
Selves Reveal from The Intellectual Gods The First Out-Flows of The First-Efficient
εκφαινονται απο των νοερων θεων ταις πρωτισταις εκβολαις των πρωτουργων
and Self-Subsisting Fountains . Surely then by This Logos **Selves Bind** to **Themselves**
και αυθυποστατων πηγων . δη Διο ανεδησαντο εις εαυτους
both The Leading and Generative Causes of All The Partial Orders **including**
και τας ηγεμονικας και γεννητικας αιτιας απαντων των μερικων διακοσμων και

Those-that-Pre-Subsist in both Ancient-Dignity and Power (**Republic 509**B) .
προυπαρχουσας και πρεσβεια και δυναμει :
And in conclusion I say that **Selves** are Allotted This Superiority *in Relation to*
και συλληβδην ειπειν ελαχον ταυτην την υπεροχην προς
These Other Leading Gods , which The **Intelligible** Gods Possess *in Relation to*
τους αλλους θεους , ην οι νοητοι προς
Those that are Produced from **Themselves** .
τους παραγουμενους αφ’ εαυτων .
And since Those **Gods** are Expanded-Above The Wholes of The Intellectual Genera ,
Και γαρ εκεινοι υπερηπλωμενοι ολων των νοερων γενων ,
by Their Intelligible **Hyparxis** Being Pre-Established by **Herself** Unblended and Pure ,
την νοητην υπαρξιν προεστησαντο καθ’ εαυτην αμικτον και ειλικρινη ,
and **These** Gods have Established in Themselves The **Super**-Kosmic **Union**
και οιδε οι θεοι ιδρυσαντο εν εαυτοις την υπερκοσμιον ενωσιν
and This Characteristic is Wholly Exempt from The Kosmic Natures .
και ταυτην την ιδιοτητα παντη εξηρημενην των εγκοσμιων .
And just as on the one hand , The Intelligible Genus Exists Self By Self ,
Και ωσπερ μεν το νοητον γενος εστι αυτο καθ’ αυτο ,
in The Imparticipable and Whole Subsistences
επι των αμεθεκτων και ολικων υποστασεων
while on the other hand , there also Exists The Different **Intellectual** Third from **This** ,
δε εστι το αλλο νοερον τριτον απο τουτου ,
whereas there also Exists That which **Gathers**-Both-**Together** that is Celebrated
P344 δε και εστι το συν–αμφοιν–αγωγον ανυμνουμενον
as Subsisting *At-Once* **In Between** The Intelligibles **And** The Intellectuals ,
ομου εν μεσω των νοητων και νοερων ,
surely then so also on the one hand , Among These Partial Orders
δη ουτω και μεν εν τουτοις τοις μερικοις διακοσμοις
The Character of The **Super**-Kosmic Gods Pre-Subsists **By Self** ,
η ιδιοτης των υπερκοσμιων θεων προυπαρχει καθ’ αυτην ,
Exempt from The Parts of The All and **Un**-Coordinated with This Kosmos
εξηρημενη των μερων του παντος και ασυντακτος προς τονδε τον κοσμον
while also Comprehending Self According to Cause *From Every Quarter* , whereas
και περιεχουσα αυτον κατ’ αιτιαν πανταχοθεν
on the other hand , **The Ousia** of All The Kosmic Gods is Allotted The **Third** Order ,
δε η ουσια απαντων των εγκοσμιον θεων ελαχε τριτην ταξιν ,
by *Being Borne-Along-with* The Parts of The Kosmos *in-an-Immediate-Way*
εποχουμενη ταις μερισι του κοσμου προσεχως
and by Fulfilling This **One** and Only Begotten **God** (**Timaios 31**B)
και συμπληρουρα τουτον τον ενα και μονογενη θεον
and by Holding-Together The Different Processions in **Self** , whereas
και συνεχουσα τας διαφορους προοδους εν αυτω , δε
The Leadership of The Liberated/Undefiled Gods is Allotted The **Middle** Order
η ηγεμονια των απολυτων θεων κεκληρωται μεσην
that **Binds-Together** The Summits , on the one hand ,
συνδεσιν των ακρων , μεν

by *At-Once* Energizing-**Ousian**-Authority Over All and by **Being**-Held-In-Common
αμα ενεξουσιαζουσα τοις πασιν τε και κοινωνουσα
in a Certain Way by All The Divisions about The Kosmos , and on the other hand ,
πως ταις διαιρεσεσι περι τον κοσμον , δε
by *At-Once* Ascending *in a United-Way* to Many Parts and by Collecting-Together
αμα επιβαινουσα ηνωμωνως πολλαις μερισιν και συναγουσα
The Divided Numbers of The Kosmic Gods into Unific Limits
τους μεμερισμενους αριθμους των εγκοσμιων θεων εις ενιαια περατα
and More-Simple Causes ; inasmuch as The Whole Genus of The Kosmic Gods
και απλουστερας αιτιας : η το παν γενος εγκοσμιον των θεων
is also Spread-Under The Undefiled Genus ,
και υπεστρωται
by Being-Held-Closely-Together *From Every Quarter*
συνεχομενον πανταχοθεν
and by Being Perfected and Filled By Self of The Primary Goods .
και τελειουμενον και πληρουμενον υπ' αυτης των πρωτιστον αγαθων .
If There Is ***Something*** **Super**-Kosmic ***In*** The Gods
Ει το εστι τι υπερκοσμιον εν τοις θεοις
and if ***Self*** Imparts ***A Certain*** **Definite Hyparxis** of **The Ousia *In*** Selves
και ει παρεχεται τινα διωρισμενην υπαρξιν της ουσιας αυτοις
and if ***Self*** Defines ***A Certain*** **Characteristic** of **Powers**
και ει αφοριζει τινα ιδιοτητα δυναμεων
including ***A Certain*** **Transcendence/Pre-Eminence/Dignity** of **Order** , **By Self** ,
και τινα υπεροχην ταξεως καθ' αυτην ,
then we should Intellect that ***Self*** **Subsists *In*** The Leading Gods ***in a Primary Way***
τοινυν νοησωμεν αυτο υφισταμενον εν τοις ηγεμονικοις θεοις πρωτως
from The **Intellectual** Parents , **Unblended** with That which is Kosmic ;
απο των νοερων πατερων , αμιγες προς το εγκοσμιον :
and on the one hand , that ***Self*** Subsists ***In A Whole Way in Relation to***
μεν ως καθολου προς
All The **Different** , **Partible** Channels of The Gods (**Chaldean Oracles 65**-**66**) ,
απαντας τους αλλους μεριστους οχετους των θεων ,
whereas on the other hand , that ***Self*** Is **Partial *in Relation to***
δε ως μερικον προς
The All-Perfect and **Singular** and **Whole** Kingdom of The Intellectual Gods .
την παντελη και μιαν και ολην βασιλειαν των νοερων .
For Everywhere it is Necessary that The Leading Causes of The Secondary Orders
γαρ πανταχου αναγκη τας εξηγουμενας αιτιας των δευτερωνδιακοσμων
Be ***Likened in a Certain Way*** to The Limits of The Orders Established Above ;
ομοιουσθαι πως ταις αποτελευτησεσι των υπεριδρυμενων :
surely then so also Must The Procession of The Gods Be Singular and Continuous ,
δη ουτω και η προοδος των θεων εστιν μια και συνεχης ,
by Originating From-That-Source ; From The **Intelligible** and ***Hidden*** Unities
ανωθεν απο των νοητων και κρυφιων εναδων
and by Terminating in The Final Division of The Divine Cause .
τελευτησασα εις τον εσχατον μερισμον της θειας αιτιας .

For just as among Those that are Perceptible The Most Massive and Solid of Bodies
γαρ Ως εν τοις αισθητοις τα παχυτατα και τα στερεμνια των σωματων

are not of The Same Nature as The Ethereal Expanse *in an Immediate Way* ,
ουχ συμπεφυκε τω αιθεριω χυματι αμεσως ,

since Those that are Simple and More-Immaterial
αλλα τα απλα και αυλοτερα

than Those Others that *are Immediately* Spread-Under The Celestial Periods/Cycles
των αλλων προσεχως υπεστρωται ταις ουρανιαις περιοδοις

and just as among Those that Always being Contained by Bodies
και των αει περιεχοντων σωματων

Those that are Contained *in an Immediate Way* are Allotted The Greater Communion
τα περιεχομενα ελαχον μειζονα κοινωνιαν

than Those that are situated far-away and that are Conjoined to Selves by Other Middles ,
η τα κειμενα πορρω και συναπτομενα αυτοις δια αλλων μεσων ,

surely then so also Among The Divine Ousias that are Prior to The Kosmos
δη ουτω και εν ταις θειαις ουσιαις προ του κοσμου

on the one hand , The Secondary Orders Exist Continuously with Those Prior to Selves ,
μεν οι δευτεροι διακοσμοι εισιν συνεχεις τοις προ αυτων ,

while on the other hand , The Processions of The Beings are Fulfilled through *Likeness* ,
δε αι προοδοι των οντων συμπληρουνται δι' ομοιοτητος ,

whereas The Ends of Those that are Superior are United-together
δε τα περατα των υπερκειμενων συνηνωνται

to The Beginnings of Those that are Secondary ;
ταις αρχαις των δευτερων :

and One Indissoluble Series and Order Comes/Reaches Down from That Source
και μια αδιαλυτος σειρα και ταξις καθηκει ανωθεν

Originating from The Un-Surpassable Goodness
δια την ανυπερβλητον αγαθοτητα

of The Primary Cause and The Unific Might of Self .
της πρωτιστης αιτιας και το ενιαιον κρατος αυτης .

For on the one hand , by The Logos that Self Is One , Self is The Provider of **Union** ,
P345 γαρ μεν Διοτι εστιν εν , εστι χορηγος ενωσεως ,

whereas on the other hand , by The Logos that Self is **Th'Good** ,
δε διοτι ταγαθον ,

Self also Gives-Subsistence to **Those** that **Are** **Like** in Relation to **Self** Prior
και υφιστησι τα ομοια προς αυτην προ

to Those that are Unlike ;
των ανομοιων :

and surely then *In This Way* All Hold-together to Each-other .
και δη ουτω παντα συνεχη αλληλοις .

For if The Continuity were severed , Union would not Exist ,
γαρ Της συνεχειας διακοπτομενης , ενωσις αν ουδ' ην ,

and if those that are unlike in relation to each-other were 'arranged' in (chaotic) order ,
και των ανομοιων προς αλληλα τεταγμενων κατα το εξης ,

then **That** which is *More* **Like** in Relation to **The Source** would not Possess
το ομοιοτερον προς την αρχην αν ουδ' ειχε

The More-Ancient Passage into That which Is .
την πρεσβυτεραν παροδον εις το ειναι .
Surely then if we state These Logos *in a Correct/Just Way* ,
δη Ει λεγομεν ταυτα ορθως ,
then without a doubt it is also Necessary that
δηπου και αναγκη
The Primary Subsistences/Underlying-Realities (**Parmenides** **142**C-D)
τας πρωτιστας υποστασεις
of The Partial Orders Be Whole
των μερικων διακοσμων ειναι ολικας
According to The Intellectual Preeminent Wholeness that Selves are Allotted
κατα την νοεραν υπεροχην *** ολοτητα λαχουσαν
Among The Divided/Distinguished Genera of The Gods ,
εν τοις διηρημενοις γενεσι των θεων ,
surely then in This Way Selves Must Comprehend All The Secondary Beings
δη ουτω περιεχειν παντα τα δευτερα
According to Cause and Conjoin Them to The Gods Prior to Selves .
κατ' αιτιαν και συναπτειν τοις θεοις προ αυτων .
Thus indeed The Order of The Leading Gods
γουν η διακοσμησις των ηγεμονικων θεων
Exists *In-Continuity-With/Held-Closely-Together-With*
εστιν Συνεχης
The Kingdom of The Intellectual Gods ;
τη βασιλεια των νοερων :
and for which Logos **Parmenides** (**147**C-**148**D)
και διο ο Παρμενιδης
Self Subsists *Immediately* from **The Demiurgic Monad** .
αυτην υφιστησιν προσεχως απο της δημιουργικης μοναδος .

Chapter 3 – γ

Thus on the one hand , later on These Logos will be Quite-Clear (**Chap 14**) ; whereas
Αλλα μεν υστερον εις ταυτα εσται καταφανη :
on the other hand , for the Present let us Contemplate **The Common Characteristic**
δε προς το παρον θεωρησωμεν την κοινην ιδιοτητα
of The Whole of This Order , in order that we may surely then Admire
της πασης ταυτης ταξεως , ινα δη αγασθωμεν
The Divinely-Inspired Intellection of Plato According to **That Power** ,
την ενθεον νοησιν του Πλατωνος κατα δυναμιν ,
which Unfolds into Light for us The Most Mystic of Doctrines .
εκφηνασαν ημιν τα μυστικωτατα των δογματων .
Thus on the one hand , The Procession of These Gods is said to Be **Super**-Kosmic ,
ουν μεν η προοδος των τουτων θεων ειναι Λεγεται υπερκοσμιος ,
just as we said (**Chap 2 P344**.1) , and to Possess The Second **Super-Abundant-Power**
καθαπερ ειπομεν , και εχειν δευτεραν εξουσιαν
Among The Wholes after The Intellectual Gods .
εν τοις ολοις μετα τους νοερους θεους .
While on the other hand , by being Defined According to
δε Αφωρισμενη κατ’
The Self Hyparxis of **This Ousia** ,
την αυτην υπαρξιν της ταυτης ουσιας
on the one hand , **Self** Unfolds-into-Light The United Nature of The Intellectual Gods ,
μεν εκφαινει το ηνωμενον των νοερων θεων ,
on the other hand , while Producing into Multitude The Causes Comprehended in Selves ,
δε προαγει εις πληθος τας αιτιας περιεχομενας εν αυτοις ,
while Self both Adorns and Separates The More-Partial Genera
δε και διακοσμει και διαιρει τα μερικωτερα γενη
from The Whole and First Efficient Monads of The Beings
απο των ολικων και πρωτουργων μοναδων των οντων
According to Each Order and by Coordinating Selves to Each-other ,
κατα εκαστα ταξιν και συντaττει προς αλληλα ,
furthermore Self Collects-together and Binds-together All The Secondary Beings
δε συναγει και συνδει παντα τα δευτερα
and Places In Selves That Admirable *Commonality* of The Ousias and Powers ;
και εντιθησι αυτοις θαυμαστην κοινωνιαν των ουσιων τε και των δυναμεων :
and furthermore Self Conjoins All The Beings Prior to Those after Herself ,
και ετι συναπτει παντα τοις προ αυτης προς τουτοις τα μεθ’ εαυτην ,
and on the one hand , Calls-forth The Good-Providing Will of The Transcendent Causes
και μεν προκαλειται την αγαθουργον βουλησιν των εξηρημενων αιτιων
into The Providential-Care of The Secondary Beings , while on the other hand ,
εις την προνοιαν των δευτερων , δε
She Establishes The Hyparxis of The Subordinate Beings In The Primary Beings
ενιδρυει τας υπαρξεις των υφειμενων τοις πρωτιστοις
and Imparts **The One** Continuity and Series of **Her Subsistence** to All The Beings .
και ενδιδωσι τον ενα συνεχειαν και ειρμον της υποστασεως απασι τοις ουσιν .

And **She Comprehends** The Provision of All These Goods in Herself
Και περιειληφε την χορηγιαν παντα ταυτα τα αγαθα εν εαυτη
while Transmitting Selves According to **One Characteristic** ;
παρεχομενη αυτων κατα μιαν ιδιοτητα
for She *Assimilates* All ; both Those that are More-Inferior to Those Prior to Selves
γαρ αφομοιοι παντα , τε τα καταδεεστερα τοις προ αυτων
and Those that are Coordinate to Each-Other ,
και τα συστοιχα αλληλοις ,
so that on the one hand , She *At-Once* Unfolds-into-Light The Ousias
P346 μεν ομου εκφαινει τας ουσιας
and The Many-Ideal Powers of Selves *Through The Likeness* ,
και τας πολυειδεις τας δυναμεις αυτων δια της ομοιοτητος ,
while on the other hand , She Is *At-Once* The Gatherer of The Many Beings into *Union*
δε εστι ομου συναγωγος των πολλων εις ενωσιν
and of The Many Distinct Beings into The Divine *Communion* of Those that are Good .
και των διηρημενων εις την θειαν κοινωνιαν των αγαθων .
Surely then The Orders and Their Different *Images* Primarily Subsist *In That Source* .
δη ουν αι ταξεις και των διαφορων εικονων πρωτως υφιστανται Εντευθεν .
For Every *Image/Likeness* is Produced According to *Its Assimilation* to The Paradigm ,
γαρ Πασα εικων παραγεται κατα την αφομοιωσιν του παραδειγματος ,
since That which *Assimilates* The Secondary to The Primary and
δε το αφομοιουν τα δευτερα τοις πρωτοις και
That which Binds All *through Likeness* is Especially Innate/Proper to These Gods .
συνδειν τα παντα δι' ομοιοτητος εστι μαλιστα προσηκον τοις τουτοις θεοις .
For what else is able to *Assimilate* The Self Kosmos and All In The Kosmos
γαρ Τι αλλο δυνατον αφομοιουν τον αυτον κοσμον και τα παντα τω κοσμω
in Relation to Their Paradigms except This **Super**-Kosmic Genus of Gods ?
προς σφετερα τα παραδειγματα η τουτο το υπερκοσμιον γενος των θεων ;
For on the one hand , All The Intellectuals Give-Subsistence to Those in The Kosmos
γαρ μεν παντα Τα νοερα υφιστησι τα εν τω κοσμω
According to One Union and According to The All-Perfect Providence
κατα μιαν ενωσιν και παντελη προνοιαν
while Leading/Presiding-Over The Ousia of Selves *In an Impartible Way* ,
εξηγειται της ουσιας αυτων αμεριστως ,
whereas *Now* on the other hand , The **Undefiled** Genus of The Gods of The Kosmos
ηδη δε τα απολυτα γενη των θεων του κοσμου
in a Certain Way Come-in-Contact and Are Held-Closely-Together-with
πως εφαπτεται και συνταττεται
The Kosmic Gods ; since in turn it is Necessary that That which Assimilates
τοις εγκοσμιοις : δε αυ αναγκη το αφομοιουν
Must on the one hand , Everywhere Subsist According to **Ousia**
μεν πανταχου κατ' ουσιαν
by Being Exempt from Those that are Assimilated and are Represented by The Likeness ,
εξηρησθαι των ομοιουμενων και τυπουμενων δια της ομοιωσεως ,
and on the other hand , that **Self** Must Adorn The Secondary Beings
δε κοσμειν τα δευτερα

with Separation and with The Division/Distinction According to Specific-Ideas .
μετα διακρισεως και της διαιρεσεως κατ’ ειδη .
For how else could Self Assimilate Some to Others
γαρ Πως αν δυναιτο ομοιουν αλλα αλλοις
and Conjoin All to The Paradigms of Themselves *in-an-Appropriate-Way*
και συναπτειν παντα τοις παραδειγμασιν εαυτων οικιως
Unless Self Proceeds as far as The Final Species and Separates All from Each-Other ;
μη προιον μεχρι των εσχατων ειδων και διακρινον παντα απ’ αλληλων ,
of which Species there are Immoveable Pre-Subsisting Causes ?
οσων εστιν ακινητα προυπαρχοντα αιτια ;
For on the one hand , as **Timaios** (**29**E) says , **The Demiurgos** Appears to Make
γαρ μεν , ως ο Τιμαιος φησι , ο δημιουργος Δοκει ποιειν
All *Like*/*Similar* in Relation to **Himself** , by Being Good Through
παντα ομοιουν προς εαυτον , ων αγαθος δι’
The Will of Idea-of-The Good of **Self** , All *Resemble* **Self** ; and surely then
την βουλησιν αγαθοειδη αυτην παντα παραπλησια αυτω : και δη
Self also (**Timaios** **37**C-**39**E) Imparts to The Kosmos The Order of **Time** ,
και μεταδιδωσι τω κοσμω της ταξεως του χρονου ,
by Producing/Perfecting The Self Kosmos More-Like The Intelligible Living-Being ,
αποτελων αυτον ομοιοτερον το νοητον ζωον ,
and through *The Likeness* of The All in Relation to Its Paradigm
και δια ομοιοτητα του παντος προς το παραδειγμα
Self Wholly Produces and Perfects All The Fabrication of Himself .
ολως παραγει και τελεσιουργει παντα το δημιουργημα εαυτου .
Whereas on the other hand , All Exist in the Demiurgos According to Cause ,
Αλλ’ παντα εστι εν τω δημιουργω κατ’ αιτιαν ,
including The Second Genera of The Gods ;
και τα δευτερα γενη των θεων :
and just as Self Is The Fullness of All Those Prior to Self , surely then
και ωσπερ εστιν πληρωμα παντων των προ αυτου , δη
so also does Self Comprehend The United Causes of Those After Self .
ουτω και περιεχει τας ηνωμενας αιτιας των μετ’ αυτον .
And surely then by which Logos Self Perfects The All
και δη Διο τελεσιουργει το παν
and Energizes *in-an-Assimilative-Way* and Vivifies The Wholes
και ενεργει αφομοιωτικως και ζωογονει τα ολα
and Self Is The Father of The Souls and The Modeler of The Bodies and
και εστι πατηρ των ψυχων και κηροπλαστης των σωματων και
The Provider of The Harmony (**Tim** **74**C) and of The Subsistence of Immutable Bonds
χορηγος της `αρμονιας και υποστατης των αλυτων δεσμων
and The Cause of The Impartible and The Partible Genera and The Maker of All Shapes ;
και αιτιος των αμεριστων και των μεριστων γενων και ποιητης απαντων σχηματων :
and on the one hand , That Self Subsists These *in-a-Unific-Way* ,
και μεν εκεινος υφιστησι ταυτα ενιαιως ,
while on the other hand , Self Subsists The Gods After Self *in-a-Divided-Way* .
P347 δε οι θεοι μετ’ αυτον διηρημενως .

Then let no one say this ; that *The Assimilative* Exists Primarily in The Demiurgos ,
δη Μη τις λεγετω τουτο , οτι το αφομοιωτικον εστιν πρωτως εν τω δημιουργω ,
but that The Existence is Present to the Demiurgos According to Th'Same .
αλλ' οτι το ειναι παρεστιν τω δημιουργω κατα ταυτον .
If on the one hand , as **Parmenides** (**146**A) Teaches ,
Ει μεν ως ο Παρμενιδης εδειξε ,
That which Is Like Subsists in All from That ,
το ομοιον εν πασιν απ' εκεινου ,
while on the other hand , That which Is Th'Same Subsists in That ,
δε το ταυτον εκεινω ,
then on the one hand , we must Agree that Such A (Assimilative) Genus of The Gods
δε μεν συγχωρησομεν το τοιουτον γενος των θεων
Is Immediate to Self , which Is also The First to Unfold-into-Light
ειναι προσεχες αυτω , ο και πρωτον εκφαινει
The Whole Fabrication of Self and to Place Self in The Secondary Beings ,
την ολην ποιησιν αυτου και εντιθησιν τοις δευτεροις ,
while on the other hand , Self is Different According to The Ousia of Self
δε ετερον κατ' ουσιαν αυτου
and The Second-Efficient Source also *Follows-in-The-Wake/Falls-Behind*
και της δευτερουργον αρχης και απολειπομενον
of The First-Efficient Source of All in Self .
πρωτουργου των παντων εν αυτω .
Therefore in order that we may conclude , on the one hand , we say that
ουν Ιν' συνελοντες , μεν ειπωμεν
The Demiurgic Monad and All The Multitude that Is Co-Ordinated with Th'Self
η δημιουργικη μονας και παν το πληθος συντεταγμενον ταυτη
and Presides-over *The Likeness* of The Wholes By-The-Idea-of The-One
και προεστηκε της εξομοιωσεως των ολων ενοειδως
In-An-Original/Primal and Impartible-Way ,
αρχηγικως και αμεριστως ,
while on the other hand , The Order of The Leading Gods
δε η διαοσμησις των ηγεμονικων θεων
on the one hand , Divides That which Is United of The Demiurgic Fabrication ,
μεν διαιρει το ηνωμενον της δημιουργικης ποιησεως ,
while on the other hand , Self Unfurls/Unfolds That which Is Whole
δε αναπλοι το ολικον
of The Energy of The Intellectual Gods , and furthermore
της ενεργειας των νοερων θεων , δε
Produces The Simplicity of The Providence of Those Gods into Multifarious-Ends .
προαγει την απλοτητα της προνοιας εκεινων εις ποικιλιαν .
So that *The Likeness* also Arrives/Reaches from These to All Those in The Kosmos ,
Ωστε η ομοιοτης και εφηκει απο τουτων πασι τοις εν τω κοσμω ,
including The First , Middle and Last Species of Life ;
τε και της πρωτοις μεσοις και τελευταιος ειδεσι ζωης :
for *That which is Assimilated* Presides-over The Secondary Species of Communion
γαρ το ομοιουμενον προεστησατο δευτερον ειδος κοινωνιας

in Relation to Their Innate/Proper Sources *Through* Their Procession from Their Causes .
προς τας οικειας αρχας δια την προοδον απο των αιτιων .
If you wish to Examine Each Particular in Order to Contemplate
Ει βουλει εξεταζων εκαστον καθ’ σκοπειν
The Providence that Pervades to All *Through The Likeness* ,
την προνοιαν καθηκουσαν επι παντα δια της ομοιοτητος ,
then You will also Find that The Whole Kosmos has come to Be *The Divine-Likeness*
δε και ευρησεις τον συμπαντα κοσμον γεγοντα αγαλμα
of The Eternal Gods (**Tim 37**C) and that *Through* This All of The Wholenesses in Self
των αιδιων θεων και δια ταυτην πασας τας ολοτητας εν αυτω
are in a Similar Way Suspended From The Paradigms of Selves (**Tim 40**C , **Phae 252**D)
ωσαυτως εξηρρτημενας των παραδειγματων σφετερων
and that The Whole Souls Forever Dance Around The Intelligible (**Phaedrus 246-248**)
και τας ολας ψυχας αει χορευουσας περι το νοητον
and that The Superior Genera (Daimons) that Follow-together with The Gods
και τα κρειττονα γενη συνεπομενα τοις θεοις
and Those of Our Souls that *Subsist-In-A-Good-Daimon-State-of-Being* are Raised-up
και των ημετερων ψυχων τας ευδαιμονας ανατεινομενας
Through Likeness from the wandering produced-by-generation to Their Innate Fountain ;
απο της πλανης γενεσιουργου επι την οικειαν πηγην :
then you will also find that All The Processions and The Turnings-about
δε και απασας τας προοδυς και τας επιστροφας
are Wholly Brought-to-Completion *Through The Cause of Likeness* .
ολως επιτελουμενας δια την αιτιαν της ομοιοτητος .
And since All that Proceeds Subsists *Through Its Likeness* in Relation to The Producer
Και γαρ παν το προιον υφεστηκε δι’ της ομοιοτητος προς το γεννησαν
and All That is Turned-About *By Being Assimilated* in Relation to Their Innate Sources
και παν το επιστρεφον ομοιουμενον προς ταις οικειας αρχαις
by Making Their Turning-about in Relation to Selves .
ποιειται την επιστροφην προς αυτας .
And Certainly *The Likeness* Also Guards The Un-Failing/In-Exhaustive Nature
Και μην η ομοιοτης και φρουρει το ανεκλειπτον
of All The Ideas in The Kosmos *In-An-Eternal-Way* ,
παντων των ειδων εν τω κοσμω διαιωνιως ,
by Reaching-down From-Above ; From The Divine Selves ;
εφηκουσα ανωθεν απ’ των θεων αυτων :
not only into The Immaterial Ideas , but also into The Material Ideas/Forms
ουκ μονον εν τοις αυλοις , αλλα καν τοις ενυλοις ειδεσι
that are also borne-along in Mutation/Alteration/Change and on the one hand ,
και φερομενοις εν μεταβολη μεν
The **Stable** *Likeness* Restores Again the **Unstable**-mutations of Generation
την ανιδρυτον η ομοιοτης επαναγει παλιν των παραλλαξιν της γενεσεως
by Establishing Each Particular in **The Circle** of The Ideas , while on the other hand ,
εστωσα καθ’ εκαστα εις τον κυκον των ειδων , δε
Self Encloses The **Infinite** variety of those Generated in A **Finite** Period , and then
συγκλειει την απειρον ποικιλιαν των γενητων εις πεπερασμενην περιοδον , δε

Self Refers the all-various **Division** of The Logos’
αναφερει την παντοιαν διαιρεσιν των λογων
to The **Unification** of The First-Efficient Cause .
P348 εις ηνωμενην την πρωτουργον αιτιαν .
And through These Logos’ The Kosmos Is Always All-Perfect
Και δια ταυτα ο κοσμος αει παντελης
by Being Completely Filled by The Genera and Ideas of Wholes ;
συμπεπληρωται υπο των γενων τε και ειδων ολων :
and through These Logos’ The Kosmos is *Like* The Intelligible Living-Being ,
και δια ταυτα ομοιος τω νοητω ζωω ,
by Possessing and Comprehending All These Genera and Ideas *In An Iconic Way*
εχων τε και περιεχων παντα οσα (IMAGE) εικονικως (**Tim 39**E)
that The All-Perfect Living-Being Possesses *In A Paradigmatic Way* .
το παντελης ζωον (MODEL) παραδειγματικως (**Tim 31**B) .
We must not then suppose that The Genus of *Likeness* is something small and is extended
ουκ αρα θησομεθα το γενος της ομοιοτητος τι σμικρον και διατεινον
only to a few , *Which* is also The Cause of Perfection to The Whole Kosmos ,
επ’ ολιγον , ο εστιν και της αιτιον τελειοτητος τω παντι κοσμω ,
and also Fulfills The First Generation of Self Through Her *Likeness* and *Self-Sufficiency*
και τε αποπληροι την πρωτην γενεσιν αυτου δι’ την ομοιωσεως και αυταρκειαν
and Provides from Himself The All-Perfect Comprehension of All .
και χορηγει αφ’ εαυτου την ολοτελη περιοχην των παντων .
Whereas we should neither admit that This Kind of Production must be referred
Αλλ’ ουδ’ συγχωρησομεν την τοιαυτην ποιησιν αναγειν
to One Certain Intellectual Idea ; for That which Extends to All ; such as
εις εν τι νοερον ειδος . γαρ Το διατεινον επι παντα ,
The Super-Ousian , The Ousian , The Intellectual , The Psychical , The Incorporeal
τα υπερουσια τε τα ουσιωδη τε τα νοερα και τα ψυχικα τε τα ασωματα
and The Corporeal Genera , Presubsists All The Ideas and All of The Genera ,
και τα σωματοειδη γενη , προυπαρχει και παντων των ειδων και των γενων ,
and All of The Incorporeal and The Corporeal Causes .
και των ασωματων και των σωματικων αιτιων .
For The Gods in The Kosmos do not Proceed Assimilated to The Causes of Themselves
γαρ οι θεοι εν τω κοσμω Ου προεληλυθασιν ομοιουμενοι τοις αιτιοις εαυτων
Through The Intellectual Idea of *Likeness* ;
δια το νοερον ειδος της ομοιοτητος
nor on the one hand , are The Super-Ousian Unities of The Gods Divided
ουδε μεν αι υπερουσιοι ενανδες των θεων διηρηνται
Through The Paradigmatic Idea of Unlikeness
δια την παραδειγματικην ιδεαν του ανομοιου
nor on the other hand , is The Intellectual Nature Separated from Herself ,
δε η νοερα φυσις διακεκριται αφ’ εαυτης ,
nor in turn are The Souls Allotted a Procession in *This* Order .
δε αι ψυχαι ελαχον προοδον εν την ταχει .
Whereas I think that both Likeness and Unlikeness Possess Their Subsistence
Αλλ’ οιμαι και η ομοιοτης και <η> ανομοιοτης εχουσι την υποστασιν

Analogous to The Intellectual **Sameness** and **Difference**/Otherness ;
αναλογον τη νοερρα ταυτοτητι και ετεροτητι :
and just as on the one hand , **Those** are in The Divine Selves *In A Primary Way* ,
και ωσπερ μεν εκειναι εισιν εν τοις θεοις αυτοις πρωτως ,
while on the other hand , in Intellectual Ideas *In A Secondary Way*
δε εν τοις νοεροις ειδεσιν δευτερως
by Being Unfolded into Light At-Once with The Hyparxis' of The Gods ,
εκφαινομεναι ομου ταις υπαρξεσιν των θεων ,
Surely then so also is This **Likeness** and **Unlikeness**
δη ουτω και τουτο το μοιον και το ανομοιον
on the one hand , Allotted a Pre-subsisting Hyparxis in The Super-Ousian Unities ,
μεν ελαχεν προηγουμενην υπαρξιν εν ταις υπερουσιοις ενασιν ,
while on the other hand , **They** are Allotted A Following/Successive Hyparxis
δε επομενην
in The Processions of The Descending/Ousias of Beings .
εν ταις προοδοις των κατιουσαις οντων .
And so without a doubt *just as* **Parmenides** (**145**E-**146**B) Reveals to us by These Logos'
Και δηπου ωσπερ ο Παρμενιδης αποφαινε ημιν δια Ταυτα
that **The One** Moves and Stands-still and **Th'Same** and **Different**, Separate from Being ,
το εν κινουμενον και εστως και ταυτον και ετερον χωρις του οντος ,
surely then so also does He indicate to us that **The Like** and **The Unlike**
δη ουτω και αποφδεικνυσι ημιν το ομοιον και το ανομοιον
Belong Among The Singular-Ideal Selves of The Gods (**Parmenides** **147**C-**148**D) .
υπαρξεσι εν ταις ενοειδεσι αυταις των θεων .
And thus on the one hand , in the beginning of the Dialogue Socrates Defines
Και αρα μεν εν αρχη του διαλογου ο Σωκρατης αφωριζετο
Each Paradigm of The Like and The Unlike as Being Separate and Exempt ,
εκατερου παραδειγμα το ομοιον και το ανομοιον χωριστον και εξηρημενον ,
from the many particulars of These that are like and unlike ;
απο των πολλων τι τουτων ομοιων τε ανομοιων :
whereas indeed on the other hand , **Parmenides** (**128**E-**129**B) Turns-back
γε δε ο Παρμενιδης αναδραμων
to The Super-Ousian Self Subsistences of The Wholes to Produce The Beings
επ' τας υπερουσιους αυτας υποστασεις των ολων προαγει τα οντα
from That Source According to The Characteristics of The Primary Causes .
εκειθεν κατα τας ιδιοτητας των πρωτων αιτιων .
For *just as* All that is in Generation is Adorned with Ideas Arising from The Ousias ,
P349 γαρ Ως παντα τα εν γενεσι διακεκοσμηται τοις ειδεσιν απο των ουσιων ,
so also do The Characteristics of The Hyparxis' Extend to All The Ousias
ουτω και αι ιδιοτητες των υπαρξεων εφηκουσαν ταις απασαις ουσιαις
from The Super-Ousian Beings .
εκ των υπερουσιων .
Since on the one hand , Generation is **The Image** of Ousia ; whereas on the other hand ,
γαρ μεν Γενεσις εικων ουσιας : δε
The Ousia Possesses Her Procession According to Her **Super-Ousian Union** .
η ουσια εχει την προοδον κατα την υπερουσιον ενωσιν .

Therefore The Genus of *Likeness* Subsists in The Gods ***In A Primary Way*** ,
ουν το γενος της ομοιοτητος εν θεοις Πρωτως ,
while *Likeness* is Divided Among The Intellectual Ideas ***In A Secondary Way*** .
δε διηρηται εν τοις νοεροις ειδεσι δευτερως .
And Through This Logos The Processions of The Wholes
Και δια Τουτο αι προοδοι των ολων
on the one hand , Exist According to *Likeness* , whereas on the other hand ,
μεν καθ’ ομοιοτητα , δε
All The Processions of Wholes Turn-About Through Their *Likeness* to Their Sources ,
παντων αι επιστροφαι δι’ ομοιοτητος προς τας αρχας ,
and Proceed to Receive The Power of Turning-About by Maintaining Their Divinity .
και προιεναι δεχεσθαι την δυναμιν της επιστροφης εκ και λεγομενων του θειου .
<And> on the one hand , The Intelligible Paradigm Pre-supposes in Himself
Και μεν το νοητον το παραδειγμα προειληφε εν εαυτω
The Primary and Hidden Cause of The *Assimilative* Gods ;
την πρωτιστην και κρυφιον αιτιαν των αφομοιωτικων θεων :
for Self is ***not*** idle and established unproductive/sterile from Himself ,
γαρ εστιν ου αργον και ιδρυμενον αγονον εφ’ εαυτου ,
since Self Produces All The Beings *Assimilated* in Relation to Self According to Ousia
αλλα παραγει παντα τα ομοιουμενα προς αυτο κατ’ ουσιαν
and Subsists Selves *in A Paternal Way* and Exists by His Very Being Alone , and
και υφιστησι πατρικως και [εστι] τω ειναι μονον , και
Self Illuminates both Her Hyparxis and Her Power of *Assimilation* in Relation to Self
επιλαμπει τε την υπαρχινκαι και την δυναμιν της αφομοιωσες προς αυτο
for The Secondary Beings .
τοις δευτεροις .
Then in turn on the other hand , That which is Demiurgic of The Divine Genera
αυ δ’ Το δημιουργικον των θειων γενος
Is Suspended from **The Leading**/**Principal Cause** of The Intelligible Paradigm
ανηρτημενον προηγουμενην αιτιαν του νοητου του παραδειγματος
that-also Maintains and Energizes about **That** , on the one hand ,
κακεινης εξεχομενον και ενεργουν περι εκεινην , μεν
by *Assimilating* All both in Relation to Himself and in Relation to **That** ,
ομοιοι παντα και προς εαυτο και προς εκεινην ,
whereas Her Innate Hyparxis will not be Defined by The Genus of *Likeness* ,
αλλ’ την οικειαν υπαρξιν ουκ αφωρισε εν τω γενει της ομοιοτητος ,
since on the other hand , She Comprehends The Causes of *The Likeness* of Wholes
αυ δε περιεχει τα αιτια της ομοιωσεως των ολων
In An Intellectual and United Way and Uses The Genera of Gods *Like* These
νοερως και ηνωμενως και χρηται τοις γενεσι των θεων τοιουτος
as Stewards/Attendants/Servants of The Generation of The Secondary Beings .
υπουργοις την απογεννησιν των δευτερων .
Thus on the one hand , The Whole Race of The Leading Gods ,
δε μεν Το ολον φυλον των ηγεμονικων θεων ,
have been Set-in-Order Among The Partible Orders , while on the other hand ,
τεταγμενον εν τοις μεριστοις διακοσμοις , δε

The First Revelation of The Intellectual Fabrication of **The Father** , is on the one hand ,
πρωτον εκφαινον την νοεραν ποιησιν του πατρος μεν
Suspended from **Self** through *The Likeness* of The Pre-Subsisting Causes in **That** ,
εξαπτει αυτο δια της ομοιοτητος των προυπαρχοντων αιτιων εν εκεινω ,
for on the other hand , The Fist Revelation Extends and Unfolds All
δε ανατεινει και αναπλοι παντα
in Relation to The Demiurgic Union ,
προς την δημιουργικην την ενωσιν ,
while on the other hand , **Self** Turns-about The Partible Genera of The Gods
δε επιστρεφει τα μερικα γενη των θεων
to The Impartible Intellectual Sameness , while on the other hand ,
εις την αμειστον την νοεραν ταυτοτητα , δε
Self *Assimilates* The Proceeding Orders *in Relation to* The Intelligible Paradigms
αφομοιοι τας προελθουσας διακοσμησεις τοις νοητοις παραδειγμασι
and Brings-to-Completion/Fulfills The Singular Series of All The Beings .
και αποπληροι μιαν σειραν παντων των οντων .
Accordingly then Those who are Wise in Divine Concerns have said and handed-down
αρα οι σοφοι τα θεια ελεγον και παρεδιδοσαν
in a Reasonable Way that The Last (Third) Triad of The Intelligibles is The Cause
Εικοτως τε την εσχατην τριαδα των νοητων αιτιαν
of The Fontal and Ruling Gods (**Chaldean Oracles 49** & **40**)
των πηγαιων τε και των αρχικων θεων
and that The Whole Series of Rulers Subsists about The Intellectual Father .
και τον απασαν σειραν των αρχων υφεσταναι περι τον νοερον τον πατερα .
And since The Genus of *Those that Assimilate* Belong to The Perfect Paradigm , then
Και γαρ το γενος των αφομοιωτικων προσηκει τω τελειω παραδειγματι , δη
just as The Genus of *Those that are Assimilated* are also Arranged from The Third Ones
ωσπερ το των ομοιουμενων και ταχθεν εκ τριτων
(for All are *Assimilated* to The First Paradigm
(γαρ παντα ομοιουται τω πρωτω παραδειγματι
and The Turning-About of All Those that are Secondary to That
και η επιστροφη πασιν τοις δευτεροις επ’ εκεινο
Takes-Place/Happens/Arises *Through Likeness*) ,
δι’ ομοιοτητος) ,
and The Cause of The Intellectual Sameness and Otherness/Difference
P350 και την αιτιαν της νοερας ταυτοτητος και ετεροτητος
is United with The Demiurgos of The Wholes that is Unfolded into Light
συνηνωται τω δημιουργω των ολων εκφαινον
in a Partible Way by The Power of Likeness and Unlikeness
τη δυναμει της ομοιοτητος και ανομοιοτητος
and by Producing The One and Whole Idea of That Fabrication in All The Beings
και προαγον το εν και ολον ειδος της εκεινης ποιησεως επι παντα τα οντα
by The *Divided/Distinct* Energies and by *The Separation* of The Ousia .
ταις διηρημεναις ενεργειας και ταις διακρισεσιν της ουσιας .
15 April 2024

Chapter 4 – δ

Thus on the one hand , through These Logos’ I have Again brought to Mind ,
ουν μεν δια τουτων υπεμνησθω ,
That The First and Most-Whole of The Partible Divine Genera is also
Οτι το πρωτιστον και ολικωτατον των μεριστων θειων γενων και
United to The Intellectual Orders is Allotted The *Assimilative* Characteristic
συνηνωμενον τοις νοεροις διακοσμοις ελαχεν την αφομοιωτικην ιδιοτητα
and that by being Defined According to This Characteristic Self *Conjoins* All
και αφωρισμενον κατα ταυτην συναπτει τα παντα
to The Demiurgic Monad ; and in what way Self Proceeds from The Intelligible Paradigm
προς την δημιουργικην μοναδα , και οπως προηλθε εκ του νοητου παραδειγματος
and is also The Primary Origin of The Generation for All The Kosmic Beings.
τε και προκαταρχει της απογεννησεως απασι τοις εγκοσμιοις .
Whereas on the other hand , it follows in turn from The Prior Logos (**Book** 5 **Chap** 18)
δε Επεται αυ τοις εμπροσθεν λογοις
that we Separate and Arrange All of The *Assimilative* Powers *In Their Proper Way*
διακριναι και ταξαι απασας τας αφομοιωτικας τας δυναμεις κατα τροπον
and Contemplate Selves Proceeding about The Singular Ousia of The Gods .
και θεωρησαι προιουσας περι την μιαν ουσιαν των θεων .
Thus on the one hand , Plato states (**Timaios 41**A-D) that The Primary and Most Leading
τοινυν μεν τιθεται πρωτιστας και ηγεμονικωτατας
of These Powers are Those that Unfold-into-Light The Intellectual Production
Τουτων ειναι αι εκφαινουσι την νοεραν ποιησιν
of The Father and Expand Self to All The Divided/Distinct Orders of The Beings ;
του πατρος και αναπλουσιν εις απαντας τους διηρημενους διακοσμους των οντων :
while on the other hand , The Secondary Powers are Connective of The Wholes
δε τας δευτερας συνεκτικας των ολων
and Guards The Singular Series and The Indissoluble Interweaving
και τηρουσας μιαν σειραν και αδιαλυτον συμπλοκην
of The Divine Processions ; then furthermore
των θειων προοδων : δε
The Third Powers are The Primary Leaders of Perfection for All Secondary Beings
τας τριτας της προκαθηγουμενας τελειοτητος απασι τοις δευτεροις
and Complete The Self-Perfect Restorations to Their Sources through *Likeness* ; since
και απεργαζομενας τας αυτοτελεις επιστροφας προς τας αρχας δια της ομοιοτητος : δε
next to These are Those Powers that Extend All The Proceeding Genera of The Gods
εφεξης ταυταις τας ανατεινουσας παντα τα προεθοντα γενη των θεων
to The Impartible Monads that Pre-Subsist and Gather-together The Partible Beings ;
εις τας αμεριστους μοναδας προυπαρχουσας και συναγωγους των μεριστων :
now then still Other Powers Are Substantive of The Divided Genera and are Providers
τοινυν ετι τας υποστατικας των διηρημενων γενων και χορηγους
of The Existence and The Ousia to The First , Middle and Last Beings *in a Distinct Way* ;
του ειναι και της ουσιας τε τοις πρωτοις και μεσοις και τελευταιοις διωρισμενως :
and in Relation to All These Powers , still Other Powers are The Causes
και προς απασαις ταυταις τας αιτιας

of The Undefiled Distribution and of The Forever Stable Perfection ;
της αχραντου διανομης και της αει εστωσης τελειοτητος :
moreover together with These I should arrange The Sources of The Prolific Production
και μην μετα τουτων εγωγε αν θειην τας αρχηγους της γονιμου ποιησεως
including Those that Pour and Distribute The Partible Channels of Life
τε και τας επιρρεουσας και διανεμουσας τους μεριστους οχετους της ζωης
to All The Secondary Beings (**Chaldean Oracles** 65-66) ;
επι παντα τα δευτερα :
further still , besides These , The Powers that Elevate/Raise-up The Secondary Beings ,
δε ετι επι ταυταις τας αναγωγους των δετψερων ,
That are The Providers of All that is Good
P351 τας χορηγους παντων των αγαθων
That Cut-off All that is material and out-of-tune/unharmonized .
τας αποκοπτουσας παν το ενλον και πλημμελης .
For there is *not one* of All Those that are Beautiful in The Kosmos , which does not
γαρ εστι ουδεν παντων των καλων εν τω κοσμω , ο μη
Proceed from This Order of The Gods and Fills The Participants with Divine Goods .
προεισιν εκ της διακοσμησεως των θεων και πληροι τα μετεχοντα των θειων αγαθων .
Or else on the one hand , from what Source is The Kosmos Always Established in
Η μεν ποθεν ο κοσμος αει ενιδρυται
The Innate/Proper Sources of Self , then from What Source does The Circulation of Self
ταις οικειαις αρχαις , δε (**Timaios** 43A) η περιφορα
Remain Immutable , then from Whence is The All Conjoined by Indissoluble Bonds ,
μενει ατρεπτος , δε το παν συνεχεται τοις αλυτοις δεσμοις ,
since The Ends of The Periods of Self become The Beginnings of the Following Cycles ,
δε τα περατα των περοοδων γιγνονται αρχαι των εφεξης ανακυκλησεων ,
since The Cycle of Generation *Imitates* The Invariable Round-Dance of The Heavens ,
δε ο κυκλος της γενεσεως μινειται την ανεξαλλακτον χορειαν των ουρανιων ,
since All are Turned-About in Relation to Those that are More-Divine ,
δε παντα επεστραπται προς τα θειοτερα ,
and thus on the one hand , Matter is Assimilated to The Beings
και μεν η υλη ομοιουταιτοις ουσι
through The Last Representations/Images of The Ideal-Productions ,
δια των εσχατων εμφασεων της ειδποιιας ,
since that which is moved *in an unharmonized and disordered way* is Led-back to
δε το κινουμενην πλημμελως και ατακτως περιαγεται εις
Order and Limit by The Demiurgic Logos' by Becoming *Like* Those that Always
ταξιν και ορον τοις δημιουργικοις λογοις ομοιουμενον τοις αει

–The Calm-Heart of Well-Rounded Truth– **Parmenides Poem 1**

Abide/Remain-at-Rest According to The Selves and *In-The-Same Way* ,
εστωσιν κατα τα αυτα και ωσαυτως ,
since those borne along in a diversified generation and multiform mutations *resemble*
δε τα φερομενα εν ποικιλη γενεσει και πολυεισεδι μεταβολαις απεικαζεται
The Heavenly Cycles (The Wandering-Planets)
τοις ουρανιοις κυκλοις

and are moved by following along in an all-various way ,
και κινουμενα συνεπεται παντοιως ,
since The Wanderings-About of Heaven *Represent-in-Images/Likenesses*
δε αι περιπολησεις του ουρανου απεικονιζονται
The Cyclical-Periods of The Soul and Inscribe *as it were*
τας περιοδους ψυχικας και επιγραφονται οιον
The Revolutions of The (Wandering) Spheres in The Intellections of Those ,
αι ανακυκλησεις των (**Timaios 38** B-C) σφαιρων τας νοησεις εκεινων ,
and *This* **Time** that Travels-about According to Number and Forms A Circular Dance
και ουτος ο χρονος περιπορευομενος κατ’ ο αριθμον και περ–κυκλω–χορευων
that is *in a Certain Way Assimilated* to The Stable Intellections
πως αφομοιουται ταις εστωσαις νοησεσι
and to **The Measure** of All **The Intelligibles** ?
και τω μετρω παντων των νοητων ;
For The Whole of *This* **Time** came to Be *The Image/Likeness* (**Timaios 37**D)
γαρ ο συμπας ουτοσι χρονος γεγονεν εικων
of **Eternity** That **Abides**/**Remains** in **One** ,
αιωνος Μενοντος εν ενι ,
by Being-Unfolded-into-Light *In The Same Way* According to **Number** .
ανελισσομενος ωσαυτως κατ’ αριθμον .
Now then , **All** are also Allotted Their Passage into Existence and Their Distribution
τοινυν Παντα και ελαχε την παροδον εις το ειναι και την διανομην
of Perfection According to **Measure** from The *Assimilative* Leaders
της τελειοτητος κατα μετρα εκ των αφομοιωτικων ηγεμονων
and Conjoin The Ousia of Themselves through Their *Likeness* .
και συνεχει την ουσιαν εαυτων δια της ομοιοτητος .
Moreover The Self Order of The Gods Presides-over The *Sym*pathy/*Com*passion
Και μην και η αυτη ταξις των θεων πρυτανευει την συμπαθειαν
of Those in The Kosmos and Their Commonness to Each-Other *In A Different Way* .
των εν τω κοσμω και την κοινωνιαν προς αλληλα διαφεροντως .
For **All** Concur/Agree/Consent/Sympathize with Each-other Through *Likeness*
γαρ Παντα συνερχεται αλληλοις δια της ομοιοτητος
and Share-in-Common The Powers which Selves-Possess ,
και μεταδιδωσιν δυναμεων ων εχει ,
and on the one hand , The Primary Impart The Gift of Illumination from Themselves
και μεν τα πρωτα επι– την δοσιν –λαμπει εαυτων
to The Secondary *In A Way Superabundant Way that is Free of All ill-will* ,
τοις δευτεροις αφθονως ,
since The (Good) Effects are Established in Their (Good) Causes ,
δε τα αποτελεσματα ενιδρυται τοις αιτιοις ,
and since The Indissoluble Inter-Weaving and Communion/Fellowship of The Wholes
και δε αδιαλυτος συμπλοκη και κοινωνια των ολων
and since The Co-Operation/Reciprocity of The Active-Agents and Passive-Patients
και συνδεσις των ποιουντων και πασχοντων
are Seen in The Kosmos ; for The Productive Causes also exist in The Effects of Selves
θεωρειται εν τω κοσμω . γαρ τα γεννητικα αιτια και εστι εν τοις αποτελεσμασιν αυτων

through *Likeness* , and The Products that Proceed from Selves
P352 δια της ομοιοτητος και τα γεννηματα προιοντα απ’ αυτων
Subsist in The Causes According to Comprehension ; and All Are in Each-other
υφεστηκε εν τοις αιτιοις κατα περιοχην : και παντα εστι εν αλληλοις
and *Likeness* is The Collector of All (***Is It All Relative* ?** Pierre Grimes) .
και η ομοιοτης συναγωγος παντων .
And surely then According to This Logos on the one hand , The Heavenly Impart
Και δη κατα τουτον τον λογον μεν τα εν ουρανω διδωσιν
The Overflowing Share of Their Own Effluxions *Free of All ill-will* to Those Here ,
την μεταδοσιν των οικειων απορροιων αφθονον τοις τηδε ,
while on the other hand , by The Sub- Lunary being *Like* The Heavenly *in a certain way*
δε τα υπο σεληνην ομοιουμενα εκεινοις πως
Selves Are Allotted Their Share of Their Appropriate Perfection ;
αυτοις μεταλαγχανει της προσηκουσης τελειοτητος :
since The (Golden) Chain/Series Reaches-Down from On-High as far as The Last ,
δε σειραι καθηκουσιν ανωθεν αχρι των εσχατων ,
of The Secondary that Always Represent/Express The Powers of Those Prior to Selves ,
των δευτερων αει απεικαζομενων τας δυναμεις προ αυτων ,
and on the one hand , The Procession diminishes *The Likeness* Equally for All ,
και μεν της προοδου ελαττουσης την ομοιοτητα ομως παντων ,
even on the other hand , for those Allotted a share of Existence *in a most obscure way* ,
και δε , των μετασχοντων του ειναι αμυδροτητα ,
by bearing *The Likeness* of The Primary Causes (of The One and The Ousia , **Par 143**A)
φερομενων την απεικασιαν προς τα πρωτα τα αιτια
and by Experiencing Each Other Together with The Original Causes of Themselves .
και συμπασχοντων αλληλοις τε και τοις αρχηγικοις αιτιας εαυτων .
And since The *Likeness* is Twofold by Nature for Those that have Proceeded ;
Και γαρ η ομοιωσις διττη πεφυκε τοις προελθουσι :
and since Selves are *Assimilated* to Each Other According to Their Procession
και γαρ αφομοιουνται αλληλοις κατα την προοδον
from **The One** and in turn According to Their *Turning-About* to **Self** ,
αφ’ το ενος και παλιν την επιστροφην εις αυτο ,
and to The Leading and Primary-Efficient Causes of Selves .
και τοις ηγεμονικοις και πρωτουργοις αιτιοις αυτων .
And on the one hand , through The One *Likeness* The Co-Ordinates Breath-One-Breath
Και μεν δια της ετερας ομοιοτητος τα συστοιχα συμπνει
and are of The-Same-Nature and are Blended with Each-Other ,
και συμφυεται και συγκιρναται αλληλοις ,
while on the other hand , through The Remaining *Likeness* , Selves Hasten
δε δια της λοιπης επειγεται
to Their Innate Sources and are Conjoined with Their Paradigms .
προς τας οικειας αρχας και συναπτεται τοις παραδειγμασι .
Surely then on the one hand , through These Logos’
δη μεν Δια ταυτα
All Those that Participate of The Flows of The Sun
παντα τα μετεχοντα απορροιας της Ηλιακης

are Suspended-from/Dependant-upon The Turning-About of The Sun
εξηρτηται της περιφορας της Ηλιου
(Thus I mean (**ET** Prop **145**) , not only *All* The Genera that are Better than us ,
(δε λεγω ου μονον τα γενη κρειττονα ημων ,
but also *All* The Number of Souls and living-beings and plants and stones) ,
αλλα και αριθμος ψυχων και ζωων και φυτων και λιθων) ,
since *All* that Receive (Taking) The Characteristic of This God
δε παντα τα καταδεξαμενα την ιδιοτητα του τουτου θεου
are Attached to The Turning-About (Giving) of Hermes ,
εξεχεται της Ερμαικης ,
and *The Like takes place* in the case of The Other Kosmic Gods .
κα– ωσαυτως –πι των αλλων θεων .
For All are The Leaders and Rulers in The All ,
γαρ Απαντες εισι ηγεμονες και αρχοντες εν τω παντι ,
and thus on the one hand , Many Orders of Followers Dance Around Selves ,
και δε μεν πολλαι ταξεις περιχορευουσιν αυτους ,
on the other hand , including The Great Numbers of Angels ,
δε πολλοι αριθμοι αγγελων ,
then The Great Number of Daimons ,
δε πολλοι αριθμοι δαιμονων
then The Great Herd of Heroes ,
δε πολλοι αγελαι ηρωων ,
then the great-multitude of Partial Souls ,
δε παμπληθεις μερικαι ψυχαι ,
then the Multiform Genera of The Mortal Beings ,
δε πολυειδη γενη των θνητων ζωων ,
then the Various Powers of Plants .
δε ποικιλαι δυναμεις φυτων .
And on the one hand , *All* Long-after/Aspire after The Leaders of Themselves
Και μεν παντα εφιεται των ηγεμονων σφετερων
and there Exists *The Impression/Contract/Covenant* in All (***The Hymn of The Pearl***)
και εστι το συνθημα εν πασιν
of Their Innate/Proper Monad ,
της οικειας μοναδος ,
whereas in some *This Impression* is more clear , while in others *Self* is more obscure ;
αλλ’ ου μεν τρανεστερον , ου δε αμυδροτερον :
since on the one hand , *The Likeness* also Subsists in A Greater Degree
επει μεν η ομοιοτης και υφεστηκεν μειζονως
among The Primary of The Productions/Generations/Offspring ,
εν τοις πρωτιστοις των γεννηματων ,
whereas on the other hand , *Self* is obscured in The Middle and the Last
δε αμυδρουται εν τοις μεσοις και τοις εσχατοις
According to The Logos/Rate/Ratio/Degree of Their Procession .
κατα τον λογον της προοδου .
Therefore The Images/Copies and Their Paradigms/Models
ουν Εικονες και παραδειγματα

are Allotted Their Subsistence Through Their Collective/Anagogic *Likeness* ,
ελαχον την υποστασιν δια την συναγωγον ομοιοτητα ,
and Each One is Mutually-Agreeable
και εκαστον εστι προσηγορον
both with Those that are Co-ordinate and with Itself Through The Likeness .
τε τοις συστοιχοις και εαυτω δια την ομοιοτητα .
Therefore The Unshaken **Friendship** of Those that are Coordinate
P353 δε ασαλευτος Φιλια των συστοιχιων
Exists in The Kosmos Through The Ousian-Presence of The *Likeness* ; and since
εστι εν τω κοσμω δια την παρουσιαν της ομοιοτητος : και επει
Those that are Contrary/Opposite and most distant from Each-Other
τα εναντια και πλειστον αφιστμενα αλληλων
are Bound-Together by **Un-Questionable** Logos (**Timaios 29**B)
συνδει ανελεγκτοις λογοις
and are Woven-Together in Relation to The Perfection of The All .
και συμπλεκει προς την τελειοτητα του παντος .
Therefore in conclusion we say that The *Assimilative* Leaders The Wholes
ουν Συλληβδην ειπωμεν οτι οι αφομοιωτικοι ηγεμονες των ολων
both Produce and Generate All from Themselves
και παραγουσιν και γεννωσιν παντα αφ εαυτων
(For Their Processions Arise Through *Likeness* , and All that Subsists
(γαρ αι προοδοι δια ομοιοτητος , και παν το υφισταμενον
Loves to be *Assimilated* to Their Generative/Productive Cause) ;
φιλει ομοιουσθαι προς την γεννητικην αιτιαν) ;
and ***Love*** Being-Restored to Their Sources
και επιστρεφουσι προς τας αρχας
(For All Restorations Arise Through *Likeness*) ;
(γαρ πασα επιστροφη δι' ομοιοτητος) :
and *Likeness* Binds Those that are Coordinate to Each-Other
και συνδεουσιν τα συστοιχα αλληλοις
(For The Commonality/Universality of The Singular Cause Produces *The Likeness*
(γαρ η κοινωνια της μιας αιτιας ενα– ομοιοτητα
on the one hand , in The Participants , while on the other hand ,
μεν –περγαζεται τοις μετεχουσιν , δε
from *This Likeness* an Indissoluble Interweaving is Imparted in Selves) ;
εκ ταυτης αδιαλυτον συμπλοκην ενδισωσιν αυτοις) :
and Renders All (**Theatetus 146**A)
και αποτελουσι παντα
Sympathetic and Friendly and Mutually-Agreeable with Each-Other ,
συμπαθη και φιλα και προσηγορα αλληλοις ,
on the one hand , by *Exhibiting* Those that are More-Lofty
μεν επιδεικνυμενοι τα υψηλοτερα
in those that are more-lowly *Through* Participation ,
εν τοις χαμαιζηλοτεροις δια μεθεξεως ,
and on the other hand , by *Exhibiting* The More-Needy in The More-Perfect
δε τα καταδεεστερα εν τοις τελειοτεροις

Through The Comprehension/Containment According to Cause ;
δια της περιοχης κατ’ αιτιαν :
since **The Series** and **The Processions** Extend from On High as far as the Last ;
δε σειρας και προοδους διατεινουσι ανωθεν αχρι των τελευταιων :
and on the one hand , **Selves** Lead-Forth Their Monads into Descent/Diminution
και μεν προαγουσι τας μοναδας εις υφεσιν
Through Their Appropriate/Innate Numbers ,
δια των οικειων αριθμων ,
while on the other hand , **Selves** Gather-together The Multitudes into Union
δε συναγουσι τα πληθη εις ενωσιν
Through Their Commonality/Universality/Communion According to Their Ousia ;
δια της κοινωνιας κατ’ της ουσιαν :
and on the one hand , **Selves** also Harmonize/Adapt The Wholes to The Parts ,
και μεν και εφαρμοζουσσι τα ολα τοις μερεσιν ,
while on the other hand , **Selves** Comprehend/Embrace The Parts in The Wholes ;
δε περιλαμβανουσι τα μερη τοις ολοις :
and on the one hand , **Selves** Perfect the imperfect
και μεν τελεσιουργουσι τα ατελη
Through Their Contact with Those that are Perfect ,
δια της συναφης προς τα τελεια ,
while on the other hand , **Selves** Guard The Perfect In-An-Immutable-Way
δε φρουρουσιν τα τελεια αμεταστατως
Through Their *Like* Cause ;
δια της ομοιας αιτιας :
and **Selves** Lead-up The Sea of Unlikeness into Definite/Delimited/Defined Order
και αγουσι τον ποντον της ανομοιοτητος εις ωρισμενην διακοσμησιν
Through The Ideas and also The Logos’ that are *Like* (**Statesman 273**D-E) ,
τοις ειδεσι τε και λογοις ομοιοις ,
since **Selves** Bring-to-Completion the Much-mutable Generation
δε συμπεραινουσι την πολυμεταβολον γενεσιν
of The Sublunary Beings that are Here
των τηδε
Through Their Stable Paradigms .
τοις εστωσι παραδειγμασι .

Chapter 5 – ε

Thus on the one hand , we say that These **Selves** are held in Common
ουν μεν λεγειν ταυτα ειχομεν Κοινη
Concerning The Order of The Gods ,
περι της ταξεως των θεων ,
which are on the one hand , immediately-next to The Intellectual Gods ,
ην μεν προσεχη τοις νοεροις θεοις ,
on the other hand , we say that **Selves** are The Leading/Guiding and *Assimilative*-Cause
δε φαμεν ειναι ηγεμονικην και αφομοιωτικην
of All Those that are Secondary in Relation to Their Proper/Innate Sources .
απαντων των δευτερων προς τας οικειας αρχας .
In the next place , prior to the Theory of Parmenides , I wish to teach which of The Gods
εντευθεν προ της θεωριας του Παρμενιδου βουλομαι αναδιδαξαι ποιων θεων
Possess This Characteristic that Plato Distinctly-remembers in His Other Dialogues ;
εχοντων ταυτην ιδιοτητα ο Πλατω διαμνημονευει εν τοις αλλοις δισλογοις :
for perhaps in this way the Transmission of Parmenides will also become
γαρ ταχα ουτω η παραδοσις του Παρμενιδου αν και γενοιτο
More-Trustworthy and Quite-Clear According to The Logos .
πιστοτερα και καταφανης τω λογω .
Now then , of **The Leading Gods** that are also Divided *In A Threefold Way*
τοινυν των ηγεμονικων θεων και διηρημενων Τριχη
on the one hand , **Some** are United to The Intellectual Kings
μεν των ηνμενων τοις νοεροις βασιλευσιν
and Extend The Whole **Series** under Themselves to The Union with Those Kings ;
και ανατεινοντων την πασαν σειραν υφ’ εαυτους εις την ενωσιν προς εκεινους ,
Others on the other hand , Bring-to-Completion The Middle Genera
των δε συμπληρουντων τα μεσα γενη
and Distribute The All-Perfect Procession of These Gods ;
και κατανειμαμενων την παντελη προοδοντουτων των θεων ,
Then **Others** Enclose The Limit of This Order and Unfold-into-Light
δε των συγκλειοντων το περας τησδε της ταξεως και εκφαινοντων
The Powers of These Gods for Those that are Secondary , then without a doubt ,
τας δυναμεις τουτων τοις δευτεροις , δηπου
on the one hand , The Gods that are Arranged in The Summits do no have
μεν οι τεταγμενοι εν τοις ακροις ουκ
an Allotted-Share of The *Likeness* of The *Assimilative* Gods *Without-a-***Middle** ,
μετειληχασιν της ομοιοτητος των αφομοιωτικων θεων αμεσως ,
since on the one hand , **Some** Gods are in a Certain Way Established-Above *Self*
αλλ’ μεν οι πως υπεριδρυνται αυτης
and are Woven-together with The Intellectual Gods According to Their Ousia ,
και συμπλεκονται τοις νοεροις θεοις κατα την ουσιαν ,
on the other hand , **Others** Proceed from *Self* and Blended with The Secondary Genera ;
δε οι προεληλυθασιν απ’ αυτης και επιμιγνυνται τοις δευτεροις γενεσι :
since Only **Those** who Help-Fulfill to The **Middle** Breadth
δε μονοι οι συμπληρουντες το μεσον πλατος

Genuinely Define in **Selves** *The Hyparxis* of This Order.
ακραιφνη αφοριζουσιν εν αυτοις την υπαρξιν ταυτης της διακοσμησεως .
Surely then by Beginning from These Selves we shall thus also Gather-together
δη ορμηθεντες Απο τουτων ημεις ουν και συνελωμεν
The Whole Theory of Plato in The Way of The Logos ; for we shall find The Perfect
την ολην θεωριαν του Πλατωνος τω λογισμω : γαρ ευρησομεν τα τελεα
Measures of The Leading Order Perfectly Delivered to us by Self in These .
μετρα της ηγεμονικης ταξεως τελεως παρταδεδομενα ημιν υπ' αυτου εν τουτοις .
Now then in turn , let us refer The Whole Procession of These **Middle** Orders ,
τοινυν Παλιν επανενεγκωμεν την ολην προοδον των τουτων μεσων διακοσμων ,
to The Triad Allotted such a Division From On-High ; from The **3** Intellectual Fathers ;
εις τριαδα λαχουσαν την τοιαυτην διαιρεσιν ανωθεν απο των τριων νοερων παρτερων :
surely then on the one hand , by This Logos The Whole Self Order of **Gods** is Suspended
δη μεν διο η πασα αυτη ταξις των θεων ανηρτηται
from The Demiurgic Monad , since on the other hand , The Demiurgic Intellect
εις την δημιουργικην μοναδα , δε ο δημιουργικος νους
on the one hand , Produces **Some** from Himself and also from The Intellectual Father ,
μεν παραγει τους αφ' εαυτου τε και του νοερου πατρος ,
and on the other hand , **Others** from Himself and also from The Whole Vivification ,
δε τους αφ' εαυτου τε και της ολης ζωογονιας ,
then **Others** from Their Innately-Appropriate Channels/Streams/Rivers/Flows ;
δε τους απο των οικειων οχετων :
surely then by This Logos of **Those** that Subsist in These Ways , on the one hand ,
δη διο των υφισταμενων μεν
Some are Allotted The Paternal Dignity and are in This Way The Leading Fathers ,
οι ελαχον πατρικην αξιαν και εισιν ηγεμονικοι πατερες ,
while on the other hand , **Others** are Allotted A Vivific and Generative Dignity ,
δε οι ζωογονον και γεννητικην ,
then **Others** are Allotted An Anagogic and Restorative Dignity (**Chal Ora 65-66**) .
δε οι αναγωγον και επιστρεπτικην .
Whereas Seeing that A Certain Order of The Unpolluted Gods is United-together
δε Επειδη τις ταξις των αχραντων θεων συνηνωται
with Each of The Intellectual Kings , then without a doubt The Second Procession
εκαστω των νοερων βασιλεων , δηπου την δευτεραν προοδον
must Necessarily also Shine-Forth for The Leading Gods from Those Gods , and
αναγκη καν προφαινεσθαι τοις ηγεμονικοις θεοις απ' εκεινων , και
by This Logos The Guardian Order Must Be of The Same Nature as The Triple Orders
δια τουτο την φρουρητικην διακοσμησεσι συμφυεσθαι ταις τριπλαις
mentioned , by Being Co-Subsistent with Each Order *In-An-Innately-Appropriate-Way* ,
ειρημεναις , συνυφισταμενην εκαστη οικειως ,
on the one hand , by Clearly Being Co-Subsistent in The First *In-A-Paternal-Way* ,
μεν δηλαδη τη πρωτη πατρικως
while on the other hand , by Being Co-Subsistent in The Middle *In-A-Vivific-Way* ,
δε τη μεση ζωογονικως ,
then by Being Co-Subsistent in The Third *In-An-Intellectual-and-Restorative-Way* ;
δε τη τριτη νοερως και επιστρεπτικως :

and surely then in this way This Whole Order of The Gods Must Be Divided
και δη ουτω τουτονι τον ολον διακοσμον των θεων διηρησθαι
by both Paternal Powers and by Super-Abundant-Fertile Processions
τε ταις πατρικαις δυναμεσι και ταις γονιμοις προοδοις
and by Anagogic Powers that Turn-About All Those that are Secondary
και ταις αναγωγοις *** επιστροφαις απαντων των δευτερων
and by Undefiled Guardian Powers .
και αχραντοις φρουραις ταις .
For by being Allotted Their Subsistence from The Intellectual Gods ,
P355 γαρ ελαχον την υποστασιν Εκ των νοερων θεων
on the one hand , Some Powers ,
μεν οι
Step-Beyond The Parts *In-A-Whole-Way* ,
επιβεβηκοτες τοις μερεσιν ολικως ,
whereas on the other hand , Other Powers ,
δε οι
Pour The Super-Abundant Powers of Themselves on The Wholes *In-A-Partible-Way* ;
επιρρεοντες τας αφθονους δυναμεις εαυτων τοις ολοις μεριστως :
and Some Powers Distribute The Providence of The Demiurgos and Father (**Tim** **41**A) ,
και οι κατανεμονται την προνοιαν του διμιουργου και πατρος ,
on the one hand , by Adorning/Arranging-in-Order
μεν διασοσμουντες
The All with First and Middle and Last Ideas/Forms of Production ,
το παν πρωτοις τε και μεσοις και τελευταιοις ειδεσι ποιησεως ,
on the other hand , Other Powers , by Leading-Forth (**Chaldean Oracles** **65**,**66**)
δε οι προαγοντες
The Streams/Channels of Life and Pouring Selves upon All ,
τους οχετους της ζωης και επι παντα ,
then Other Powers , by Leading-Up and by Recalling
δε οι αναγοντες και ανακαλουμενοι
Those that have Proceeded to The Father ;
τα προελθοντα προς τον πατερα ,
then Other Powers , by Presiding-Over
δε οι προισταμενοι
The Guard of The Undefiled-Purity of The Secondary Beings .
φυλακης της αχραντου των δευτερων .

Chapter 6 – ς

Surely then having Grasped The Source of The Theory of Plato from On-High ;
δη λαβοντες την αρχην της θεωριας του Πλατωνος Ανωθεν
from The Paternal Cause we say the following .
απο της πατρικης αιτιας λεγωμεν ουτωσι .
Now then as demonstrated before (**Book 5 Chapter 13**) ,
τοινυν ως δεδεικται προτερον ,
on the one hand , by The Demiurgos and Father of This All Being Allotted
μεν Ο δημιουργος και πατηρ τουδε του παντος λαχων
The Third Order Among The Intellectual Kings ,
την τριτην ταξιν εν τοις νοεροις βασιλευσιν ,
then *just as* Self Produced The Wholes *In-A-Whole-Way*
ουν παρηγεν τα ολα ολικως
by Leading-Up All to The One Idea of The Kosmos
αναγων παντα προς το εν ειδος του κοσμου
and to The One Perfection of The All , surely then
και την μιαν τελειοτητα του παντος , δη
so also did Self Adorn The Parts and Helped-Fill The Whole ,
ουτω και διεκοσμει τα μερη και συνεπληρου το ολον ,
by Designing that All The Immortal and The Mortal Beings
μηχανωμενος παντα τα αθανατα και τα θνητα
Have to Be Produced *For The Sake Of* The All .
εχειν γενεσιν ενεκα του παντος .
Which Plato also Produces by saying in the **Timaios** (**42**D) to The Young Gods ;
Ο και πεποιηται λεγων εν Τιμαιω προς τους νεους θεους :
“Therefore in Order that both **Mortals** Exist and that This All Truly Be Whole ,
ουν Ιν’ τε θνητα η τε τοδε παν οντως η απαν ,
Turn Thyselves to The Fabrication of Living-Beings According to **Nature** .”
τρεπεσθε υμεις επι την δημιουργιαν των ζωων κατα φυσιν ."
On the other hand , Seeing that it is Everywhere Necessary that after The Monad
δε Επειδη πανταχου αναγκη μετα την μοναδα
The Multitude Be Produced Immediately-Next to The Monad (**Timaios 41**C)
το πληθος απογεννασθαι προσεχες τη μοναδα
and that The Unified Number Subsist Prior to The All-Perfect Division
και τον ηνωμενον αριθμον υφιστασθαι προ της παντελους διαιρεσεως
(for That which has Proceeded *in Every Way* is not Akin to That which Abides ,
(γαρ το προελθον παντη ου συγγενες τω μειναντι ,
nor is it possible for That which is Divided *in Every Way*
ουδε δυνατον το μεμερισμενον παντοιως
to be of The Same Nature as That which is Impartible) ,
συμφυεσθαι τω αμεριστω) ,
thus on the one hand , The Demiurgos of Wholes Produces from Himself and His Father
μεν ο δημιουργος των ολων προαγει αφ’ εαυτου τε και του πατρος
The Number that is Immediately-Next to The Monad of The Fathers ,
τον αριθμον προσεχη τη μοναδι των πατερων ,

while on the other hand , The **3** Fathers Subsist from The **1** Father
δε οι τρεις υποσταντες εξ ενος
and are The First to Receive The Might/Force/Strength of The Fabrication
και πρωτοι παραλαβοντες το κρατος της δημιουργιας
thus Producing The Other 2nd and 3rd Fabricators from Themselves ,
παραγουσι αλλους δευτερους και τριτους δημιουργους αφ' εαυτων ,
just as Selves Unfold The Whole Demiurgic Number
ως ανελιξωσι τον ολον δημιουργικον αριθμον
by Proceeding through Descent According to Lesser-Appropriate Measures ;
προιουσης δια υφ– κατα –εσεως μετρα ,
which on the one hand, The Demiurgic **Monad** Contains in **Herself** According to Cause ,
ον μεν η δημιουργικη μοανας περιεχει εν εαυτη κατ' αιτιαν ,
and which on the other hand , The Procession of The Multitude
δε η προοδος του πληθους
Leads-forth into The Light in Due-Order . Surely then
προηγαγε εις εμφανες εν ταξει . δη
so also do The **3** Leading Fathers of The Wholes Delimit/Determine/Distinguish
ουτω Και οι τρεις ηγεμονικοι πατερες των ολων διοριζουσι
The Productions that Proceed from Themselves into The First and Middle and Last
τας ποιησεις προελθοντες εαυτων τε πρωτοις και μεσοις και τελευταιοις
Boundaries of Their Fabrication , and All are Whole ,
οροις της δημιουργιας , και μεν παντες εισιν ολικοι ,
since Selves are Fabricators and Fathers of The Parts *In A Whole Way* ,
P356 αλλα δημιουργοι και πατερες των μερων ολικως ,
on the one hand , by Being-in-Continuous-Conjunction with The **Monad**
μεν δια συνεχειαν προς την μοναδα
by Not Altering The Idea of The Production ,
ουκ εξαλλαττοντες το ειδος της ποιησεως ,
whereas on the other hand , by The Descending Procession
δε δια την υφειμενην προοδον
Selves do not Possess The Energy that Extends to All *In An Impartible Way* .
ουκ εχοντες της ενεργειας το διατεινον επι παντα αμεριστως .
And on the one hand , by The **1** Demiurgos Being-Arranged Prior to **The Triad**
Και μεν ο εις δημιουργος τεταγμενος προ της τριαδος
Self Comprehends in Himself The Productions of All *By The Idea of The One* ,
περιειληφε εν εαυτω τας ποιησεις παντων ενοειδως ,
while on the other hand , These **3** Fathers on the one hand ,
δε ουτοι οι τρεις πατερες μεν
Multiply The Unific Strength/Mastery/Power of The First Demiurgos ,
πληθυουσι το ενιαιον κρατος του πρωτιστου δημιουργου ,
by Dividing on the other hand , The Impartible Production , then furthermore ,
διαιρουσι δε Ηισ αμεριστον ποιησιν , δε
by Leading-forth The Stable Energy of The Father into Those that are Secondary .
προαγουσι την μονιμον ενεργειαν του πατρος εις τα δευτερα .
On the one hand , there is also The Exempt **Monad** that Comprehends in **Herself**
μεν εστιν Και η εξηρημενη μονας περιλαβουσα εν εαυτη

The All-Perfect Measure of The Triad According to The Summit of Union ,
το παντελες μετρον της τριαδος κατ’ ακραν ενωσιν ,
while on the other hand , The **Triad** Unfolds into The Light from **Herself**
δε η τριας εκφαινουσα αφ’ εαυτης
The Undivided Power of **The Monad** .
την αδιαιρετον δυναμιν της μοναδος .
Surely then on then hand , Plato also Celebrates These Three Demiurges and Fathers
δη ουν μεν ο Πλατων και υμνειΤουτους τους τρεις δημιουργους και πατερας
in other Dialogues , whereas on the other hand , He Celebrates Selves *Especially*
εν αλλοις διαλογοις , δε διαφεροντως
in the **Gorgias** (**523**A) , and uses The Divinely-Inspired Poetry as Testimony/Witness
εν τω Γοργια , και μαρτυρ– την ενθεον ποιησιν –ουμενος
concerning The Theory of Selves , by Referring The Whole Procession of Selves
περι της θεωριως αυτων , αναφερων την ολην προοδον αυτων
to **Kronos** , The Father of The Intellectual Gods
εις τον Κρονον τον πατερα των νοερων θεων
and from **That Source** Their First Coming-into-The-Light is Given to Selves ,
κακειθεν την πρωτην εκφανσιν διδους αυτοις ,
and on the other hand , Plato Exempts The Demiurgic Intellect
και δε εξαιρων τον δηιουργικον νουν
from The Triadic Division of Selves by also Being Co-arranged with The Father
της τριαδικης διαιρεσεως αυτων και συνταττων τω πατρι
by saying that Selves Preside-Over An Intellectual Dominion that is Second after That ,
λεγων προιστασθαι νοεραν αρχην δευτεραν μετ’ εκεινον ,
and on the one hand , by calling Selves The Sons of Kronos (**Gorgias** **523**A) , and thus
και μεν καλων αυτους παιδες του Κρονου , και
on the other hand , Indicating that They are Allotted Their Procession from Dios/Zeus .
δε ενδεικνυμενος οτι ελαχον την προοδον απο του Διος .
For *just as* Plato and All The Theology of The Hellenes say , there is **A Twofold Zeus** ,
γαρ κατα ως Πλατωνα τε και πασαν την θεολογιαν Ελληνων ειπων Διττος ο Ζευς ,
on the one hand , **One** Convolves The End of The Intellectual Triad to The Beginning ,
μεν ο συνελισσων το περας της νοερας τριαδος εις την αρχην ,
while on the other hand , **Another** Is Allotted The Summit of The Leading Triad ;
δε ο λαχων την ακροτητα της ηγεμονικης :
and on the one hand , **One** Is The Demiurgos of Wholes *In A Whole Way* ,
και μεν ο δημιουργος των ολων ολικως ,
while on the other hand , **Another** Is Allotted The First of The Divided Fabrication ;
δε ο κληρωσαμενος τα πρωτα της διηρημενης δημιουργιας :
and on the one hand, **One** is Arranged **Prior** to The Three Fathers ; and on the other hand
και μεν ο τεταγμενος προ των τριων πατερων , δε
Another One is **The 1st** of The Three and is **Immediate** to The Remaining Fathers .
ο εις ο πρωτιστος των τριων και προσεχης τοις λοιποις πατρασιν .
From which Source , I believe that the many who discuss These Realities are unaware
Οθεν οιμαι τους πολλους των παραγμα– ταυτα –τευομενων ελαθεν
that accordingly **Zeus** The Demiurgos of The All ***is not*** **The 1st** of The Three Fathers
ως αρα Ζευς ο δημιουργος του παντος ην ουκ ο πρωτιστος των τριων πατερων

or that **Kronos** , The Leader of The Intellectual Kings
η ως ο Κρονος ο ηγεμων των νοερων βασιλεων
is not The Same/Self as The Demiurgic Intellect .
εστιν ουκ ο αυτος τω δημιουργικω νω .
For of Those who Immediately Suspend The Triad of The Leading Fathers
γαρ των ευθυς εξαψαντες την τριαδα των ηγεμονικων πατερων
from The Paternal Kingdom of **Kronos** , on the one hand ,
Της πατρικης βασιλειας του Κρονου , μεν
some refer The Whole Fabrication to **Self Kronos** , on the other hand ,
μεν οι αναφερουσι την ολην δημιουργιαν επ' τον αυτον Κρονον , δε
others attribute The Production of Wholes to **The Summit** of The Triad .
οι αιτιωνται της απογεννησεως των ολων εν τον ακρον τη τριαδι .
However are not each of these conclusions impossible ?
Καιτοι πως ουχ εκατερον αδυνατον ;
For by The **One** Abiding in **Himself** and by Turning-About **All** that Proceeds to **Self** ,
5 γαρ Ο μεν μενων εν εαυτω και επιστρεφων παν το προελθον εις αυτον ,
Self is Exempt from The Demiurgic Production ;
εξηρηται της δημιουργικης ποιησεως :
whereas by The **Other** being ***Divided in an Opposite Way*** to **The Whole Parents** ,
Ο δε αντιδιηρημενος τοις ολοις πατρασιν ,
Self will not be **The Impartible Subsistence** of The Wholes .
αν ουκ ειη αμεριστος υποστατης των ολων .
For surely then The Whole and All-Perfect Demiurgos of The Kosmos *Must*
P357 γαρ δη τον ολον και παντελη δημιουργον του κοσμου Δει
neither be Numbered-Among The Other Demiurges *nor* be Inseparable
μητε συναριθμειισθαι τοις αλλοις δημιουργοις μητε ειναι ανεκφοιτητον
from The Cause That is Stable and Perfectly Established in Herself .
10 της αιτιας μονιμοι και τελεως ιδρυμενης εν εαυτη
(and **Self *Has to Be in an Opposite Way*** to **That** which **Recalls** That which Proceeds
(και *** εχει εναντιως τω ανακαλεισθαι το προελθον
and yet in turn Is Revealed to Be Inseparable from **Himself** and to Be Present to All
και παλιν αποφαινειν ανεκφοιτητον εαυτου και το παρειναι πασι
by no means Accords with That which Energizes *In A Separate Way*)
ουδαμη προσηκει τω ενεργειν χωριστως)
which also *takes away* The Productive/Generative Power of **Self** .
15 και αφαιρειν την γεννητικην δυναμιν αυτου .
In What Way then can The One who Turns-about Those Children to Himself
Πως ουν αν ο επιστρεφων τους παιδας εις εαυτον
and who Confines The Offspring of Himself in Himself Possess The Self/Same Power
και κλειων τα γεννηματα εαυτου εν εαυτω εχοι την αυτην δυναμιν
with The Demiurgos who Unfolds All into Light also Produces Selves into Multitude ?
τω δημιουργω εκ– παντα –φαινοντι και προαγοντι εις πληθος ;
In What Way then can The One who is Allotted The All along with
Πως δε ο διακληρουμενος το παν μετα
The Remaining Demiurges Be The Cause of The All *In A Singularly Ideal Way* ?
των λοιπων δημιουργων εστιν αιτιος του παντος μονοειδως ;

For if you wish , let us consider Each One of These 3 Demiurges
γαρ ει βουλει , Σκεψαι καθ εκαστον των τουτων τριων δημιουργων
so we can also See that which results from The Logos .
και θεωρει το συμβαινον εκ του λογου
Surely then on the one hand , we say that **The 1st** of Selves Is The Cause of Ousia
δη μεν φαμεν Τον πρωτιστον αυτων ειναι αιτιον της ουσιας
and of The Existence in The Fabrications in The Kosmos , whereas on the other hand ,
και του ειναι τοις δημιουργημασιν εν τω κοσμω , δε
The 2nd Subsists The Motion and Life and Generation of The Perceptibles ,
τον δευτερον υποστατην κινησεως και ζωης και της γενεσεως των αισθητων
then **The 3rd** Is The Cause of The Divided Production of The Specific-Ideas and of The
δε τον τριτον της διηρημενης της ειδοποιιας και της
Partible Circumscription and Circular Restoration of The Wholes to Their One Source .
μεριστης περιγραφης και της κατα κυκλον επιστροφης των ολων εις την μιαν αρχην .
And we Distinguish These , by assigning/maintaining that The Fabrication
Και διοριζομεθα ταυτα , τιθεμενοι την ποιησιν
of Each One of The 3 Extends to The Whole Kosmos , since by Contemplating
εκαστου των τριων διατεινειν επι τον ολον κοσμον , δε θεωρουντες
The Particular/Distinct/Peculiar Way of The Fabrication Arising from Each One ,
τον ιδιον τροπον της ποιησεως εφ’ εκαστου ,
we say that **The 1st** Is The Maker-of-Ousia ,
λεγομεν τον μεν ουσιοποιον ,
The 2nd Is The Maker-of-Life ,
τον δε ζωοποιον ,
while **The 3rd** is Intellectual ,
τον δε νοερον ,
and **The 1st** Is The Cause of Their Hyparxis [Their Fullest Flowering] ,
και τον μεν της υπαρξεως ,
The 2nd Is The Cause of Their Motion ,
τον δε της κινησεως ,
and **The 3rd** Is The Cause of Their Turning-About/Restoration ,
τον δε αιτιον της επιστροφης ,
surely then in order that The Whole Kosmos is also Produced from **The1st** Father
δη ινα ο πας κοσμος και παραγηται απο του πρωτου πατρος
in so far as Self Shares/Participates of Being , whereas in order that The Whole Kosmos
ως μεν μεταλαγχανον του οντος , δε
Receives Its Procession and Is Generation from **The 2nd** Father
υποδεχηται την προοδον και ων γενεσις απο του δευτερου
in so far as Self Subsists through Motion , whereas in order that The Whole Kosmos
ως υφισταμενος δια κινησεως , δε
is Divided In Every Way and All-Various Division Self is Produced by **The 3rd** Father
διηρημενος μετα παντη και παντοιαν την διαιρεσιν απο του τριτου
in so far as Self is Turned-About to Its Innate Source .
επιστρεφων εις την οικειαν αρχην .

30 April 2024

Chapter 7 – ζ

Surely then by These Logos' being Determined/Defined In This Way
δη Τουτων διωρισμενων ουτωσι
we See in the **Timaios** (**28**C-**35**A) *In What Way* The Demiurgos and Father of This All
κατιδωμεν εν Τιμαιω οπως ο δημιουργος και πατηρ τουδε του παντος
also *Subsists* The Kosmos *At-Once In An Impartible Way*
και υφιστησι τον κοσμον ομου αμεριστως
and Bestows The Ousia and Provides The Existence to Self , and Fashions The Bodies
και διδωσι την ουσια και χορηγει το ειναι αυτω , τε πλαττων τα σωματα
and Produces The Souls in The Middle of The Impartible *and* Partible Ousia and
και απογεννων τας ψυχας εν μεσω της αμεριστου και της μεριστης ουσιας και
Subsists The Intellects *in an Un-generated and Indivisible Way* from **The 1st** Genera ;
υφιστας τους νους αγεννητως και αδιαιρετως εκ τω πρωτων γενων :
and furthermore **Timaios** (**31**A-**36**D) distributes the Different Motions in Relation to
και ετι διανεμει τας αλλας κινησεις προς
These Souls and Bodies in a Different way and Divides each one in an all-various way
τουτοις ταις ψυχαις τε και τοις σωμασιν αλλοις και διαιρει εκαστα παντοιως
According to The Harmonic Logos and Binds Selves by Analogies
P358 κατα τους αρμονικους λογους και συνδει ταις αναλογιαις
and Turns Selves About to Himself and According to The Will of Himself .
και επιστρεφει προς εαυτον και την βουλησιν εαυτου .
In What Way then can we still Observe/Maintain/Refer The Demiurgos Such as This
Πως ουν ετι αξομεν τον δημιουργον τοιουτον
to Th'Same Order as One of These Three Fathers ?
εις ταυτον ενι τουτων τριων πατερων ;
For That Demiurgos Subsists These from Himself *In An Impartible Way* ,
γαρ εκεινος υφιστησιν ταυτα αφ' εαυτου αμεριστως ,
which These are said to Give to The All *in a Divisible Way ,*
Α ουτοι λεγονται διδοναι τω παντι διηρημενως ,
Nor does Self Lead forth Some in A Primary Way , but others by accident/chance ,
ου και προ– τα μεν –ηγουμενως , τα δε κατα συμβεβηκος ,
since Self Produces The Ousia According to His Self Existence
αλλ' απογεννα την ουσιαν τω αυτω ειναι
and also Provides Their Motions and Extends The Divisions of The Kosmic Ideas ,
και και χορηγει τας κινησεις και προτεινει τας διαιρεσεις των εγκοσμιων ειδων ,
and after The Procession of The Wholes Self Turns-about All to Himself
και μετα την προοδον των ολων επιστρεφει παντα προς εαυτον
while Abiding According to His Customary Way in Himself .
μενων κατα τω ηθει τροπον εν εαυτου .
Now then in the second place we say that The **3** Demiurges Differ from Each-other ,
τοινυν Δευτερον φαμεν τους τρεις δημιουργους διεσταναι απ' αλληλων ,
by The Logos that on the one hand , The **1st** Comprehends The Rest *In A Paternal Way*
διοτι μεν ο πρωτος περιεχει τους λοιπους πατρικως
and Is The Father of This Whole Triad ,
και εστι της πατηρ ταυτης ολης τριαδος ,

while on the other hand , The **2nd** is The Power
δε ο δευτερος εστι δυναμις
and Participates of The Summits According to The Characteristic of The Power ,
και μετεχει των ακρων κατα την ιδιοτητα της δυναμεως ,
then The **3rd** is The **Intellect** , and **The Paternal Self** and **The Intellectual Power** ;
δε ο τριτος νους , και το πατρικον αυτω και η νοερα δυναμις :
and to speak of The Whole ,
και ειπειν το ολον ,
just as on the one hand , The **1st** is The Father of Both (Middle and Last) ,
ως μεν ο πρωτος πατηρ αμφοιν ,
while on the other hand , The **2nd** is The Power of Both (First and Last) ,
δε ο δευτερος δυναμις αμφοιν ,
so also then is The **3rd** The Intellect of Both (Middle and First) .
δε ο τριτος νους αμφοιν .
In What Way then , is The Demiurgos of The Wholes
Πως ουν εστι ο δημιουργος των ολων
The Self/Same as One of The Fathers mentioned ?
ο αυτος ενι των πατερων ειρημενων ;
For as **Timaios** says (**28**C) , That One is The Father of All The Kosmos
γαρ ως ο Τιμαιος φησιν , Εκεινος εστι πατηρ παντος του κοσμου
and is Allotted The Paternal Power and The Divine Intellect in Himself (**Timaios 39**E)
και ελαχεν πατρικην δυναμιν και θειον νουν εαυτω
by Turning- All The Beings -About to The Watchtower of Himself (**Statesman 272**E)
επισ– τα παντα – τρεφοντα εις την περιωπην εαυτου .
Thus in turn we find that The Partible Characteristics of The **3** Demiurges
ουν Παλιν ανευρομεν τας μεριστας ιδιοτητας των τριων
Pre-Subsist *In An Impartible and Singularly Ideal Way* in **That Self** ;
προυπαρχουσας αμεριστως και μονοειδως εν εκεινω :
and that just as The Demiurgic Triad Participates of The Union About **Self**
και ωσπερ η δημιουργικη η τριας μετεχει της ενωσεως περι αυτον
Through The Un-Circumscribable Transcendency of Their Monad ,
δια την απεργραφον υπεροχην της μοναδος ,
surely then so also does The Monad Pre-Suppose The Triad in Herself *In A Hidden Way*
δη ουτω και η μονας προειληφε την τριαδα εν εαυτη κρυφιως
According to The Power of Her Cause (**Philebos 30**D) .
κατα την δυναμιν της αιτιας .
And we must not confuse These with Each-Other ,
Και δει ου συγχειν ταυτα εν αλληλοις ,
since on the one hand , we must Exempt The Monad from The Triad ,
αλλ’ μεν εξαιρειν την μοναδα της τριαδος ,
while on the other hand , we must Suspend The Triad from The Monad ,
δε εξαπτειν την τριαδα της μοναδος ,
and we must not make The 3 Fathers The Rulers of The Whole Fabrication
και μητε ποιειν τους τρεις πατερος αρχοντας της ολης δημιουργιας
nor refer The 1st among Selves to Th’Same Order as **The 1 Demiurgos** .
μητε αγειν τον πρωτιστον εν αυτοις εις ταυτον τω ενι δημιουργω .

For The Co-Ordinated Cause Differs *In Every Way* from The Exempt Cause
γαρ Το συντεταγμενον αιτιον διαφερει παντη του εξηρημενου
and That which Produces All According to Comprehension Differs *In Every Way*
και το παραγον τα παντα κατα περιοχην
from That which *Similarly* Present to All and *Equally* Absent from All .
του ομοιως παροντος πασιν και εξ ισου αφεστωτος των παντων .
And besides These Logos' The Multitude is Everywhere Suspended-from Its Innate Monad ,
Και επι τουτοις το πληθος πανταχου εξεχεται της οικειας μοναδος ,
and just as **The One** Precedes The Whole Orders , surely then
και ωσπερ το εν προηγειται των ολων διακοσμων , δη
so also does Each Order of The Gods Possess Its Procession from **The Monad** ;
ουτω και εκαστη ταξις των θεων εχει την προοδον απο μοναδος :
since Each God is also Allotted The Union which Precedes The Multitude in Self .
επει εκαστος θεος και ελαχε την ενωσιν προηγουμενην του πληθους εν αυτω .
If then The Whole and also Each Genus of The Gods Proceeds In The Self-Same Way ,
Ει δε το συμπαν τε και εκαστος γενος των θεων προεισιν ωσαυτως ,
then without a doubt it is also Necessary that Each One of The Distinct Orders
δηπου και αναγκη εκαστην των διηρημενων ταξεων
Must Possess The Self-Same Way of Subsistence .
εχειν τον αυτον τροπον υποστασεως .
Surely then in The Third place we say that
δη Το τριτον λεγωμεν οτι
both Plato and the Ancient Theology of the Hellenes say that
P359 και ο Πλατων και η αρχαια θεολογια των Ελληνων φησι οτι
These **3** Demiurges Divide The One-Ideal Kingdom of Their Father Kronos ,
τουτους τους τρεις δημιουργους διελεσθαι την ενοειδη βασιλειαν του πατρος Κρονου ,
and that on the one hand , **One** Everywhere Arranges/Adorns The First ,
και μεν τον εκασταχου διακοσμειν τα πρωτα ,
while on the other hand , **Another** Arranges/Adorns The Middles ,
δε τον τα μεσα ,
then **Another** Arranges/Adorns The Extremities of The Wholes ;
δε τον τα εσχατα των ολων :
and that Each One is Allotted This Order not only in Their Fabrication ,
και εκαστον κεκληρωσθαι ταυτην την ταξιν ουκ μονον εν τη δημιουργια ,
but also in Their Providence of Partial Souls ; for on the one hand ,
αλλα καν τη προνοια των μερικων ψυχων : γαρ μεν
Some of These are Perfected Prior to Generation Under **The 1st** , on the other hand ,
τας τουτων τελειν προ της γενεσεως υπο τον πρωτον , δε
Others that Bring Generation to Completion are Perfected under **The Middle** ,
τας συμ– την γενεσιν –πληρουσας υπο τον μεσον ,
but Others that are in need of Purification after Generation are Perfected under **The 3rd** .
δε τας δεομενας καθαρσεως μετα την γενεσιν υπο τον τριτον .
Moreover as it is written in the **Timaios** (**36**C) ,
Αλλα μην ως γεγραπται εν Τιμαιω ,
The Very 1st Demiurgos Produces The Whole Kosmos .
ο πρωτιστος δημιουργος παραγει τον συμπαντα κοσμον .

For **Self** Subsists At The Turning-About (Pivot-Point) of The Circle of **Th'Same**
γαρ Αυτος υφιστησι την περιφοραν (Pole-Star) ταυτου
and Arranges/Adorns The Turning-About of The Circle of **The Other**/**Different**
και διακοσμει την θατερου
including All Those Under The Moon even as far as Those Under The Earth ,
και παντα τα υπο σεληνην και μεχρι της γης ,
which **Self** Designed to be (**Timaios 40**C-**42**D) The Guardian of Night and Day ,
ην εμηχανησατο φυλακα νυκτος και ημερας ,
by Being Immovably Arranged **At-Rest** about The Axis/Pole-Star of The All ;
δια ακινητον τεταγμενον εστωσαν περι τον πολον παντος :
and **Self** Fills The Whole Parts with Their Innately-Proper Numbers
και πληροι τας ολας μεριδας των οικειων αριθμων
and Imparts Their Generation to All ,
και ενδιδωσι την γενεσιν πασιν ,
to both Those that that Revolve Around The Pole *in a Manifest Way* ,
τε τοις περιπολουσι φανερως ,
and to Those that Appear whenever Selves Intend (Comets) ;
και τοις φαινομενοις καθ' οσον αν εθελωσιν :
Furthermore in turn **Self** Defines The Whole Period/Cycle for Partial Souls
ετι δε αυ αφοριζει την ολην περιοδον ταις μερικαις ψυχαις
including The Measures of Their Descent into Generation
και τα μετρα της καθοδου εις γενεσιν
and the Repayments/Requitals/Retributions of Their Life in This Place
και τας αμοιβας της ζωης ενταυθα
and Their Restorations to Their Kindred/Lawful Star ,
και τας αποκαταστασεις εις το συννομον <αστρον> ,
Self is also said to Unfold-into-Light All The Laws of Just-Retribution
και λεγεται εκφαινειν παντας τους νομους ειμαρμενους
and to *Point-Out* / *Indicate* to Selves The (Virtuous) Nature of The All .
και επιδεικνυναι αυταις την φυσιν του παντος .
Accordingly then , **Self** is ***not*** One of These Three Fathers
αρα εστι Ουκ τουτων τριων πατερων
nor is **Self** Co-Ordinated with Selves , but Is Perfectly Exempt from The Triad
ουδε συντετακται προς αυτους , αλλ' παντελως εξηρηται απο της τριαδος
and **Self** is Expanded Above Each One of All in a **Separate** and Common Way
και υπερηπλωσε εκαστου παντων χωρις και κοινη
by The Innate **Paternal**/Prerogative of His Attentive-Authority ;
την οικειαν πατρονομικην επιστασιαν :
and on the one hand , by The Energies/Activities of These 3 Being Divided about **Self**
και μεν τα ενεργηματα τουτων διηρηται περι αυτον
and by Being Distinguished by Their More-Partial Boundaries , while on the other hand ,
και διειληπται τοις μερικωτεροις οροις , δε
The Fabrication of That **Self** is Un-circumscribed and One and Whole and Impartible .
η ποιησις εκεινου εστι απεριγραφος και μια και ολη και αμεριστος .

3 May 2024

Chapter 8 – η

Thus on the one hand , let it Come to Light from These Logos
ουν μεν εστω φανερον εκ τουτων
that **The Demiurgic Monad** is Exempt from The Triad of The Leading Fathers
Οτι η δημιουργικη μονας εξηρημενη της τριαδος των ηγεμονικων πατερων
According to The Singular Indivisible Cause that Produces Wholes *In An Eternal Way* .
κατα μιαν αδιαιρετον αιτιαν απογεννα τα ολα διαιωνιως .
On the other hand , *just as* we demonstrated in The Prior Logos’ (**Book** 5 **Ch** 21-26)
δε ωσπερ απεδεικνυμεν εν τοις προσθεν λογοις ,
if **Zeus** is The One and Whole Fabricator of The Only Begotten Kosmos (**Timaios 31**B)
Ει ο Ζευς εστιν ο εις και ολος δημιουργος του μονογενους κοσμου ,
and if we agree with These Logos’ and we are not deceived , by what is now said
P360 και ωμολογηκαμεν ταυτα και ημεις ουκ εξαπατωμενοι , ως νυν λεγεται
According to Plato and as Socrate**s** teaches us in the **Gorgias** (**523**A) ,
κατα Πλατωνα και ο Σωκρατης αναδιδασκει εν Γοργια ,
The 1st of The Demiurges that Divide The Kingdom of Kronos is *In The Self/Same Way*
ο πρωτιστος των δημιουργων των διελομενων την βασιλειαν του Κρονου ωσαυτως
called **Zeus** , then According to This Theory there will Be A Twofold **Zeus** ;
αποκαλειται Ζευς , δε κατα ταυτην την θεωριαν αν ειη ο διττος Ζευς ,
on the one hand , there will be **The Intellectual God** that is **Prior** to The **3** Fathers ,
μεν ο νοερος θεος προ των τριων πατερων ,
and on the other hand , there will be **The** Leading and Assimilative and Primary **God** ,
δε ο ηγεμονικος και αφομοιωτικος και αρχηγικος ,
that is Arranged at **The Summit** of The **3** Fathers .
τεταγμενος επ’ ακρω εν τοις τρισιν .
For Plato says that , **Zeus** and **Poseidon** and **Pluton**
γαρ φησι , ο Ζευς τε και ο Ποσειδων και ο Πλουτων
Divide The Rule of **The Father** ,
Διειλον την αρχην του πατρος
such as if The **3** Leaders of The Wholes Subsist from **One Great King**
οιον τρεις ηγεμονες των ολων υποσταντες εξ ενος μεγαλου βασιλεως
that also Leads-forth **The One Fountain** of The Demiurgic Series
και προαγαγοντες την μιαν πηγην της δημιουργικης σειρας
into The All-Perfect Primary Triad , which Plato also Indicates
εις παντελη αρχικην τριαδα , ην ο Πλατων και ενδεικνυμενος
by Naming **Providence** The Divided Rule into The **3** Leaders ,
προσειρηκε προνοιαν την διηρημενην αρχην εν τοις τρισι ,
by Attributing The First-Efficient and Singularly-Ideal Cause to The Gods Prior
απονεμων το πρωτουργον και μονοειδες τοις θεοις προ
to These **3** Gods .
τουτων .
If These **3** Selves are not the only Orders of Zeus , since there is also Another Multitude
Ει αυται εισιν μη μονον ταξεις του Διος , αλλα εστι και αλλο πληθος
of Zeus , then in what way Selves Proceed will also be clear in the following Logos’ .
Διιον , δε οπως προεισιν και εσται φανερον τοις επομενοις .

For on the one hand , All of These **3** Fathers are Allotted a Share of The Self/Same Name
γαρ μεν απαντες ουτοι οι τρεις πατερες μετειληχοτες της αυτης προσηγοριας
and are also Celebrated *in The Self/Same Way* by the Poets Inspired by **Apollo**/**Phoebus** ;
και και υμνουμενοι ωσαυτως παρα των ποιητων φοιβοληπτων :
thus on the one hand , One is ***Simply*** **Zeus** ,
αλλ’ μεν ο απλως Ζευς ,
on the other hand , Another is **Marine** **Zeus** ,
δε ο εναλιος Ζευς ,
then Another is **Subterranean** **Zeus** ;
δε ο καταχθονιος Ζευς :
thus The Leader of The **3** Primarily Possesses **The Paternal Dignity** in The Triad
δε ο ηγεμων των τριων πρωτως εχει την πατρικην αξιαν εν τη τριαδι
and also Possesses The Name of **The Great** Zeus .
τε και την επωνυμιαν του μεγαλου Διος .
For Self is Allotted The Supreme Union with The Fontal Demiurge that Is Beyond The **3**
γαρ ην ελαχε την ακραν ενωσιν προς πηγαιον δημιουργον τον επεκεινα των τριων
and by Possessing The Name in Common as **The Whole** Zeus ***In An Indistinct Way*** .
και Δια του ονοματος κοινωνει τω ολω Δπ αδιακριτως .
And I think that by This Logos , Socrates Unfolds for us in the **Cratylus** (**396**B) ,
Και οιμαι κατα τουτον τον λογον ο Σωκρατης εμφανιζων ημιν εν τω Κρατυλω ,
The Esoteric/Secret and Mystic Doctrine Arising from The Names of The Gods ,
την απορρητον μυσταγωγιαν περι απο των ονοματων των θεων ,
and thus at one time Socrates Co-Ordinates Zeus with Kronos ,
τοτε μεν συντασσων τον Δια τω Κρονω ,
whereas at another time , He Co-Ordinates Zeus with The Remaining Demiurges ,
τοτε δε τοις λοιποις δημιουργοις ,
and does not think it is worth-while that The Logos’ about These Selves be made Twice ,
ουκ αξιοι τους λογους περι των αυτων ποιεισθαι δις ,
whereas in the case of The Intellectual-Concepts concerning **The All-Perfect** Demiurgos
αλλ’ εν τοις νοημασι περι του παντελους δημιουργου
He also Delivers The Esoteric/Secret Doctrine Concerning **The 1st** of The **3** Demiurges
και παραδιδοσθαι **την** περι του πρωτου των τριων
through **The Truth** of The Names (**Cratylus** **402**D-**404**B).
δια την αληθωειαν των ονοματων .
For it was not possible to do otherwise for One who Intends to Bring-to-Light
γαρ ην Ου πως δια– αλλως τον –νοεισθαι αποφαινοντα
that The Theory of The Realities Follows-along/Accords-with The Names , and since
την θεωριαν τοις πραγμασι επομενην εν τοις ονομασιν , και επει
The Father of This Triad is United to **The Whole Demiurgos** *In An Inseparable Way* .
ο πατηρ της ταυτης τριαδος ηνωται τω ολω δημιουργω αδιαιρετως .
Thus on the one hand , enough said about These Gods , whereas on the other hand ,
Αλλα μεν αλις τουτων , δε
if you wish , we will add the following observations to That which has been said .
ει βουλει , προσθωμεν τοις ειρημενοις εκεινο .
For perhaps someone may suppose/assume that The Myth in the **Gorgias** (**523**A)
γαρ Ισως τις αν υπολαβοι τον μυθον εν Γοργια

also gives The Procession from Kronos to The 3 Sons of Kronos *In An Immediate Way* ,
και διδοναι την παροδον απο του Κρονου τοις τρισι Κρονιδαις προσεχως ,
but not as we have said , *Through* The Mediation/Middle , of The Demiurgic Monad ;
αλλ’ ου ωσπερ ειπομεν , δια μεσης , της δημιουργικης μοναδος :
since in turn Those **3** are said to Divide The Kronian Rule/Power/Authority ,
P361 γαρ αυ τους τρεις διελεσθαι την Κρονιαν την αρχην ,
but not The Rule/Power of The Whole Demiurgos and Father .
αλλ’ ουχι την του ολου δημιουργου και πατρος .
Therefore in Order that we do not negligently miss The Truth of The Realities and also
ουν Ιν’ λαθ–μη–ωμεν αμαρτοντες της αληθειας των πραγματων τε και
The Thought of Plato way beyond The Mark by following the mythical fictions ,
της διανοιας του Πλατωνος περα του μετρου επομενοι τοις μυθικοις πλασμασι ,
on the one hand , we must Distinguish from the beginning
μεν διοριστεον εξ αρχης
that both The Whole Demiurgos and The Self Triad of The Leading Fathers
οτι τε ο ολος δημιουργος και η αυτη τριας των ηγεμονικων πατερων
Proceed from **The Father** of The Intellectual Gods ,
προεισι απο του πατρος των νοερων θεων :
thus on the one hand , The Whole [Demiurgos and The Whole Self Triad]
αλλ’ μεν , ο ολος
Proceed from The Whole [Father] , by Participating of **The Father** *In An Impartible Way*
προελθων αφ’ ολου , μετεχει του πατρος αμεριστως
(For Self Abides in *The All-ness* of The Power of **That Self** , and if it is Lawful to say ,
(γαρ μενει εν τη παντοτητι της δυναμεως εκεινου , και ει θεμις ειπειν ,
Self *Imitates The Singular* & *Unmultiplied Idea* of **Self** ,
μιμειται το μονο– και απληθυντον –ειδες αυτου ,
by Being Monadic and Whole and The Self Father of First and Middle and Last) ,
τω ειναι μοναδικος και ολος και ο αυτος πατηρ πρωτων τε και μεσων και τελευταιων) ,
whereas on the other hand , The **3** Demiurges Participate and Proceed *in a Divisible Way*
δε οι μετεχουσι και προερχονται διηρημενως
from The Productive Cause , on the one hand , by being Divided from Each-Other ,
του γεννησαντος της αιτιας μεν μερισθεντες απ’ αλληλων ,
then furthermore , by Dividing/Distributing The Unific Providence of **That Self** .
δε μεριζομενοι την ενιαιαν προνοιαν εκεινου .
And on the one hand , **Kronos** Is The One and Many God ,
Και μεν Κρονος εστι ο εις και πολυς θεος ,
by Establishing The Multitude in **Himself**
εδραζων το πληθος εν εαυτω
and by Comprehending Their Innate/Proper Limit/Boundary *In A Hidden Way* ;
και περιλαμβανων τοις οικειοις οροις κρυφιως :
whereas on the other hand , **Zeus** Expresses/Represents/Impresses The Paternal **Monad**
δε Ζευς αποτυπουται την πατρικην την μοναδα
and Produces The Unific Forethought of **Self** into The Wholes ;
και παραγει το ενιαιον την προμηθειαν αυτης εις των ολων :
and furthermore , The **3** Sons of Kronos Unfold into Light The Multitude that is There
δε οι τρεις Κρονιδαι εκφαινουσιν το πληθος εκει

in The All-Perfect Limit/Boundary of The Triad ,
εν τω παντελει ορω της τριαδος ,
and for which Logos
και διο
Selves are said to Divide The Rule/Power/Authority of **The Father** ,
λεγονται διαιρεισθαι την αρχην του πατρος ,
which Zeus Possesses *In An Indivisible Way* .
ην ο Ζευς ειχεν αδιαιρετως .
So that on the one hand (if one were to speak boldly)
Ωστε μεν (ει χρη φαναι τολμησαντα)
One is The Father who Proceeds and Urgently-Hurries to Adorn/Set-In-Order
ο εστιν ο πατηρ προελθων και επειγομενος διακοσμειν
and by Being in Anguish to Deliver The Generation/Production of The Wholes ;
και ωδινων εις απογεννησιν των ολων :
while on the other hand , The **3** Sons Distribute/Divide The Providence of **That Self** ,
δε οι μεριζονται την προνοιαν εκεινου ,
whereas it is th'same as saying that **Selves** Distribute The Providence of **Zeus** .
δε ταυτον ειπειν οτι και την του Διος .
For The Procession to Selves was from **Each One** of **The Two** ;
γαρ Ο προοδος αυτοις ην αφ' εκατερου ,
on the one hand , from **Kronos** , According to **That *From which*** ,
μεν του Κρονου κατα το αφ' ου ,
and on the other hand , from **Zeus** , According to **That *Under/By which*** ;
δε του Διος κατα το υφ' ου :
and since on the one hand , Selves are ***Un***folded into Light ***By* Zeus** ,
και γαρ μεν αυτους ***εκ***–φαινει ο Ζευς ,
while on the other hand , Selves Proceed ***From* The Sacred-Sanctuaries of Kronos** .
δε προερχονται απο αδυτων Κρονιων .
If then in turn you also wish to Contemplate According to the **Parmenides** (**145**B-E)
Ει δε αυ και βουλει *** κατα τον Παρμενιδην
of Plato by there Being both **The Wholeness** and **The Parts** in **The Kronian Order**
Πλατωνος ουσης και της ολοτητος και των μερων εν τη Κρονια ταξει
then on the one hand , also assume **The Subsistence There** (***In* That Order**)
μεν και λαβοντος την υποστασιν εκει
of **That** which is ***In-Another*** According to **The Whole** ,
του εν αλλω κατα το ολον ,
and on the other hand , of **That** which is ***In* Self** According to **The Parts** ,
δε του εν αυτω κατα τα μερη ,
then on the one hand , **Zeus** who is Prior to **The Three**
μεν Ζευς ο προ των τριων
Proceeds from **The Father** According to **The Whole** ,
προεληλυθε του πατρος κατα τον ολον ,
while on the other hand , **The 3 Demiurges** ,
P362 δε οι τρεις δημιουργοι
Proceed from **The Father** According to **The Parts** .
κατα τα μερη .

And for which Logos as Socrates says in the **Philebos** (**30**D) ,
και Διο ως ο Σωκρατης λεγει εν Φιληβω ,
on the one hand , Zeus **Reigns** by Possessing ***In*** Himself **The Royal Intellect** ,
μεν Ζευς βασιλειει εχων εν εαυτω ο βασιλικον νουν ,
while on the other hand , The **3** **Reign** ***In A Divisible Way*** ,
δε ουτοι αρχουσι διηρημενως ,
and are thus Allotted The All According to **The Parts** .
και κληρωσαμενοι το παν κατα μερη .
Now then on the one hand , in the **Statesmen** (**272**D-**273**E) the Elean Guest Celebrates
τοινυν μεν εν τω Πολιτικω ο Ελεατης ξενος ανυμνει
These 2 Intellectual Kings Through These Logos ;
τουτους δυο νοερους βασιλεας Δια ταυτα ,
on the one hand , by The One Being The Cause of The Invisible Life to The Wholes
μεν ως τον αιτιον της αφανους ζωης τοις ολοις
and of The Turning-About of The Other One ,
και της ανακυκλησεως ετερας ,
and on the other hand , by The Other Being The Subsistence of The Visible Order
δε τον υποστατην της εμφανους διακοσμησεως
and of The Present Cycle/Period ,
και της παρουσης περιοδου ,
and He attributes The Cause of Both These Periods to Zeus , who thus
και αποδιδωσιν την αιτιαν αμφοιν τω Διι , ου αλλ’
on the one hand , Leads All in The All to The Kingdom of Kronos , and who thus
μεν ηγουμενω πασιν εν τω παντι επι την βασιλειαν του Κρονου , ου
on the other hand , Binds to Himself The Providence of The Secondary Beings .
δε αναδησαμενω εις εαυτον την προνοιαν των δευτερων .
And since Self Is United to The Father According to Intellectual Bonds ,
Και γαρ ηνωται τω πατρι κατα τους νοερους δεσμους ,
and which Socrates also Recalls in the **Cratylus** (**404**A) ,
και ων ο Σωκρατης και μνημονειει εν Κρατυλω ,
as A Whole Being Extended to A Whole and by Harmonizing His Light
οιον ολος ανατεινεται προς ολον και εφαρμοζει τω φωτι
to The Light of That Whole and by Ruling The Second Kingdom ; and for which Logos
προς το φως εκεινου και αρχει δευτερας βασιλειας : και διο
He is said (**Orphic Hymn** **137**) to Define/Distinguish The Providence of The Father .
λεγεται αφοριζειν την προνοιαν του πατρος .
On the other hand , The Athenian Guest (**Laws** **715**E-**716**A) Lifts us
δε Ο Αθηναιος ξενος ανατεινων ημας
to The One Demiurgic Kingdom and to The Law
επι την μιαν δημιουργικην βασιλειαν <και> εις τον νομον
and The Whole of Justice which Is There , by saying that
και την ολην την δικην εκει , φησι
“God Possesses Beginning and Middle and End of All The Beings
θεον εχειν αρχην τε και μεσα και τελευτην απαντων των οντων
According to The Logos
κατα τον λογον

and God Limits All by A Direct Circular Path
και περαινειν τα παντα ευθεια περιπορευομενον
According to Nature .”
κατα φυσιν .
For on the one hand , by These Logos we do not think that it is Right
γαρ μεν εν τουτοις ου αξιουμεν Διοτι
to hear/think that Plato is speaking of The 1st God nor of any Other
ακουειν του Πλατωνος λεγοντος τον πρωτιστον θεον ουδε τινα αλλον
of The Intelligible or Intellectual Fathers , other than **The Whole Demiurgos** ,
των νοητων η νοερων πατερων , αλλα τον ολον δημιουργον ,
and since on the one hand , it is Enough for Those who are Able to Understand
και μεν αρκει τοις δυναμενοις κατακουειν
Logos such as These *in a Reasonable Way*
των τοιωνδε μετριως
and that **Self** Limits All *In A Direct Path*
και το αυτον περαινειν ευθεια
and that All *Proceed In A Circular Way According to Nature* (**Phaedo** **71**C-**72**C) , and
και το περιπορευεσθαι κατα φυσιν , και
on the other hand , it is also Enough to say that **Justice** Is **The Follower** of **This God** ,
δε και αρκει ειρησθαι το την Δικην οπαδον τουδε του θεου ,
by Being **The Avenger** of **The Divine Law** .
γιγνομενην τιμωρον του θειου νομου .
And since The 1st God and All The Gods Established Above **The Perfective Order**
Και γαρ ο πρωτος θεος και παντες οι υπεριδρυμενοι της τελεσιουργου ταξεως
are **Exempt** from *The Direct/Straight and from The Circular* ,
εξηρηνται του ευθεος τε του περιφερους ,
and as The Logos of **Parmenides** (**137**-**139**) says , Selves also **Transcend** All Motion ;
και ως ο λογος του Παρμενιδου και δη , και υπερανεχουσιν απασης κινησεως :
since The 1st One that Proceeds after Motion is The Whole and All-Perfect Demiurgos .
δε ο πρωτιστος προελθων μετα την κινησιν εστι ολος και παντελειος δημιουργος .
Now then it is Innately-Proper for This God to both Limit The Wholes *In A Direct Way*
τοινυν προσηκει Τουτω και περαινειν τα ολα το ευθεια
and to *Proceed In A Circular Way* and that **Justice** must Follow Self ; for it is quite clear
και το περιπορευεσθαι και το την Δικην συνεπεσθαι αυτω : γαρ δηλαδη
that we should say that **That** which **Follows** must Follow That which is Being-Moved .
φησομεν το επομενον επεαθαι κινουμενω .
And certainly *so also* The Gods that are Secondary to The Demiurgos do not possess
Και μεν και οι θεοι δευτεροι του δημιουργου ουκ εχουσι
The Unific Mastery over The Wholes , *just as* That Self , nor do The Secondary Gods
την ενιαιαν επικρατειαν των ολων , ωσπερ εκεινοις , ουδε
Pre-Suppose The Beginnings and The Middles and The Ends of All The Beings ;
προειληφασιν αρχας και μεσα και τελη απαντων των οντων :
since on the one hand , Some Gods Preside Over Partial Beings *In A Whole Way* ,
P363 αλλ’ μεν οι προεστηκασιν των μερικων ολικως ,
just as These **3** Fathers ,
ωσπερ ουτοι τρεις πατερες ,

while on the other hand , Other Gods Preside-Over The Wholes *In A Partible Way* ,
δε οι των ολων μεριστως ,
just as The Gods who Lead-forth to All The Channels of Life *In A Divided Way* ,
ωσπερ οι προαγοντες επι παντα τους οχετους της ζωης διηρημενως ,
and then The Other Gods who Rule-Over The Parts *In A Partible Way* ,
και δε οι αρχουσιν των μερων μεριστως ,
just as The Last of The Demiurges who also Embrace-The-Kosmos .
ωσπερ οι εσχατοι των δημιουργων και περικοσμιοι .
Therefore *Only* The One and Impartible Demiurgos of The Wholes
ουν Μονος ο εις και αμεριστος δημιουργος των ολων
Comprehends in Himself The Beginning and Middle and End of All The Beings
περιειληφε εν εαυτω αρχην και μεσα και τελευτην απαντων των οντων
and Equally Rules-over All of The Secondary Beings According to One Cause ,
και εξ ισου επικρατει παντων των δευτερων κατα μιαν αιτιαν ,
since **Justice** Follows Self *by* **Defining That** which is **Due** of The Wholes
δε Δικη ετεται αυτω οριζουσα την αξιαν των ολων
and *by* **Circumscribing** Each One within Their Own/Innate/Proper Limits .
και περιγραφουσι εκαστον εν τοις οικειοις οροις .
And the Athenian Guest (**Laws** **715**E-**716**A) Clearly-Indicates **These Characteristics**
Και ο Αθηναιος ξενος δεδηλωκε ταυτα ρημασιν
in The Logos Expressed just before , whereas
εν τοις προειρημενοις , δε
so also does **Orpheus** (**Fr.** **158**) Distinctly Refer **Selves** to The Whole Demiurgos .
και ο Ορφευς διαρρηδην αναπεμπει εις τον ολον δημιουργον .
For He says that The Whole of **Justice** Follows Self who *Straightaway* Begins
γαρ φησι την ολην Δικην επεσθαι αυτω Ηδη αρχομενω
to Reign-Over and to Arrange/Adorn The All ;
βασιλευοντι και διακοσμειν το παν .
"Therefore **Justice** The Severe-Avenger *and* Helper/Advocate of All Follows Self" .
δε Δικη πολυποινος αρωγος πασιν εφεσπετο Τω .
And surely then in Relation to These Logos , that Self also Comprehends
Και δη προς τουτοις οτι και περιεχει
The Beginnings and Middles and Ends of The Wholes , the Theologist says ;
αρχας και μεσα και τελη των ολων λεγει :
"Zeus Is The Beginning , Zeus Is The Middle ,
Ζευς αρχη , Ζευς μεσσα ,
Therefore All Naturally Flow from God ."
δ' παντα πεφυκε εκ Διος . (**Fragment** **168**)
And it also appears to me that by Plato Gazing at All The Theology of The Hellenes ,
Και και δοκει μοι ο Πλατων αποβλεπων εις απασαν την θεολογιαν Ελληνικην ,
and Especially at The Orphic Mystic-Doctrine , says (**Laws** **715**-**716**) that According to
και διαφεροντως την Ορφικην μυσταγωγιαν , φησιν ως αρα
That Ancient Logos That God Possesses Beginning and Middle and End of All Beings ,
ο παλαιος λογος τον θεον εχειν αρχην και μεσα και τελευτην απαντων των οντων ,
by Directly Binding The Wholes , *by Proceeding Circularly* According to Nature ,
ευθεια περαινοντα τα ολα , περιπορευομενον κατα φυσιν ,

while **Justice** Follows , and *Through which* All that departs from The Paternal Attention
και Δικην οπαδον , και δι' ης παν το αφισταμενον της πατρονομικης επιστασιας
of Zeus is *Restored* to **Self** and Obtains The End that is Appropriate for Self .
του Διος επιστρεφει προς αυτην και τυγχανει του τελους προσηκοντος αυτω .
Thus on the one hand , through These Logos we are Reminded that
Αλλ' μεν δια τουτων υπεμνησται οτι
by Gazing-upon/Looking-at The Whole Demiurgos the Athenian Guest (**Laws 804**)
αποβλεπων εις τον ολον δημιουργον ο Αθηναιος ξενος
also Proclaims Such-Like Logos' to Those Nurtured by Himself .
και ανακηρυττει τοιαυτα τοις τροφιμοις εαυτου .
If then These Logos are Determined/Defined *In A Correct Way* , then without a doubt
Ει δε ταυτα διωρισται ορθως , δηπου
on the one hand , The One Demiurgos is *In Every Way* Exempt
μεν τον ενα δημιουργον παντως εξαιρει
from These **3** Demiurges According to **Ousia** .
των τουτων τριων κατ' ουσιαν .
For if on the one hand , One Comprehends The Sources
γαρ Ει μεν ο περιειληφεν τας αρχας
of All Those Everywhere in The Kosmos ,
των παντων πανταχου εν τω κοσμω ,
while on the other hand , Another One Comprehends The Middles ,
δε ο τα μεσσα
then Another One , Convolves-Together The Ends ,
δε ο συνελισσει τα περατα ,
then *in what way* could The One who Rules-Over All *In One Ideal Way*
τοινυν πως τον επικρατουντα παντος ενοειδως
not Be Necessarily Established-Above All of The Divided Causes ?
ουκ αναγκη υπεριδρυσθαι παντων των διηρημενων αιτιων ;
Whereas on the other hand , the Athenian Guest (**Laws 715**E-**716**A) also Gives to Self
δε και Διδωσι αυτω
The Productive/Generative Power of This Demiurgic Triad ;
την γεννητικην δυναμιν ταυτης της τριαδος :
for if Self Comprehends The Beginning and Middle and End of The Wholes ,
γαρ ει περιεχει τε αρχην και μεσα και τελευτην των ολων ,
then on the one hand , Self Produces The Demiurgos who Adorns The Primary Beings
μεν απογεννα τον δημιουργον διακοσμουντα τα πρωτα
According to The Original/Primary Cause , then on the other hand ,
κατα την αρχηγικην αιτιαν , δε
Self Produces The Demiurgos who Helps-Fulfill The Middle Limits of Fabrication
P364 τον συμπληρουντα τους μεσους ορους της δημιουργιας
According to The Middle Causes ,
κατα τα μεσα ,
then Self Produces The Demiurgos who Harmonizes The Appropriate Production
δε τον εφαρμοζοντα την οικειαν ποιησιν
for Those that are Last , According to **The Final Cause** .
τοις εσχατοις κατα την τελευτην .

Therefore The Athenian Guest (**Laws** 716A) not only Clearly says
ουν ο Αθηναιος ξενος ουχι Μονον σαφως λεγει
that The Distribution and The Procession and The Measures of The Providence
οτι η διανομη και η προοδος και τα μετρα της προνοιας
to The **3** Sons of Kronos are Wholly Suspended from The Great Zeus ,
τοις τρισι Κρονιδαις ολως εξηρτηται του μεγαλου Διος ,
but also that it is That One who Defines The Allotments for Selves from On-High
και ως εστιν εκεινος ο αφοριζων τους κληρους αυτοις ανωθεν
and who Comprehends All in Himself *In The One Ideal Way* .
και περιεχων απαντας εν εαυτω μονοειδως .
And certainly that Self Limits *In A Direct Way*
Και μην περαινειν το ευθεια
and *Proceeds In A Circular Way* According to Nature ,
και περιπορευεσθαι κατα φυσιν ,
The One Clearly Indicates The Procession of The Wholes from Self
μεν δηλοι την προοδον των ολων απ’ αυτου
(for *The Direct/Immediate/Sudden/At-Once/Straightaway* is The Symbol of Procession)
(γαρ το ευθυ συμβολον προοδου) ,
whereas The Other , Clearly Indicates The Restoration to Self
δε το την επιστροφην εις αυτον
(for Self Abides in Himself and Restores by Convolving All (**Statesman** 272E)
(γαρ αυτος μενων εν εαυτω και επεστραμμενος συνελισσει παντα
In An Intellectual Way to The Watch-Tower of Himself) .
νοερως επι την περιωπην εαυτου) .
If *The Straight* and *The Circular* Primarily Exist in The Perfective Gods (**Par** 137E) ,
Ει το ευθυ και το περιφερες πρωτον εστιν εν τοις τελεσιουργοις θεοις ,
then on the one hand , The Demiurgos of The Wholes is Filled from That Source ,
δε μεν ο δημιουργος των ολων πληρουται εκειθεν ,
while on the other hand , Self Fills Those after Self
δε πληροι τα μετ’ αυτον
with The Powers that Proceed from Self .
των δυναμεων απ’ αυτου .
And *just as* Self Gives-Subsistence-in-Conjunction with The Father
Και ωσπερ συνυφιστησιν τω πατρι
to The Triad of The Demiurges According to The Triple Cause of The Wholes ,
την τριαδα των δημιουργων κατα την τριπλην αιτιαν των ολων ,
so also does Self Produce These Twofold Powers According to Those Twofold Gods ,
ουτω και δη απογεννα ταυτας τας διττας δυναμεις κατα τους διττους θεους ,
on the one hand , One God (**Poseidon**) Adorns The Visible
μεν τον διακοσμουντα το αισθητον
According to *The Direct/Straight/At-Once/Instant* that Is in Self , whereas
κατα το ευθυ το εν αυτω ,
on the other hand , The Other One (**Pluton-Invisible**) Lifts/Leads All/Every One to Self
δε τον αναγοντα τα παντα προς αυτον
According to *That Which Turns-Around/The Circular/That which Restores* .
κατα το περιφορες .

And certainly on the one hand , according to This Logos
Και μην μεν διοτι
Self *Proceeds* from The Whole Fabrication ,
προηλθε απο της ολης δημιυργιας ,
and on the other hand , Self also *Weaves-together* with Motion
και δε τε και συμπλεκει τη κινησει
This that is *Straight* to That which *Proceeds-In-A-Circular-Way*
τουτο το ευθυ το περιφερες
by Participating of The Perfective Triad .
μετεχει της τελεσιουργου τριαδος .
And since That which Limits According to The Straight and According to
Και γαρ το περαινειν κατ’ ευθειαν και
That which Proceeds In A Circular Way is Indicative of Motion (**Laws 716**A) ,
το περιπορευεσθαι εστιν αφοριστικα κινησεως ,
on the one hand , One Is Indicative of The Motion that Proceeds to All
μεν της το προιουσης επι παντα
and Adorns All with Limits and Ideas and Logos’ , whereas
και διακοσμουσης παντα περασι και ειδεσι και λογοις ,
on the other hand , The Other is Indicative of The Motion that Convolves to **Self**
δε το της συνελισσομενης εις αυτην
and Recalls All/Every One to **Herself** .
και ανακαλουμενης τα παντα εφ’ εαυτην .
Then in turn by Plato Placing The Cause of The Triad in The One Demiurgos
ουν Παλιν ο Πλατων τιθεμενος την αιτιαν της τριαδος εν τω ενι δημιουργω
He also Indicates that on the one hand , This Whole who Abides in Himself is Exempt
και δεδεικται μεν τουτον ολον μειναντα εν εαυτω εξαιρων
from The Production According to Parts , while on the other hand ,
της ποιησεως κατα μερος , δε
He Attributes to Those **3** The Division According to This Whole .
αποδιδους εκεινοις την διαιρεσιν κατα τουτον .
For by **Timaios** (**30**A) also Hypothesizing The Paternal Cause and Productive Power and
Επει Τιμαιος και υποθεμενος ο πατρικην αιτιαν και γεννητικην δυναμιν και
The Royal Intellect in Self , He Theologizes The Same as the Athenian Guest about Self .
βασιλικον νουν εν αυτω , θεολογει τα αυτα τω Αηναιω ξενω περι αυτου .
Since on the one hand , **The Paternal** Is The Primary-Source *Everywhere* ,
P365 <γαρ> μεν Το πατρικον εστι αρχηγικον πανταχου ,
whereas on the other hand , **The Power** Belongs to The Middle ,
δε η δυναμις του μεσου ,
while **Intellect** Wholly-Completes The End of The Triad ;
δε ο νους συμπεραινει το τελος της τριαδος :
For According to The **Chaldean Oracle** (**12**) ,
γαρ κατα το λογιον ,
“**The Power** *Abides-Together-with* **That** , whereas **Intellect** is *From* **That** .”
Η δυναμις συν εκεινω , δ’ νους απ’ εκεινου .
Is it not also the case then that on the one hand ,
Ουκουν και μεν

One is The Father of The Whole Triad ,
εστι ο πατηρ της ολης τριαδος ,
while Another is The Power of The Triad ,
< δε ο δυναμις > ,
and Another Is The Intellect of The Triad ;
δε ο νους ;
and thus on the one hand , One is Allotted The Origen of The Whole Fabrication ,
και μεν ο κεκληρωται την αρχην της ολης δημιουργιας ,
while on the other hand , Another Fulfills The Middle of The Production of Wholes ;
δε ο συμπληροι το μεσον της απογεννησεως των ολων ,
and yet Another , Defines/Delimits/Distinguishes/Determines The End .
δε ο αφοριζει την τελειτην .
And we should neither fail to notice *The Accuracy* of Plato in These Logos ,
Και μηδε παρωμεν την ακριβειαν του Πλατωνος ενταυθα ,
whereas we should Consider *in what way* the Athenian Guest *Solemnly-Celebrates*
αλλ’ επιστησωμεν οπως ο Αθηναιος ξενος απεσεμνυνε
The Summits of The **3** Demiurges by More-Singular Names ,
τα ακρα των τριων ενικωτεροις ονομασιν ,
on the one hand , by *Also* Calling The Beginning The End ,
μεν και ειπων την αρχην τελευτην ,
whereas on the other hand , by Clearly Bringing to Light
δε εδηλωσε
That which is *Between* The Extreme-Summits
το μεταξυ των ακρων
(even in The Causes) *Through* Their Multitude ,
καν τοις αιτιοις δια του πληθους ,
for He Addresses Selves as Middles .
γαρ προσειρηκεν αυτα μεσα .
Since **Power** is also ***Coordinate*** with **The Unlimited** ,
Επει η δυναμις ουσα και συστοιχος τω απειρω ,
or rather in as much as Self Is A Certain **Infinite** **Power** ,
δε μαλλον ατε ουσα τις απειρια ,
Self Is The Cause of The Multitude and Division in The Wholes .
εστιν αιτια πληθους και διαιρεσεως τοις οιλοις .
And on the one hand , for which Logos , of The **3** Demiurges
και μεν Διο των τριων δημιουργων
One Is The Cause The Stable Establishment for The Kosmic Beings ,
μεν εστι ο αιτιος της μονιμου καταστασεως τοις εγκοσμιους
while on the other hand , Another is The Cause of The Generation Proceeding to All ;
δε ο της γενεσεως προιουσης επι παν ,
and Another is The Cause of Their Turning-About to Their **Source** .
δε ο της ανακυκλησεως επι την αρχην .

12 May 2024

Chapter 9 – θ

Then let us return There to These Gods from whence we Digressed ,
Αλλ’ επανελθωμεν εκεισε εις ταυτα οθεν εξετραπημεν ,
with The Logos’ about The 1st Demiurgos , whence it was also said
τους λογους περι του πρωτου δημιουργου , οθεν και λεγονται
that **Zeus** and **Poseidon** and **Pluton**
τε Ζευς και ο Ποσειδων και ο Πλουτων
Divided The Rule of The Father ; Seeing that Prior to These Gods
διαιρεισθαι την αρχην του πατρος : επειδη προ τουτων
The 1st Demiurgos Received The Kingdom of The Father
παραδεξαμενος την βασιλειαν του πατρος
In An Undivided and Singularly Ideal Way .
αδιαιρετως και μονοειδως .
For *Both* The Demiurgic Monad and The Triad ,
γαρ Αμφω η δημιουργικη η μονας τε και η τριας ,
were Allotted from The Beginning of Their Procession and Their Mastery
ην ελαχον εξ μεν αρχης την προοδον και την επικρατειαν
over The Secondary Beings from That Source ,
των δευτερων εκειθεν ,
thus on the one hand , The Monad *In An Impartible Way* ,
αλλ’ μεν η αμεριστως ,
and on the other hand , The Triad , *In A Partible Way* ,
δε η μεριστως
and on the one hand , The Monad *In A Monadic Way* ,
και μεν η μοναδικως ,
while on the other hand , The Triad *In A Triadic Way* .
δε η τριαδικως .
Therefore in order that you not suppose
ουν Ιν’ μη υπολαβης
that These **3** also Proceed from The Father *In The Self/Same Way*
τους τουτους τρεις τε και προιεναι απο του πατρος τον αυτον ροπον
as The **1** King who is Prior to The **3** ,
και τον ενα βασιλεα τον προ των τριων ,
Socrates (**Gorgias 523**A-B) relates in the shape of a Myth
ο Σωκρατης φησιν εν σχηματι μυθου
that Selves Divide The Rule of The Father , and by This Logos Selves Need
αυτους διελεσθαι την αρχην του πατρος , και δια τουτο δεηθηναι
Secondary Laws and A Subordinate Order that is Clearly-Adapted The Parts .
δευτερων νομων και υφειμενης ταξεως και πρεπουσης τοις μερεσι .
For The Law under Kronos and The Newly Possessed Law of Zeus of That Rule
γαρ Ο νομος επι Κρονου και ο νεωστι εχοντος του Διος την αρχην
are Revealed to be in no way Adapted to The Providence
εφαινετο ουδαμη προσηκων τη προνοια
of Those Powers who Produce a Partial and Various Idea/Form of Life .
των προβεβλημενων μερικον και ποικιλον ειδος ζωης .

And on the one hand , Notice in what Way Socrates Assigns
Και μεν ορας οπως διδωσιν
The Exempt Transcendency to The Whole Zeus and to The Whole Kronos
την εχηρημενην υπερροχην τω ολω Δι και τω Κρονω
and in what Way He Conjoins The **1** Law to both Their Kingdoms ;
και συναπτει τον ενα νομον αμφοτεραις τας βασιλειας ,
while on the other hand , He Distinguishes Another Government *like/such as*
δε αφοριζει αλλην πολιτειαν οιον
That of Those that Divide Their Kingdom with even more various Laws ,
την τοις διελομενοις και ποικιλωτερους νομους ,
that are Symmetrical/Harmonized to the subjects of The Providential-Care of Selves ?
συμμετρους τοις προνοουμενοις απ’ αυτων ;
And since He says (**Gorgias** **523**B) , that **Pluton** (**Wealth**) and The Care-Takers
και φησι , Ο Πλουτων τε και οι επιμεληται
were present by being in Need of The **2nd** Legislation of Zeus ,
P366 παρησαν περι δεομενοι της δευτερας νομοθεσιας του Διος ,
Therefore He Placed *Other* Judges and Laws Befitting These Partible Lives .
δε ο εφιστησι αλλους δικαστας και νομους προσηκοντας ταις μερισταις ζωαις .
Therefore Zeus who Distinguishes Such Realities and who Produces The **3** Judges
ουν Ζευς ο αφοριζων τα τοιαυτα και απογεννων τους τρεις δικαστας
is *not* in turn The Self/Same as The One who is Prior to The **3** Demiurges ;
εστιν ουκ Παλιν ο αυτος τω προ των τριων :
for The One Was At-Once Together-with His Father According to The Former Law
γαρ ο μεν ην αμα τω πατρι κατα τον προτερον νομον
and According to The Simplicity of The Divine Life ,
και την απλοτητα της θειας ζωης ,
whereas The Other One Was Together-with **Pluton**
ο δε μετα του Πλουτωνος
who Leads The Variety of The Partial beings into Order and Limit
αγει την ποικιλιαν των μερικων εις ταξιν και ορον
and who is The Leader of Secondary Laws .
και ηγειται δευτερων νομων .
Therefore The Divine Law Is with The Intellectual Kings ,
ουν θειος Νομος εστι παρα τοις νοεροις βασιλευσι ,
with Kronos and Zeus , and Justice
τε τω Κρονω και τω Δι , και Δικη
who Is The Avenger The Divine Law , as the Athenian Guest says (**Laws** **716**A) ;
τιμωρος του θειου νομου , ως ο Αθηναιος ξενος φησιν :
whereas Other More Various Laws are with The 3 Sons of Kronos , including
δε ετεροι ποικιλωτεροι νομοι παρα τοις τρισι Κρονιδαις , και
The Judges that are Coordinate to Such Laws , as it is written in the **Gorgias** (**396**B) ;
δικασται συστοιχοι τοις τοιουτοις νομοις , ως γεγραπται εν Γοργια :
since ***There*** on the one hand , All Subsist In An Impartible and United Way ,
εκει μεν παντα αμεριστως και ηνωμενως ,
while on the other hand , ***In This Place*** All Exist in a Divided and Partible Way .
δε ενταυθα διηρημενως και μεριστως .

And ***There*** on the one hand , The Law of The Primary Beings Is More Kronian ,
Και εκει μεν ο νομος των πρωτως οντων εστι μαλλον Κρονιος ,
while on the other hand , Justice Follows-along-with The Great Zeus ;
δε η Δικη συνεπεται τω μεγαλω Δῑι :
and on the one hand , *In The Same Way* , The Laws of The Secondary
και μεν ωσαυτως οι νομοι δευτερων
Perfect Those Under The **1st** of The Sons of Kronos ,
τελουσιν των υπο τον πρωτιστον των Κρονιδων ,
whereas on the other hand , The Judges Fulfill The Leadership of The **3rd** Son ,
δε οι δικασται συμπληρουσιν την ηγεμονιαν του τριτου ,
while **Pluton** Participates of The Separation of The Laws from the **2nd** Zeus ,
και Πλουτων μετεχει της διακρισεως των νομων απο του δευτερου Διος ,
just as The Whole of Zeus Receives **The 1 Law** from Kronos ,
ωσπερ ο ολος Ζευς παραδεχεται τον ενα νομον απο του Κρονου
who is to Be The Co-Administrator with Self of The Whole Fabrication .
εσομενον συνδιαθετην αυτω της ολης δημιουργιας .
Thus on the one hand , The Zeus who is Wholly Co-Arranged with Poseidon and Pluton
δε μεν ο Ζευς Ολως συντατтομενος Ποσειδωνι και Πλουτωνι
Is The Highest-Summit of The Leading/Ruling Triad , whereas on the other hand ,
εστι ο ακροτατος της αρχικης τριαδος , δε
The Zeus who is Co-Arranged with Kronos and with The Mistress/Queen Rhea
τω Κρονω και τη δεσποινη Ρεα
is The **3rd** of The Intellectual Triad .
ο τριτος της νοερας .
And for which Logos in the **Cratylus** (**396**B) , at one time , Socrates Ascends
και Διο εν τω Κρατυλω τοτε μεν ο Σωκρατης ανεισι
from Zeus to Kronos and Conjoins The Two Kingdoms ,
απο του Διος επι τον Κρονον και συναπτει τας δυο βαασιλειας ,
whereas at another time , He Proceeds from Zeus to Poseidon and Pluton
δε τοτε απο του Διος επι τον Ποσειδωνα και τον Πλουτωνα
and Brings-to-Light This Singular Leading/Ruling Triad ;
και αποφαινει ταυτην μιαν την ηγεμονικην τριαδα :
surely then *just as* on the one hand , in the **Gorgias** (**523**A)
δη ωσπερ μεν εν τω Γοργια
He also Weaves together with Each other The Order of Kronos and Zeus
και συνυφαινει αλληλοις τον διακοσμον τον Κρονιον και τον Διιον
when He says that there Is One and The Self/Same Law in Both ,
οταν λεγη ειναι ενα και τον αυτον νομον επ᾽ αμφοιν ,
then on the other hand , He Conjoins The **2nd** and More-Partial Zeus with Pluton
ουν δε συντατтει τον δευτερον και μερικωτερον Δια τω Πλουτωνι
According to The Apparent/Manifest/Visible Restoration of The Prior Law
κατα την φαινομενην επανορθωσιν του προτερου νομου
and According to The Regulation of The Secondary Laws .
και την διακοσμησιν των δευτερων νομων .

15 May 2024

Chapter 10 – ι

Thus on the one hand , let so much suffice concerning These Logos ;
P367 ουν μεν τοσαυτα αρκειτω Περι τουτων :
whereas on the other hand , it remains that we should begin to speak about
δε λοιπον αρξαμενοι λεγωνεν περι
These **3** Fathers , by Following The Mystic Explanations of Plato ,
τουτων τριων των πατερων , επομενοις ταις μυστικαις υφηγησεσιν του Πλατωνος ,
by Seeing that **All** are Suspended from The Demiurgic Monad
επειδη παντες εισι εξηρτημενοι της δημιουργικης μοναδος
and have Come-to-Light for us as Being **The 2nd** after That Monad .
και πεφηνασιν ημιν οντες δευτεροι μετ’ εκεινην .
Now then on the one hand , These **3** Leaders and Rulers of The Wholes
τοινυν μεν ουτοι Οι τρεις ηγεμονες και αρχοντες των ολων
are Hurled-Forth (**Philebos 16**C) from The Intellectual Parents
προβεβληνται απο των νοερων πατερων
and are Divided According to Them , whereas on the other hand ,
και διηρηνται κατ’ εκεινοις , δε
Selves are Unfolded into Light among All The Partible Orders of The Gods .
εκφαινονται εν απασαις ταις μερισταις διακοσμησεσι των θεων .
And since among The Leaders of The First Order who are also Allotted **Analogous** to
Και γαρ εν τοις ηγεμοσι την πρωτην ταξιν εισιν και ελαχον αναλογον προς
The Intelligible *And* Intellectual Parents of The Whole Assimilative Series ;
τοις νοητοις τε και νοεροις πατρασι την απασαν αφομοιωτικην σειραν :
and by having made The **2nd** Procession among The Liberated/Unpolluted Gods
και ποιησαμενοι δευτεραν προοδον εν τοις απολυτοις θεοις
Selves Introduce **Ousia** to The All ; and Fulfill The Visible Order with The Kosmic Gods
ενεξ**ουσια**ζουσι τω παντι : και πληρουσι τον εμφανη διακοσμον μετα των εγκοσμιων
In One Way , by Being Allotted Their **Ousia** in Heaven ,
μεν αλλως διαλαχοντες την ουσιαν εν ουρανω ,
In Another Way , by Distributing Their Whole Parts in The Sub-Lunary Place ,
δε αλλως κατανειμαμενοι τας ολας μεριδας υπο σεληνην ,
while Everywhere , Energizing *In A Paternal and Demiurgic Way*
δε πανταχου ενεργουιντες πατρικως και δημιουργικης
and by Expanding The One Fabrication and by Harmonizing Self to The Parts .
και εξαπλουντες την μιαν δημιουργιαν και εφαρμοζοντες τοις μερεσιν .
Thus in The First Place if you wish to consider The Allotment and Distribution of Selves
δε πρωτον μεν ει βουλει Ληξις και διανομη αυτων
it takes place According to The Whole All ,
καθ’ το ολον παν ,
since on the one hand , One Produces The Ousias ,
μεν του παραγοντος τας ουσιας ,
while on the other hand , Another Produces The Lives and Generations ,
δε του τας ζωας και γενεσεις ,
then Another , Administers The Specific Divisions/Distinctions ;
P368 δε του επιτροπευοντος τας ειδητικας διαιρεσεις :

and on the one hand , One Establishes All that Proceed from There in The 1 Demiurgos ,
και μεν του εδραζοντος παντα τα προιοντα εκειθεν εν τω ενι δημιουργω ,
while on the other hand , Another Summons-All-Forth into Procession ,
δε του εκκαλουμενου την εις προοδον ,
then Another , Turns-about/Restores All to Self .
δε του επιστρεφοντος εις αυτον .
Then Second of all According to The Parts of The All ; since on the one hand (**Tim 36**C) ,
δε Δευτερον κατα <τα> μερη του παντος : γαρ μεν
The First One , Adorns The Un-Wandering Sphere and The Turning-About of Th'Self ;
ο πρωτιστος κατακοσμει την απλανη και την περιφοραν ταυτου ,
while on the other hand , The Middle One , Aligns That which Wanders
δε ο μεσος κατευθυνει το πλανωμενον
and also Perfects The Many-Ideal , Efficacious and Prolific Motions in Self ,
και αποτελει τας πολυειδεις δραστηριους και γονιμους κινησεως εν αυτω ,
then The Last One , Administers The Sublunary Place
δε ο εσχατος επιτροπευει τον υπο σεληνην τοπον
and Perfects The Terrestrial and Subterranean Kosmos *In An Intellectual Way* .
και τελειοι τον χθονιον κοσμον νοερως .
Then in turn in The Third Place , if you wish to consider These **3** Demiurgic Processions
δε αυ Τριτον θεωρησον ταυτας τας τρεις δημιουργικας προοδους
in That which is Generated , since **Timaios** (**41**A) also Brings to Mind
εν τω γεννητω , επει ο Τιμαιος και διαμνημονευει
The Sons of Kronos in this Place ; thus on the one hand , **Zeus** Manages **The Brightest**
των Κρονιδων ενταυθα : τοινυν μεν ο Ζευς διεπει το ευαγεστατον
Summit of Those that are Generated and Governs The Spheres of **Fire** and of **Air** ,
την ακροτητα των γεννητων και διακυβερνα την σφαιραν του πυρος και του αερος ,
whereas on the other hand , **Poseidon** Moves The Middle and Much-Mutable Elements
δε ο Ποσειδων κινει τα μεσα και πολυμεταβολα στοιχεια
In Every Way and is The Overseer of All The Moist Ousias Seen in **Air** and **Water** ,
παντοιως και εστιν εφορος απασης της υγρας ουσιας θεωρουμενης εν τε αερι και υδατι ,
whereas **Pluton** Attends to The Earth and to All *in* The Earth *In A Providential Way* ,
δε ο Πλουτων αξιοι την γην και τα παντα εν τη γη προνοιας ,
and for which Logos He is called The **Chthonic** Zeus .
και διο αποκαλειται χθονιος Ζευς .
Now then in The Fourth Place , if you wish to consider The Whole Earth Self
τοινυν Τεταρτον ολης γης αυτης
as Socrates says in the **Phaedrus** (**247**A) , then on the one hand , **Zeus** Is Allotted
ως ο Σωκρατης φησιν εν τω Φαιδρω , μεν ο Ζευς ελαχεν
The Summits and Those that are Raised-Above the others , in which there are also
τα ακρα και τα ανεχοντα των αλλων , εν οις εισιν και
The Allotments of The Souls In-A-Daimon/Blessed-State-of-Being , inasmuch as
ληξεις ψυχων ευδαιμονων , ατε
Selves Live Under The Government of Zeus that Is Beyond Generation ;
υπο πολιτευομενων τω Δια εξω γενεσεως :
Whereas on the other hand , **Poseidon** is Allotted The Spacious and Cavernous Places ,
δε ο Ποσειδων τα κοιλα και υπαντρα ,

from which Generation and Motion Arises The Impact of The Earth-Quakes ,
παρ’ οις η γενεσις και η κινησις η εμπτωσις των σεισμων ,
and for which Logos The God is Called Earth-Shaker ;
και διο τον θεον καλουσι σεισιχθονα :
Then **Pluto** is Allotted The Places Under The Earth , Her Various Streams
δε ο Πλουτων τα υπο γην , τε τα ποικιλα ρευματα
and **The Tartaron Self** and The Places where souls are Wholly Judged .
και τον Ταρταρον αυτον και τα των ψυχων ολως δικαιωτηρια .
From whence they also say that on the one hand , The Souls of Selves who have *not yet*
Οθεν και φασι μεν των ψυχων αυτων τας ουπω
Proceeded into Generation , but Abide in The Intelligible , Belong to **Zeus** , whereas on
προελθουσας εις γενεσιν , αλλ’ μενουσας εν τω νοητω Διιας ,
the other hand , Those *in* Generation are Arranged under The Government of **Poseidon** ,
δε τας εν γενεσει τεταχθαι υπο τω πολιτευομενας Ποσειδωνι ,
whereas Those that are Purified or Corrected Under **Pluton** *after* their Generation
δε τας καθαιρομενας η κολαζομενας υπο τω Πλουτωνι μετα την γενεσιν
also wander under The Earth to Perfect during The Journey of One Thousand Years
και πλανωμενας υπο γης τελειν κατα την πορειαν χιλιετη (**Republic** 615A)
which are again Turned-about and Led back to The Source of Themselves .
η αυθις επιστρεφουσας και αναγομενας εις την αρχην εαυτων .
Surely then in The Fifth Place we also say that The Allotments of Selves
δη ουν Πεμπτον και λεγωμεν οτι αι ληξεις αυτων
are Divided According to The Centers of The All ; and on the one hand ,
διηρηνται κατα τα κεντρα του παντος : και μεν
Zeus has The **Eastern** Center by being Allotted The Order Analogous to **Fire** , whereas
P369 ο Ζευς εχει το ανατολικον κεντρον ως ειληχος την ταξιν αναλογον πυρι ,
on the other hand , Poseidon is Allotted The Middle Center , which surely then Belong
δε ο Ποσειδων το μεσον , ο δη προσηκει
to both **Vivification** and to **Generation** by which The Heavenly are Especially Enjoyed ,
και τη ζωογονια και η γενεσις καθ’ ο των ουρανιων μαλιστα απολαυει ,
then Pluton is Allotted The **Western** Center , since we say that The West is Coordinate
δε ο Πλουτων το δυτικον , επει φαμεν την δυσιν ειναι συστοιχον
to The Earth by being The Place of **Night** and The Cause of **The Invisible/Unseen** ; and
τη γη ως νυχιον και αιτιαν του αφανους : και
since **Shadow** is from The Earth , and The loss of Light is from **West** to **East** .
γαρ η σκια απο γης , και η στερησις φωτος απο δυσεως εις αναποληην .
Therefore According to Every Division of The Kosmos on the one hand ,
δε κατα πασαν διαιρεσιν του κοσμου μεν
we wholly Assign The Primary and Most Leading Parts to Zeus , and on the other hand ,
Ολως τιθεμεθα τα πρωτιστα και ηγεμονουντα Διια , δε
we say that The Middle Parts belong to The Kingdom of Poseidon ,
φαμεν τα μεσα προσηκειν τη βασιλεια του Ποσειδωνος ,
whereas from This Logos we say that The Last Parts Belong to The Rule of Pluton .
δε απολογιζομεθα τα εσχατα της αρχης Πλουτωνος .

19 May 2024

Chapter 11 – ια

Thus on the one hand , through These Logos’
ουν μεν δια τουτων των λογων
The Triad of The Leading Fathers has been Celebrated by us ;
Η τριας των ηγεμονικων πατερων ανυμνησθω ημιν :
whereas on the other hand , let us Contemplate Another **2nd** Order
δε θεωρησωμεν αλλην δευτεραν διακοσμησιν
in This Prolific and Vivific Procession Delivered by Plato *in a Divinely Inspired Way* .
εν τηδε γονιμον και ζωοποιον τη προοδω παραδεδομενην υπο του Πλατωος ενθεως .
For The Immediate Descents and Generations are Unfolded into Light
γαρ αι προσεχεις υποβασεις και απογεννησεις εκφαινονται
Among **The Assimilative Gods** from All The Intellectual Fathers
εν τοις αφομοιωτικοις θεοις Απο παντων των νοερων πατερων
and thus The Processions come to Be Here , *in a Partible Way*
και προοδοι γεγονασιν ενταυθα μερισται
which Subsist There , *In The Singularly-Ideal Way* ,
των υφεστηκοτων εκει μονοειδως ,
surely then *just as* it is also Lawful Everywhere for The Offspring that are Allotted an
δη ηπερ εστι και θεμις πανταχου τα γεννηματα λαχοντα
Inferior **Order** from Their Superior Causes , on the one hand , to Multiply The Monads ,
υφειμενην ταξιν των αιτιων μεν πληθυειν τας μοναδας ,
and on the other hand , to Multiply The Stable Underlying-Realities of Those Causes ,
δε πολλαπλασιαζειν τας μονιμας υποστασεις εκεινων ,
then to Make More-Composite , The Energies of The Simplicity In The First .
δε ποιεισθαι συνθετωτερας τας ενεργειας της απλοτητος εν τοις πρωτοις .
Therefore *just as* The Triad of The Leading Demiurges/Fathers Subsists
ουν Ωσπερ η τριας των ηγεμονικων δημιουργων υπεστη
from The Paternal Monad/Demiurge/Father (**Kronos**) , surely then *so also is*
απο της πατρικης μοναδος , δη ουτω και
The Vivific Order of The **Assimilative** Gods *Hurled-Forth* (**Philebos 16**C)
ο ζωογονικος διακοσμος των αφομοιωτικων θεων προβεβληται
from **The Vivific Fountain** (**Rhea**) ,
απο της ζωογονου πηγης ,
that is Allotted **The Middle Center** Among **Those Assimilative Gods** ,
κληρωσαμενης το μεσον κεντρον εν εκεινοις ,
And **Here** also The Triad Is Held-Closely-Together by **One Monad** .
και κανταυθα τριας εστι συνεχομενη υπο μιας μοναδος .
Since The Paternal Triad also Subsists According to One Perfect Intellect ,
επει η πατρικη τριας και υφεστηκει καθ’ ενα τελειον νουν ,
and as we have said , Self was Monadic ; surely then According to
και καθαπερ λεγομεν ην μοναδικη ; δη ουν κατα
Those that are The Same The Triad that Provides Life is also **Monadic** ,
τα αυτα η τριας η χορηγος της ζωης εστι και μοναδικη ,
on the one hand , by Being Full of Fertile/Fecund/Prolific Power ,
μεν πληρης γονιμου δυναμεως ,

and on the other hand , by Being Full of Undefiled Perfection ,
δε πληρης αχραντου τελειοτητος ,
by Participating of The Whole of Vivification and by Filling All The Secondary Beings
μεν μετεχουσα της ολης ζωογονιας και αποπληρουσα παντα τα δευτερα
with Generative Goods from The Channels of Life and by Producing The Vivific Light
τω γεννητικων αγαθων τοις οχετοις της ζωης και προαγουσα το ζωογονικον φως
into The Un-grudging/Freely-given Participation/Communion of The Subordinate Beings
εις την αφθονον μετουσιαν των υφειμενων
and on the one hand , by Turning-about All to **Herself** ,
και μεν επιστρεφουσα παντα προς εαυτην ,
and on the other hand , by Being Present and Imparting to All Their Appropriate Powers ,
P370 δε παρουσα και μεταδιδουσα πασι των οικειων δυναμεων ,
and on the one hand , by Pervading from Above as far as the Last Parts of The Kosmos ,
και μεν διηκουσα ανωθεν αχρι των υστατων μεριδων του κοσμου ,
while on the other hand , *Everywhere* Guarding/Keeping The Union
δε πανταχου φυλαττουσα την ενωσιν
Unblended with Those that Participate of **Herself** ,
αμιγη προς τα μετεχοντα εαυτης ,
and on the one hand , **She** Embosoms The Productive and The Perfect
και μεν εγκολπιζομενη το γεννητικον και τελειον
and The Idea-of-The-Good Light of The Demiurgic Monad ,
και αγαθοειδες φως της δημιουργικης μοναδος ,
while on the other hand , **She** Weaves-together The Order of Life with The **3rd** Father
δε συνυφαινουσα τον διακοσμον της ζωης τω τριτω πατρι
and **She** Thoroughly-Co-Ordinates The Limits of The Wholes *In A Beautiful Way* ;
και συνδιαταττουσα τα περατα των ολων δεοντως :
thus in order to speak *In A Simple Way* , **She** Reaches-Out from **The Middle**
δε ως ειπειν απλως , διατεινουσα εκ μεσης
to All The Genera of The Leaders ; to both **The First** and **The Last** ,
επι παντα τα γενη των ηγεμονων τε τα πρωτα και τα εσχατα ,
and on the one hand , together with Those **She** Perfects All The Secondary Beings
και μεν μετ' εκεινων τελειουσα παντα τα δευτερα
and **She Co-Ordinates** The Generative with The Demiurgic ,
και συντασσουσα το γεννητικον τω δημιουργικω ,
while on the other hand , with These **She** Illuminates All with **Her Analogous Power**
δε μετα τουτων επιλαμπουσα τοις πασι την αναλογον δυναμιν
by **Thoroughly-Weaving-Together** The Undefiled with The Restorative .
συνδιαπλεκουσα το αχραντον τω επιστρεπτικω .
For on the one hand , **Her Stable Power** is **Akin/Analogous** to The **Demiurgic** Genera ,
γαρ μεν η μονιμος δυναμις Προσηκει τοις δημιουργικοις γενεσιν ,
while on the other hand , **Her Undefiled Purity** is **Analogous** to The **Anagogic** Genera .
δε η αχραντος καθαροτης τοις αναγωγοις .
Now then on the one hand , *just as* Orpheus , Plato calls This Triad by One Name , while
τοινυν μεν , ωσπερ και Ορφευς , ο Πλατων καλει Ταυτην την τριαδα ενι ονοματι ,
on the other hand , *in a certain way* He also Indicates The Multitude of Powers in Self .
δε πως και ενδεικνυται το πληθος των δυναμεων εν αυτη .

For All of The Theology of The Hellenes Names The **2nd** Vivification
γαρ Απασα η θεολογια παρ’ Ελλησι επονομαζει την δευτεραν ζωογονιαν
Koric-Pure-Virginal-Undefiled
Κορικην
and **Conjoins** Self with The Whole Vivific **Fountain** and says that **Self** Possesses
και συναπτει τη ολη ζωογονω τη πηγη και φησι εχειν
Her Subsistence from That **Fountain** and Energizes **Together with** That **Fountain** .
την υποστασιν απ’ εκεινης και ενεργειν μετ’ εκεινης .
For The Caused/ The Effects are never Separated from The Providence of Their Causes ;
γαρ τα αιτιατα Ουδαμου απεσπασται της προνοιας των αιτιων :
thus on the one hand , The Wanderings and The Searches are also
αλλ’ μεν αι πλαναι και αι ζητησεις εισιν και
(**Analogous** to The Powers that Energize *In A Providential Way* , just as TT)
The Participations that Energize According to Periods/Cycles are **Analogous** to
αι μεθεξεις κατα περιοδους,
the Subjects of Their Providential Care .
των προνοουμενων .
Thus on the other hand , The Divine Cause (**Persephone**) of The Partible Life
δε η θεια αιτια της μεριστης ζωης
Conjoins Self from Eternity with The Whole Vivific **Fountain** (**Demeter**) ,
συνηνωσεν αυτην εξ αιδιου προς την ολην ζωογονον πηγην ,
which the Theologists also Call **The Mother** of The **Leading** Goddess , and Plato
ην οι θεολογοι και καλουσιν μητερα της ηγεμονικης θεου , και ο Πλατων
Everywhere (**Laws 782**B , **Cratylus 404**B) **Conjoins Kore**/**Persephone** with **Demeter**
πανταχου συναπτων την Κορην τη Δημητρι
since Self Pre-establishes One as The Generative Cause , while Celebrating The Other
αυτος προιταμενος μεν ως την γεννητικην αιτιαν , και ανυμνων δε
by Being-Filled from That Source and by Filling Secondary Beings .
ως πληρουμενην απ’ εκεινης και πληρουσαν τα δευτερα .
thus by The Koric Order Being Twofold , **The One** Shines Forth Above The Kosmos ,
P371 δε της Κορικης ταξεως ουσης Διττης , της μεν προφαινομης υπερ τον κοσμον ,
where surely then **She** is Co-arranged with **Zeus** and with That God Gives-Subsistence
οτε δη συντατтεται και τω Δια και μετ’ εκεινου υφιστησι
to The One Demiurgos (**Dionysus**) of Partible Beings (Lines 4-12 : **Orphic Frag 198**) ,
τον ενα δημιουργον των μεριστων ,
while **The Secondary One** Shines Forth in The Kosmos ,
δε της δευτερας εν τω κοσμω ,
where surely then **She** is also said to be *Snatched-Away* by **Pluton**
ου δη και λεγεται αρπαζεσθαι υπο του Πλουτωνος
and where **She** is also said to En-Soul The Extremities of The All , which are
και και ψυχουν τα εσχατα του παντος , ων
Under The Care of **Pluton** , and which Plato Perfectly Unfolds Both for us ,
επετροπευεν ο Πλουτων , ο Πλατων τελεως εξεφηνε αμφοτερας ημιν ,
by at one time , Conjoining **Kore** with **Demeter** , but at another time , to **Pluton** ,
τοτε μεν συναπτων την Κορην τη Δημητρι , τοτε δε τω Πλουτωνι ,

by also Bringing-to-Light that **Self** is Coupled-together with **This God** .
και αποφαινων αυτην συζυγον τουδε του θωεου .
And since the Celebration of the Theologists who Delivered to us
Και γαρ η φημη των θεοογων παραδεδωκοτων ημιν
The Most Holy Mysteries in ***Eleusis*** , say that
τας αγιωτατας τελετας εν Ελευσινι , φησιν
on the one hand , **Self** Abides Above , in The Abodes of **Her Mother** ,
μεν αυτην μενειν ανω εν τοις οικοις της μητρος ,
which **The Mother** had Prepared for **Self** in Untrodden-Places Exempt from The All ,
ους η μητηρ κατεσκευασεν αυτη εν αβατοις εξηρημενους του παντος ,
while on the other hand , **Self** Governs Below along with **Pluton** Those that are Below
δε επαρχειν κατω μετα Πλουτωνος των χθονιων
and Guards the inner-most corners of The Earth while Extending Life to the extremities
και επιτροπευειν τους μυχους της γης επορεγειν ζωην τοις εσχατοις
of The All and even Imparting Soul to those that are soulless and dead of themselves .
του παντος και μεταδισοναι ψυχης τοις αψυχοις και νεκροις παρ' εαυτων .
Surely then from which Logos you may also wonder in what way **Kore**
δη Ου μεν αν και θαυμασαις οπως η Κορε
Associates with **Zeus** and with **Pluton/Wealth** ,
συνεστι Δεi και Πλουτωνι ,
The One , as Myths say , *Detains*-**The Goddess**-*by Force* ,
τω μεν , ως οι μυθοι φασιν , βια– την θεον –σαμενω ,
while **The Other** , *Snatches*-**Her**-*Away* ,
τω δε αρπασαντι ,
but *not* by **Poseidon** !
δε ου Ποσειδωνι .
For out of The Sons of Kronos , **This One** Alone is *not* Yoked-together with **Kore** ,
γαρ των Κρονιδων ουτος Μονος ου συζευγνυται τη κορη ,
surely then by This Logos **The Middle Center** in The Triad is Being Allotted
δη διοτι το μεσον κεντρον εν τη τριαδι λαχων (**Chaldean Or 50**)
The **Vivific Dignity** and **Power** and is Characterized by being Allotted **This** .
ζωοποιον αξιαν και δυναμιν και χαρακτηριζεται κατα εκληρωσατο ταυτην .
So then **Self** Possesses **The Vivific Cause** from **Himself**
τοινυν εχει την ζωογονικην αιτιαν Παρ' εαυτου
and Imparts The Proper Allotment to All Souls
και τον οικειον κληρον παντα ψυχοι
and Fills All with **The Middle Life** from **His Innate Characteristic** .
και πληροι της μεσης ζωης απο της οικειας ιδιοτητος .
Since also on the one hand , According to Socrates in the **Cratylus** (**403**E)
Επει και μεν κατα τον Σωκρατην εν Κρατυλω
Pluton is the Provider to Souls of Wisdom and Intellect , while on the other hand ,
ο Πλουτων εστι χορηγος ταις ψυχαις σοφιας και νου , δε
Zeus is The Cause of The Existence to The Beings by Being The Father of The Triad .
ο Ζευς αιτιος του ειναι τοις ουσιν ως πατηρ της τριαδος .
Therefore by **Kore** Being Con-Joined with The Summits and thus on the one hand ,
Αλλ' η Κορη συναπτομενη τοις ακροις και ουν μεν

Prior to The Kosmos with **Zeus** *In A Paternal Way* , while on the other hand ,
προ του κοσμου τω Διι πατρικως , δε
with **Pluton** *In The Kosmos* by The Will of The Idea-of-The-Good of The Father ,
τω Πλουτωνι εν τω κοσμω κατα την βουλησιν αγαθοειδη του πατρος ,
on the one hand , **She** is said to be *Detained-by-Force* by Zeus ,
μεν ου λεγεται βιαζεσθαι παρα του Διος ,
while on the other hand , **She** is said to be *Snatched-Away* by Pluton ,
δε ου αρπαζεσθαι παρα του Πλο0υτωνος ,
in order that both **The First** and **The Last** Fabrications Participate of **Vivification** .
ιν' και τα πρωτα και τα εσχατα των δημιουργηματων μετασχη της ζωογονιας .
For just as The **Whole** Fountain of Life [**Rhea**]
γαρ Ωσπερ η ολη πηγη της ζως
by Being **Con-Joined** with The **Whole** Demiurgos [**Kronos**]
συνουσα τω ολω δημιουργω
According to One Impartible Cause Illuminates All with Life ,
κατα μιαν αμεριστον αιτιαν επιλαμπει πασιν το ζην ,
surely then so also does **Kore** by Being **Con-Joined** with The Leaders of The All
δη ουτω και η Κορη τοις ηγεμοσι του παντος
Weave-Together The First and Middle and Last Fabrications
συνυφαινουσα πρωτα τε και μεσ α και εσχατα
by Illuminating Selves with **The Vivification** of Herself .
*** την ζωογονιαν εαυτης .
Thus on the one hand , we may recognize from Plato The Union of The Whole Triad
Αλλα μεν γνωριζομεν παρα τω Πλατωνι την ενωσιν της ολης τριαδος
by These Signs ; for whenever He Addresses
δια τουτων των συνθηματων , οποταν προσονομαζων
Self as **Kore** He Celebrates Her together-with **Demeter** (Earth-Mother) .
αυτην Κορην ανυμνη ομου τη Δημητρι (Γη–μητρι , Derveni Papyrus P47) ,
Thus on the other hand , we must in turn Contemplate The Signs in which
δε αυ καταθεατεον εν οις
He Indicates The Division (**Partibility**) of Self .
ενδεικνυται την διαιρεσιν αυτης .
For there are Three Monads in Self ,
γαρ ουσων Τριων μοναδων εν αυτη ,
and The One is Arranged as The Highest Summit According to Her **Hyparxis** ,
και της μεν τεταγμενης ακροτατης κατα την υπαρχιν ,
then Another is Arranged According to The Power that is Productive of **Life** ,
της δε κατα την δυναμιν την οιστικην της ζωης ,
then Another is Arranged According to The Vivific **Intellect** ,
P372 της δε κατα τον ζωογονικον τον νουν ,
and on the one hand , the Theologists are accustomed to call
και μεν των θεωλογων ειωθοτων καλειν
The 1st Koric **Artemis** ,
την μεν Κορικην Αρτεμιν
but The 2nd **Persephone** ,
την δε Περσεφονην

then The 3rd Koric **Athena**
την δε Κορικην Αθηναν

– thus I mean the Authors of the Hellenic Theology ,
– δε λεγω των αρχηγων της Ελληνικης θεολογιας ,

since indeed among the Barbarians (**Chaldean Oracles 51**-**52**)
επει γε παρα τοις Βαρβαροις

The Self/Same Ideas are brought to Light through Other Names ;
τα αυτα δεδηλωται δι’ ετερων ονοματων :

for on the one hand , They Call The First Monad **Hecate** ,
γαρ μεν εκεινοι καλουσιν την πρωτιστην μοναδα Εκατην ,

then on the other hand , They Call The Middle Monad **Soul** ,
δε την μεσην ψυχην ,

whereas They Call The Third Monad **Excellence**/**Virtue** –
δε την τριτην αρετην –

Therefore These Names are made known to us in the way spoken by The Hellenes
ουν τοις ονομασι γνωριζομενων ημιν τον τροπον ειρημενον τουτων Ελληνων

since on the one hand , Plato (**Laws 796**B) indicates The Order of The Koric **Athena**
δ’ μεν ο Πλατων ενδεικνυται την ταξιν της Κορικης της Αθηνας

by Naming **Self** *Mistress/Queen* and by Celebrating **Her** as Maiden/Virgin/Doll/Pupil
επονομαζων αυτην δεσποιναν και ανυμνων κορην

and by saying (**Timaios 24**C) that **Self** is *The Cause* of The Whole of **Virtue**/**Excellence**
και λεγων αιτιαν της ολης αρετης

and by Addressing **Self** as *Lover*-of-Wisdom and *Lover*-of-War and *State*-of-Mind
τε προσαγορευων φιλοσοφον και φιλοπολεμον και ηθονονην

(For All These Names Sufficiently Represent The Intellectual and Leading Power of **Self**
(γαρ απαντα ταυτα τα ονοματα ικανως παριστησι το νοερον τε και το ηγεμονικον αυτης

and That which is Productive of The Whole of **Excellence**) , then on the other hand ,
και το παρεκτικον της ολης αρετης) , δε

He straightaway Indicates The Order of **Persephone** , by *Loudly-Celebrating* **Self**
αντικρυς την της Περσεφονης , ανευφημων αυτην

as *Oracle/Proverb-Bearing* thus Using the Name which all other theologists also use
Φερρεφατταν τουτω χρωμενος τω ονοματι ω δη παντες οι αλλοι θεολογου και

(since These Logos are clearly indicated in the **Cratylus** (**404**C-**407**C)
(δε ταυτα δηλοι εν Κρατυλω

where Socrates also Unfolds The Truth Hidden in The Self Name of *Pherephattes*) ,
και αναπλων την αληθειαν κεκρυμμενην εν το αυτω ονομα της Φερρεφαττης) ,

then in the Same Dialogue He indicates (**Cratylus 406**B) The Order of **Artemis** ,
δε εν τω αυτω διαλογω την της Αρτεμιδος ,

when He Calls **Artemis** Wholly-Full of **Excellence**/**Virtue** .
οποταν καλη Αρτεμιν ιστορα αρετης .

For it is Clear that by The Whole Triad Is United to **Herself**
γαρ Δηλον οτι της ολης τριαδος ηνωμενης προς εαυτην

and that The **1st** Monad Comprehends The **3rd** *In A Unific Way*
και η πρωτιστη μονας περιεχει την τριτην ενιαιως

and The **3rd** is Turned-about to The **1st**
και η τριτη επστραπται προς την πρωτην

while **The Middle** Possesses The Power Extending to Both The **1st** and **3rd** .
και η μεση εχει την δυναμιν διατεινουσαν επ’ αμφω .
Therefore there are Three **Vivific** Self Monads ,
ουν η Τρεις ζωογονικαι αυται μοναδες ,
Artemis , **Persephone** and our Mistress **Athena** ;
τε Αρτεμις και η Περσεφονη και ημων δεσποινα η Αθηνα :
and thus on the one hand , The 1st is The Summit of The Whole Triad ,
και μεν η της ακροτης απασης τριαδος ,
which also Turns-about The **3rd** to Self ,
η και επιστρεφει την τριτην εις αυτην ,
then on the other hand , The 2nd is The Life-Making Power of The Wholes ,
δε η ζωοποιος δυναμις των ολων ,
whereas The **3rd** is The Divine and Undefiled Intellect ,
δε η θειος και αχραντος νους ,
that Comprehends The Whole Virtues in One Leading Way ;
περιεχων τας ολας αρετας εν ενι ηγεμονικως :
thus indeed **Timaios** (**24**C) makes this clear on the one hand , by calling **Self**
γουν ο Τιμαιος δηλοι μεν καλων αυτην
Philosophic , by Being Full of Intellectual Intuitive-Knowledge and True Wisdom ,
φιλοσοφον ως πληρη νοερας γνωσεως και αληθους σοφιας ,
but on the other hand , by Calling **Self** *Philopolemic* , by Being The Cause
δε φιλοπολεμον ως αιτιαν
of Un-Vanquished Power and The Inspective-Guardian of The Whole of Virility ;
αχραντου δυναμεως και εφορον της ολας ανδρειας :
and in turn the Athenian Guest (**Laws** **796**B) addresses **Self** as Kore , by being a Virgin
και παλιν ο Αθηναιος ξενος προσαγορευων αυτην κορην ως παρθενον
and by Being Purified from All the turning to externals .
P373 και καθαρευουσαν πασης της στροφης προς τα εξω .
If you wish , then we will Overlook The Triad of **Kore** from what is being said
Ει βουλει δε κατιδωμεν την τριαδα της Κορης εξ ειρημενων
of The Selves in the **Cratylus** (**404**C-**405**D) concerning *The Oracle-Bearer* .
των αυτων εν Κρατυλω περι Φερρεφαττης .
Is it not the case then that **She** is called **Wisdom** and is said to *Be in Touch*
Ουκουν καλειται σοφια και λεγεται εφαπτεσθαι
with That which is Coming to Be and Being Borne-along ,
του γινουμενου και φερομενου
and surely then that **She** also Produces *Fear* (**Euthyphro** **12**A-C)
και δη και εμποιειν φοβον
in those that hear **Her Name** and appears to be *Terrible* to the many .
τοις ακουουσι το ονομα και ειναι καταπληκτικον τοις πολλοις .
Now then on the one hand , it is Quite Clear that the Name of **Wisdom**
τοινυν μεν προδηλον οτι Το της σοφιας
is *A Sign* of **Athena** and of The Highest-Summit of **Excellence**/**Virtue** ;
εστι συνθημα της Αθηνας και το ακροτατον της αρετης :
For if All **The Knowledges** among us are also The First of **The Virtues** ,
γαρ ει πασαι αι επιστημαι εν ημιν και πρωτισται των αρετων ,

how can **Wisdom** not Rightly be called **The First-Efficient Cause** of All **The Virtues** ?
πως αν σοφια ουχι ορθως καλοιτο η πρωτουργος αιτια πασων των αρετων ;
And if *That which is Philosophic* Innately-Belongs to **Self**
Και ει το φιλοσοφον προσηκει αυτη
insofar as **Self** Is **Wisdom** and **Immaterial Intelligence** (**Timaios 24**D) ,
καθ’ οσον εστι σοφια και αυλος νοησις ,
but certainly not by being in need of **Wisdom**
αλλ’ η ουχ υπαρχει ενδεης σοφιας
(for Diotima says that (**Symposium 204**A) , “None of The Gods Philosophize” ;
(γαρ η Διοτιμα φησιν , ουδεις θεων φιλοσοφει :
surely According to This Logos **Self** is not in need of **Wisdom**) , then without a doubt
δη κατα τουτον τον λογον εστιν ουδ’ ενδεης του σοφου) , ουν δηπου
The Intellectual Good of **The Leading Wisdom** Wholly Belongs to **Self** .
το νοερον αγαθον της ηγεμονικης σοφιας παντως προσηκει αυτη .
Then on the other hand , *That which is in Touch* with that which is being borne along
δε Το εφαπτεσθαι του φερομενου
and with the Generation will be Especially Innate to **The Soul** ; for it is **Self** that both
και της γενεσεως αν ειη διαγεροντως οικειον ψυχης : γαρ εστιν η αυτη και
Recognizes All that is coming to be and that Immediately Communicates with Self
γνωριζουσα παν το γιγνομενον και προσεχως κοινωνουσα αυτω
and that *In Some Way* **She is in Touch** *In Every Way* with the Self being borne along .
και πως εφαπτομενη παντη αυτου φερομενου (**Timaios 37**A) .
Then indeed , that which is without-Symmetry , including the fearful and astonishing
μην γε Το ασυμμετρον και φοβερον και καταπληκτικον
in relation to the many are Indicative of The Exempt Power in Self from All
προς το πληθος εισιν της εξηρημενης δυναμεως εν αυτη απο παντων
that is also Invisible and Unknowable to the many .
και αφανους και αγνωστου τοις πολλοις .
Then indeed the Barbarians also call The Goddess that is The Leader of This Triad
γουν οι βαρβαροι και καλουσι θεον την ηγεμονουσαν ταυτης της τριαδος
Dire and Fearful , so that Plato does not indicate these Logos to us
Δεινην και φοβερον , ωστε ο Πλατων ουδε ενδεικνυται ταυτα ημιν
about This Mighty Goddess without purpose , since He Announces The Names
περι ταυτης της μεγιστης θεου ου ματην , δε φθεγγεται τα ονοματα
that are Accordingly Innately-Proper to The Theology about Self .
αρα προσηκοντα τη θεολογια περι αυτης .
Thus on the one hand , All The Logos just mentioned Innately-Belong
ουν μεν παντα τα ειρημενα υπαρχει
to **The Kore** that is **Below** and that Associates with **Pluton** According to **Participation**
Τη Κορη κατω και συνουση τω Πλουτωνι κατα μεθεξιν
and as someone might say According to *The Likeness* to **The Whole Kore** ,
και ως τις αν ειποι κατα την ομοιωσιν προς την ολην ,
whereas on the other hand , Selves Innately-Belong in **The Leading Kore**
δε τη ηγεμονικη
According to **The Primary** Subsistence .
κατα την πρωτιστην υποστασιν .

And The Three Self Goddesses Truly Subsist-Together ;
Και αι τρεις αυται θεοτητες οντως συνυπαρχουσι :
and just as **The Whole** Vivific Goddess Comprehends in **Herself**
και ωσπερ η ολη ζωογονος περιειχε εν εαυτη
The Fountains of both Virtue and Soul , which surely then The Demiurgos also Imparts
τας πηγας τε της αρετης και της ψυχης , ων δη ο δημιουργος και μεταδιδωσι
to The Kosmos so that Self Subsists In A Perfect Way , *surely then so also does*
τω κοσμω αυτον υποστασας τελεως , δη ουτω και
This Goddess Possess The First-Efficient Cause of All The Partible Ideas of Life
ηδε η εχουσα την πρωτουργον αιτιαν παντων των μεριστων ειδων της ζωης
and also Possesses The Source of The Souls and The Source of The Virtues ,
και εχει την αρχην των ψυχων και την των αρετων ,
and then without a doubt , by This Logos The Ascent for Partial Souls takes place
και δηπου δια τουτο η ανοδος ταις μερικαις ψυχαις εστι
through *Likeness* and since Virtue/Excellence is also *A Certain Likeness* to The Gods .
δι' ομοιοτητος και η αρετη και ομιοτης προς θεους .
For which Logos The Idea of Each of These - I mean of Excellence and Soul -
P374 Διο το ειδος εκατερων , λεγω τε της αρετης και της ψυχης ,
will also Pre-subsist among The *Assimilative* Gods ; since **The Immortality** of Selves
καν προυφεστηκε τοις αφομοιωτικοις θεοις : επει το αθανατον αυτων
is also inferred by Socrates (**Phaedo 78**B-**85**B) from Their *Likeness* to The Divine .
και συλλογιζεται ο Σωκρατης (**Lines** 17-28) απο της ομοιοτητος προς το θειον .
Surely then if **Immortality** is Allotted According to **The Ousia** of **Self** , without a doubt
δη Ει ελαχον κατ' ουσιαν αυτην , δηπου
it is also Necessary that The Cause which *Assimilates* Selves Primarily Be in The Gods ;
και αναγκη το ομοιουν αυτας πρωτως ειναι εν θεοις :
for on the one hand , Selves are *Assimilated* to The Fountain of Themselves ,
γαρ μεν ομοιουνται προς την πηγην εαυτων ,
while on the other hand , Selves Participate of *Likeness* from Their *Assimilative Causes* ;
δε μετεχουσι της ομοιωσεως εκ των αφομοιοωτικων αιτιων :
accordingly then , The Cause of **Such Immortality** of Souls also Shines forth in *These* .
αρα η αιτια της τοιαυτης αθανασιας των ψυχων και προλαμπει εν εκεινοις .
For which Logos , by also **Reasoning** from *Likeness* Socrates says ,
Διο και επιχειρων απο της ομοιοτητος ο Σωκρατης φησι ,
that it is **Proper/Just** that *Selves* Govern and Rule Bodies *In Masterful Way* ,
προσηκειν αυτας αρχειν και δεσ– των σωματων –ποζειν ,
since Selves are also Allotted **The Power**
επει και ελαχον το
to Govern and **The Power** to Rule *In A Masterful Way*
αρχειν και το δεσποζειν
from **The Source** from which Selves also derive *Their Likeness* .
εκειθεν αφ' ου και την ομοιοτητα .
Accordingly then , The One Self Cause of All The Partible Ideas of Life
αρα το εν αυτο αιτιον παντων των μεριστων ειδων της ζωης
Pre-Subsists in The *Assimilative* Leaders ,
Προυφεστηκεν εν τοις αφομοιωτικοις ηγεμοσι ,

while The One and Whole and Impartible Excellence
δε η μια και ολη και αμεριστος αρετη
Transmits/Provides *The Likeness* of All of The Virtues ;
παρεχομενων την ομοιοτητα πασων των αρετων :
and neither is *The Likeness* of Souls According to **Ousia**
και ουτε η ομοιοτης των ψυχων κατ’ ουσιαν
nor *The Likeness* Arising through **Excellence**
ουτε η ομοιωσις δια της αρετης
derived from any other Source than **That** of These Sources .
εφηκει εκ αλλαχοθεν η των τουτων αρχων .
And just as we said (**P371-372** 19-24) , by there Being Triple Monads in **Kore** ,
και ωσπερ ειρηται , ουσων Τριττων μοναδων εν τη Κορη ,
thus on the one hand , **The One** Establishes All in Herself ,
δε μεν , της εδραζουσης παντα εν εαυτη ,
while on the other hand , **Another One** Leads All into Generation
δε της αγουσης παντα εις γενεσιν
(for surely then That which Generates Properly-Innately-Justly Belongs to Soul) ,
(γαρ δη το γενναν προσηκει ψυχη) ,
whereas **Another One** Turns-All-About to **Self**
δε της επιστρεφουσης εις αυτην
(for This Is The Luminous/Illustrious/Exceptional/Singular Work of **Excellence**) ,
(γαρ τουτο εστιν εξαιρετον εργον της αρετης) ,
and All are Perfectly Pre-Arranged in **Self** ;
και πασων τελεως προτεταγημενων εν αυτη ,
on the one hand , **The Monad** that Communes-Together with **Pluton**
μεν η συνουσα τω Πλουτωνι
also **Participates** *In A Certain Way* of **The Summits** ,
και μετεχει πως των ακρων ,
since Self is Especially Allotted Her Procession According to **The Middle** ;
δε διαφεροντως ελαχε την προοδον κατα το μεσον :
and just as we said (**P373** 5-6) , for which Logos She is called **Persephone**
και ως ειρηται , διο καλειται Περσεφονη
by Being That which is *In Touch* with Generation and Those being *borne along* .
δια το επαφωμενον της γενεσεως και των φερομενον .
Since on the one hand , **The Un-Blended** and **The Virginal** are Innate to **The Summits** ,
Επει μεν και το αμιγες και το παρθενιον ην προσηκον τοις ακροις ,
while on the other hand , Blending and Being in Touch with those that are generated
δε η μιξις και η επαφη των γεννητων
Innately-Belongs to **The Middle** , which Rejoices in Processions and Multiplications .
οικεια τω μεσω , χαιροντι προοδοις και πολλαπλασιασμοις .
Now then on the one hand , *This* that is *Being Snatched-Away from* **Kore** ,
τοινυν μεν Τουτο το αρπαζομενον της Κορης ,
Is Perfectly Established in **Self** , since on the other hand , **Self** also Imparts *of* **Herself**
τελεως ιδρυμενον εν αυτη , δε και μεταδιδον εαυτου
including **The Vivification** *from* **Herself** , to Those that are Last .
και της ζωογονιας αφ’ εαυτου τοις εσχατοις .

For which Logos in the **Cratylus** (**404**D)
Διο ἐν τω Κρατυλω

Socrates also Arranges **Persephone** together with **Pluton** ,
ο Σωκρατης και συν– την Περσεφονην –ταττει τω Πλουτωνι ,

then Everywhere Arranges **Kore** together with **Demeter** (Earth-Mother) ,
δε πανταχου την Κορην τω Δημητρι (Γημετρι) ,

on the one hand , by Comprehending **The Whole** and **Self**
P375 μεν περιλαμβανων την ολην και αυτος (masculine)

by the Name of **Kore** (*Sweep-Away*) ,
τω ονοματι της Κορης ,

while on the other hand , by Comprehending **The Power** that Proceeds from **Self**
δε την δυναμιν προιουσαν απ’ αυτης

to That which is Below by The Name of **Persephone** ;
εις το κατω τω της Περσεφονης :

for on the one hand ,
γαρ μεν

That which Belongs to The Soul Exists in **This Power** According to **Ousia** ;
25 το ψυχικον εν ταυτη κατ’ ουσιαν ,

whereas on the other hand , just as we said (**P373** 22-24) ,
δε καθαπερ ειρηται ,

those that are left , exist by **This Power** according to appearance/representation
τα λοιπα κατ’ εμφασιν ,

and not *In A Primary Way* .
και ου πρωτως .

Memorial Day
27 May 2024

Chapter 12 – ιβ

Thus on the one hand , so much must be said concerning **The Vivific Triad** ,
ουν μεν τοσαυτα λεκτεον Περι της ζωογονικης τριαδος ,
since Plato has delivered to us just *A Few Starting-points/Resources* about Self ,
επει ο Πλατων παραδιδωσιν ημιν και ολιγος αφορμας περι αυτης ,
from which just as if from Fire-brands being rubbed against each other (**Republic 435**A)
εξ ων ωσπερ πυρειων τριβομενων προς αλληλα
it may be possible to Enkindle The Light of The Truth .
δυνατον αναπτειν το φως της αληθειας .
For just as we said (**Chapter 9**) , of The Three Intellectual Monads Pre-Arranged
γαρ ωσπερ ειπομεν , Τριων νοερρων μοναδων προτεταγμενων
in The Gods Prior to These Three Triads Proceeding from Selves According to Them ;
εν τοις θεοις προ τουτων τρεις τριαδες προεληλυθασιν αυτων κατ’ εκεινας ,
on the one hand . there is **The Paternal Triad** (**Gorgias 523**A) that Proceeds
μεν η πατρικη
According to The **1st** Intellectual Monad ,
κατα την πρωτην ,
and for which Logos Selves are called The Sons of Kronos
και διο προσονομαζονται Κρονιδαι
and are said to have Divided The Rule of Their Father ;
και λεγονται διελεσθαι την αρχην του πατρος :
then on the other hand , there is **The Vivific Triad** that Proceeds
δε η ζωογονικη
According to The Middle (**2nd**) Monad ,
κατα την μεσην ,
and for which Logos we are accustomed to Co-arrange Kore with Demeter
και διο ειωθαμεν συντασσειν την Κορην τη Δημητρι
as The Preceding Cause ;
ως προηγουμενη αιτια :
then there is **The Restorative Triad** that Proceeds
δε η επιστρεπτικη
According to The **3rd** Monad ,
κατα την τριτην ,
and for which Logos we place The Characteristic Cause of Self in The Demiurgos .
και διο τιθεμεθα την ιδιαν αιτιαν αυτης εν τω δημιουργω .
Since on the one hand , All Three are Suspended from The Demiurgic Monad
γαρ μεν Πασαι εξηρτηνται της δημιουργικης μοναδος
and The Procession for All Three Arises from This Monad ;
και η προοδος πασαις εκ ταυτης :
thus on the one hand , One Subsists with The Father ;
αλλα μεν την υφιστησι μετα του πατρος ,
while the other hand , Another Subsists with The Vivific Goddess ;
δε την μετα της ζωογονου θεας ,
then Another , Subsists from The Fountain in Self ;
δε την απο της πηγης εν αυτω :

for there are Many Fountains *In* The All-Perfect **Demiurgos**
γαρ εισι πολλαι πηγαι εν τω παντελει δημιουργω
that Subsists-Prior to All The Secondary and Tertiary Productions/Generations .
προυπαρχουσαι παντων των δευτερων και τριτων απογεννηματων .
For The Fountain of The Ideas Subsists *There* , *According to which* Self Adorns The All ,
γαρ η πηγη των ειδων Εκει , καθ’ ην διακοσμει το παν ,
by Designing Every Particular with Ideas and Logos’ (**Timaios** **53**B) and by Arranging
διασχηματιζων εκαστα ειδεσι και λογοις και ταττων
and by Leading-forth Every Particular into Boundary and Shape (**Meno** **74**B) ;
και αγων εις ορον και μορφην :
and since The Fountain of The Souls and The Fountain of All The Intellectual Gods
και η των ψυχων και η παντων των νοερων θεων
that Proceed from Self are *There*
των προελληλυθοτων απ’ αυτου εκει
(for **Self** Possesses The Royal Soul , while also Possessing The Royal Intellect
(γαρ μεν εχει βασιλικην ψυχην , δε βασιλικον νουν
According to The Power of Cause , as Socrates says in the **Philebos** [**30**D]) ;
κατα την δυναμιν της αιτιας , ως ο Σωκρατης φησιν εν τω Φιληβω) :
For The Fountain of The Sun also Subsists *There* .
ο πηγαιος Ηλιος και εκει .
For which Logos **Timaios** (**38**C) also says that after the Generation of The **7** Bodies
Διο ο Τιμαιος και φησιν μετα την γενεσιν των επτα σωματων
and Their Position within The Whole Circuits , **Self** Enkindled **This Light**
και τας θεσιν εις τας ολας περιφορας αυτον αναψαι τουτο φως
which we now call **The Sun** , in **The 2nd** Circuit from **The Earth** , by perhaps
ο νυν κεκληκαμεν Ηλιον , εν τη δευτερα περιοδω απο γης , ως αν
Providing **The Subsistence** to **The Sun** from **His Innate Ousia** (**Parmenides** **142**C) .
παρασχοντα την υποστασιν τω Ηλιω εκ της οικειας ουσιας :
For That which Enkindles The Whole Self Produces and Subsists The Enkindled .
γαρ το αναπτον ολον αυτο παραγει και υφιστησι το αναπτομενον .
So then **The Demiurgos** Possesses and Comprehends **The Fountain** of **The Sun** in **Self** ,
P376 τοινυν Ο δημιουργος εχων τε και περιεχων την πηγην Ηλιακην εν αυτω ,
and Produces/Generates with The Sources of The Wholes including
καν απογεννα ταις αρχαις των ολων και
The Powers of **The Sun** and The Triad of **The Sun** Gods , through which
τας δυναμεις Ηλιακας και την τριαδα των Ηλιακων θεων , δι’ ης
All are Led-up and Perfected and Filled of The Intellectual Goods ,
αντα αναγεται και τελειουται και πληρουται των των νοερων αγαθων ,
by Having been Allotted a Share
μεταλαγχανοντα
of Unpolluted (Clear) Light and Intelligible (Silent) Harmony from The One Monad ,
αχραντου φωτος και νοητης αρμονιας απο της μεν μοναδος ,
then of The Efficacious Power and The Full-Flowering and The Demiurgic Perfection
δε δραστηριου δυναμεως και ακμης και δημιουργικης τελειοτητος
from The Remaining Two Monads .
απο των λοιπων δυοιν .

How then does Plato Deliver/Transmit to us These Divine Orders
Πως ουν ο Πλατων παραδιδωσι ημιν ταυτας τας θειας ταξεις
and where does He Indicate This Logos concerning Selves ?
και που ενδεικνυται περι αυτων ;
Thus on the one hand , In This Place , He Comprehends The Whole Triad *by* **One Name** ,
ουν μεν κανταυθα περιλαμβανει Την ολην τριαδα δι' ενος ονοματος ,
surely then just as He Comprehends The Triad Prior to Self *by* **One Name** ;
δη καθαπερ την προ αυτης και :
and just as There (Page 61 Lines 15-17) , He Clearly Comprehends
και ωσπερ εκει εδηλου
The Whole Genus of The Vivific Sources *by* The Name of **Kore** ,
το συμπαν γενος των ζωογονικων αρχων τω ονοματι της Κορης ,
surely then on the one hand , *so also does* He Name The Whole Triad **Apollonic**
δη μεν ουτω και προσαγορευει απασαν Απολλωνιακην
by These Names , whereas on the other hand ,
επι τουτων , δε
He Indicates The Multitude in This Triad by **The Many Powers** of **This God** .
ενδεικνυται το πληθος εν ταυτη ταις πολλαις δυναμεσι του τουτου θεου .
First of all let us then Bring-to-Mind/Intellect in what way both Self *just as* Orpheus ,
Πρωτον δη κατανοησωμεν οπως και αυτος ωσπερ Ορφευς ,
are led to think that **The Sun**/**Helios** is in a certain way The Self/Same as **Apollo** ,
αγει εις τον Ηλιον πως ταυτον τω Απολλωνι ,
and by The Way Both Venerate The **Communion** of **These Gods** .
και ως πρεσβευει την κοινωνιαν τουτων των θεων .
For on the one hand , Orpheus Explicitly states as much throughout All of His Poetry ;
γαρ μεν , Εκεινος διαρρηδην λεγει ως ειπειν δια και πασης της ποιησεως ;
whereas on the other hand , the Athenian Guest (**Laws** **945**E-**946**A) Indicates This
δε ο Αθηναιος ξενος ενδεικνυται
by The Union of Selves , by Preparing A **Common** Temple for **Apollo** and **The Sun** ,
δια της ενωσεως αυτων , κατασκευαζων τινα κοινον νεων Απολλωνι και Ηλιω ,
and thus by Selves Subsisting According to **One** Union
ως αυτων υφεστηκοτων κατα μιαν ενωσιν
at one time He Distinctly-Recalls Both , whereas at another time Only **One** .
τοτε μεν διαμνημονευων αμφοιν , τοτε δε μονον θατερου .
Thus He Speaks in this way ;
δε Λεγει ταυτι :
"Every Year after The Turning/Solstice of **The Sun** from Summer to Winter
Κατ' εκαστον ενιαυτον μετα τροπας Ηλιου εκ τας θερμους εις χειμωνα
The Whole City Must Assemble in The **Common** Precinct of **The Sun** and **Apollo** ,
την πασαν πολιν χρεων συνιεναι εις κοινον τεμενος Ηλιου και Απολλωνος ,
and Dedicate 3 Braves/Warriors of Selves to *The* God ."
αποφαινομενους τρεις ανδρας αυτων τω θεω .
Surely then , by These Logos He Speaks in **Common** about **Both** ,
δη τουτοις ειπων Εν κοινη περι αμφοιν ,
that it is Accordingly Proper that there be A Precinct Dedicated to **Apollo** and **The Sun**
ως αρα προσηκει ειναι το τεμενος Απολλωνος και Ηλιου

in which The Whole City must Assemble after The Summer Turning/Solstice ,
εις ο την απασαν πολιν δει ξυνιεναι μετα θερινας τροπας ,
so that in these Logos He Discourses about **Both** as if Selves were **One**
εν εξης τοις διαλεγεται περι αμφοιν ως ενος
by adding that 3 of the Braves of Selves be Dedicated to *The* God ,
προσθεις τρεις ανδρας αυτων αποφαινομενους τω θεω ,
thus on the one hand , He Turns-back from The Division to The **Union** of Selves ,
μεν ανατρεχων απο της διαιρσεως επι την ενωσιν αυτοιν ,
while on the other hand , He Indicates The **Communion** of Selves in Each-Other
δε ενδεικνυμενος την κοινωνιαν αυτων την εν αλληλοις
in a Hidden/Imperceptible/Invisible/Secret Way .
λεληθοτως .
And again in turn in the following Logos' , at one time , He says that
Και παλιν αυ εν τοις επομενοπις τοτε μεν φησιν
those Braves must Offer-up The First Fruits in **Common** to **The Sun** and **Apollo** ,
τους ανδρας ανατεινεσθαι ακροθινιον κοινον Ηλιω και Απολλωνι ,
but another time , to **The Sun Alone** , by **Apollo** also Being in **This** .
τοτε δε Ηλιω μονον , ως του Απολλωνος και οντος εν τουτω .
Thus According to Plato there is A Yoking-Together of The Same Nature of These Gods
αρα κατα Πλατωνα εστι Συζευξις ομοφυης τουτων θεων
including A Communion of Their Powers and of Their Ineffable Union .
και κοινωνια των δυναμεων και των αρρητος ενωσις .
Since on the one hand in the **Cratylus** (**405**C) , Socrates also proposes to Discover
P377 Επει μεν εν Κρατυλω ο Σωκρατης και προθεμενος ανευρειν
The Ousia of **Apollo**/**Not-Many** from **Her Name** by Ascending to **The Simplicity**
την ουσιαν του Απολλωνος απο της επωνυμιας αναγεται επι την απλοτητα
of **Her Hyparxis** and **Her Power** for Unfolding **The Truth** into **Light** and (**ET** Prop **2**)
της υπαρξεως και την δυναμιν εκφαν– της αληθειας –τορικην και
to **The Intellect** of **The God** that is **The Cause** of **Intuitive-Knowledge** , *and in this way*
τον νουν του θεου τον αιτιον της γνωσεως , και
sufficiently indicating to us **The Un-Multiplied** and **Simple** and **Singular-Idea** of **Self** ;
ικανως ενδεικνυμενος ημιν το απληθυντον και απλουν και μονοειδες αυτου :
whereas on the other hand , in the **Republic** (**508**A-**509**A)
δε εν τη Πολιτεια
He Arranges **The Sun Analogous** to **The Good**
ταττων τον Ηλιον αναλογον τω αγαθω
and He Arranges **The Light** that Causes Perception
και το φως αισθητον
Analogous to **That Light** Proceeding from **The Good** to **The Intelligible** ,
τω εκειθεν προιοντι εις το νοητον ,
and calls **The Light The Truth** that **Is Present** to **The Intelligible** from **The Good**
και προσαγορευων το φως αληθειαν το παρον τω νοητω εκ του αγαθου
and by **Conjoining The Intellect** and **The Intelligible** to Each-Other , it is Clear that
και συναπτον νουν και νοητον προς αλληλα , εστι δηλος
He **Conjoins** These Two Series ; I mean The Order of **Apollo** and That of **The Sun** .
συναγων τας ταυτας δυο σειρας , λεγω την Απολλωνιακων τε και την Ηλιακην .

For **Each One** of **These Gods** is **Analogous** to **The Good** ,
γαρ εκατερος τουτων Αναλογον τω αγαθω ,
whereas **The Light** that Provides Perception/Visibility
δε το φως αισθητον
and **The Light** that Provides The Intellectual Truth
και η η νοερα αληθεια
are **Analogous** to **The Super-Ousian Light** ;
τω υπερουσιω φωτι :
and These 3 Lights Follow in Order to Each Other ;
και ταυτα τρια φωτα εξης αλληλοις ,
such as **The Divine** , **The Intellectual** , **The Visible** ,
το θειον , το νοερον , το αισθητον ,
so that on the one hand , **The Last Light** Reaches-out to Those that are Visible
μεν το εφηκον τοις αισθητοις
from The Visible Sun ;
εκ του εμφανους ηλιου ,
whereas on the other hand , **The 2nd Light** Reaches-out to Those that are Intellectual
δε το τοις νοεροις
from Apollo ,
εξ Απολλωνος ,
then **The 1st Light** Reaches-out to The Intelligibles
δε το τοις νοητοις
from Th'Good .
εκ ταγαθου .
Then in turn on the one hand , **These Gods** are Indicated to be of **The Same Nature**
ουν Παλ;ιν μεν οιδε οι θεοι αποδεικνυνται συμφυεις
to **Each-Other** According to Their Analogy to Th'Good .
αλληλοις κατα την αναλογιαν προς ταγαθον ,
while on the other hand , Selves Possess The Separation *together with* The Union
δε εχοντες την διακρισιν μετα της ενωσεως
that Properly-Belongs to Selves .
προσηκουσαν αυτοις .
For which Logos The Different Productive/Generative Causes and The Fountains
Διο τα διαφεροντα γεννητικα αιτια και αι πηγαι
are on the one hand , Celebrated as being Allotted Their Underlying-Causes Separated
μεν ανυμνειται ων ελαχον την υποστασιν διακεκρινται
by the Selves of Poets that Belong to Apollo-The-**Purifier** , while on the other hand ,
παρ' των αυτων ποιητων τοις φοιβοληπτοις , δε
Selves are Celebrated as being of The Same Nature and Unified to Each-Other
ευφημουμενοι συμφυεις και ηνωμενοι αλληλοις
and are Addressed by The Names Given to Each-Other ; and for which Logos
και προσηγοριαις ταις παραδιδονται αλληλων : τε γαρ ο
The Sun Especially Rejoices being Celebrated in The Hymns of Apollo
Ηλιος διαφεροντως χαιρει υμνουμενος Απολλων
and Apollo Graciously Shines-Forth The Light of Truth when Invoked as The Sun .
και ο Απολλων ευμενες προλαμπει το φως της αληθειας ανακαλουμενος Ηλιος .

If then on the one hand , The Hyparxes of These Gods
Ει τοινυν μεν αι υπαρξεις τουτων των θεων
are United with Each-Other and Subsist with Each-Other ,
ηνωνται αλληλαις και υφεστηκασι μετ’ αλληλων ,
while on the other hand , The Many Powers of Apollo are delivered to us by Plato
δε πολλαι δυναμεις του Απολλωνος παραδεδονται ημιν του Πλατωνος
and are Fortunately-Allotted an Appropriate Theory by Self , then without a doubt ,
και ημοιρησαν της προπσηκουσης θεωριας υπ’ αυτου , δηπου
it is also Proper to infer from These Logos The Processions of The Sun .
και προσηκει συλλογ– εκ τουτων –ιζεσθαι τας προοδους Ηλιακας .
Thus I say this while looking at The Logos of Socrates in the **Cratylus** (**404**D-**406**A)
P378 δε Λεγω ταυτα επιβλεψας εις τον Σωκρατην εν Κρατυλω
and His Insight of The Powers of Apollo delivered there through Images .
και την επιβολην των δυναμεων Απολλωνιακην εκει δια των εικονων .
For by The Name of This God Being *One* Self Reveals All The Powers of Self
γαρ το ονομα τουδε του θεου ον Εν εκφαινει πασας τας δυναμεις αυτου
to Those that Love The Contemplation of The Truth .
τοις φιλοθεαμοσιν της αληθειας .
Surely then *This* is a Very Exceptional *Sign/Indication* of The Characteristic of Apollo ;
δη τουτο Εστι μαλα εξαιρετον γνωρισμα της ιδιοτητος της Απολλωνιακης ,
That which Collects The Multitudes into One and
το συναγειν τα πληθη εις εν και
That which Comprehends Number in One and
περιλαμβανειν τον αριθμον εν ενι και
That which Leads-forth The Many from One and
προαγειν τα πολλα εξ ενος και
That which Convolves to Himself All The Variety of The Secondary Beings
ανελισσειν εις εαυτον πασαν την ποικιλιαν των δευτερων
through His Intellectual Simplicity and
δια της νοερας απλοτητος και
That which Unites in One The Many-Ideal Ousias and Powers by One Hyparxis .
ενιζειν εις εν τας πολυειδεις ουσιας τε και δυναμεις τη μια υπαρχει .
Which Socrates says The Name of The God Undergoes , by being Sufficient to Signify
Ο ο Σωκρατης φησιν το ονομα του θεου πεπονθεναι , αρκουν σημαινειν
His Various and Different Powers in One Name , and so that by Receiving
τας ποικιλας και διαφερουσας δυναμεις εν ενι , και ως καταδεξαμενην
The Last Image and *Most Obscure Representation* of Self
την εσχατην εικονα και αμυδροτατην εμφασιν απ’ αυτου
The God is Assimilated to The One-Making and Collective Hyparxis of Self
του θεου απεικαζεσθαι προς την ενοποιον και συναγωγον υπαρξιν αυτου
and This also Contributes to our Recollection of The Characteristic of Apollo .
και τουτο και συντελειν προς ημιν αναμνησιν της ιδιοτητος Απολλωνιακης .
Thus indeed This One Name Expresses The Many Indications
γουν τουτο Εν ονομα λεγομενον τας πολλας ενδειξεις
of The Powers that The God Possesses *In A Hidden Way* .
των δυναμεων του θεου εχει κρυφιως .

And on the one hand , by **The Simplicity** which is Exempt from Multitude
Και μεν τη απλοτητι εξηρημενη του πληθους
The Truth is Shot-Forth to us , which The God Unfolds into Light to Secondary Beings
την αληθειαν προβεβληται ημιν , ην ο θεος εκφαινει τοις δευτεροις
through His Prophesy ; for The Simple Is Th'Same as The True ;
δια της μαντικης : γαρ το απλουν ταυτον τω αληθει :
and on the other hand ,**The Purifying** and Undefiled Nature of Self is Signified
δε την καθαρτικην και αχραντον αυτου σημαινει
by The Representation of The Dissolution/Setting-Free and The Power that Preserves
τη εμφασει της απολυσεως και δυναμιν σωτηριαν
Those that are Whole/Healthy ;
των ολων :
furthermore , **His Loosing of Arrows** Indicates
δε τη απολυσει των βελων
His Destruction of All that is without-Order and confused and without-Symmetry
την αναιρετικην παντος του ατακτου και πλημμελους και ασυμμετρου
through The Cause/Source of The Art of Archery (**Timaios 30**A) ;
δια της αιτιαν τοξικης (Hitting The Mark/Truth) :
then **The Harmonic Motion** of Wholes and The Symphony which Communes in Self
δε την εναρμονιον κινησιν των ολων και την συμφωνιαν την συνουσαν εις αυτον
and which Binds All-Together are Indicated by The Turning-About-The-Self/Same .
και συν– τα παντα –δεουσαν τη ομοπολησει .
Now then by Referring/Leading-Up These **4** Powers of The God
τοινυν αναγοντες Ταυτας τας τετταρας δυναμεις του θεου
to The Ideal Selves that Innately-Belong to The Powers ,
επ' τα ειδη αυτα τα προσηκοντα ταις δυναμεσιν ,
in this way we may also Harmonize Selves to The Monads of The Sun .
ουτως και εφαρμοσωμεν αυτας ταις μονασιν Ηλιακαις .
On the one hand , is it not the case then that The **1st** Monad is **Revelatory** of The Truth
μεν Ουκουν η εστι εκφαντορικη της αληθειας
and of The Intellectual Light that Is in The Self Gods *In A Hidden Way* ;
και του νοερου φωτος οντος εν τοις αυτοις θεοις κρυφιως :
while on the other hand , The **2nd** Monad is **Transformative** of All that is out-of-tune
P379 δε η αναιρετικη παντος του πλημμελους
and Makes All disorder Disappear (**Timaios 30**A) ;
και αφαν– πασης της αταξιας –ιστηκη :
whereas the **3rd Completes/**Makes All Symmetrical/Commensurate (**Republic 546**B)
δε η απεργαζομενη παντα συμμετρα
and Mutually-Agreeable/Friendly to One-Another through The Harmonic Logos/Ratios ;
και προσηγορα αλληλοις δια των αρμονικων λογων :
then The **4th** Undefiled Monad and Most Pure Cause Presides over These **3** Monads ,
δε η αχραντος και καθαροτητος αιτια προεστηκε ,
on the one hand , by **Illuminating** All with Perfection and with That which is Natural ,
μεν επιλαμπουσα πασι το τελειον και το κατα φυσιν ,
and on the other hand , by **Removing** those that are opposed to These **3** Monads .
δε αποσκευαζομενη τα εναντια τουτων .

So then on the one hand , The **1st** Monad Unfolds-into-Light
τοινυν μεν η πρωτιστη μονας εκφαινει
The Intellectual Light and Announces Self to All The Secondary Beings and
το νοερον φως και εξαγγελλει πασι τοις δευτεροις και
Fills All with The Whole Truth and Leads-Selves-Up to The Intellect of The Gods ,
πληροι παντα της ολης αληθειας και αναγει προς τον νουν τον των θεων ,
which surely then we also said is The Prophetic Work of Apollo (**P378**.21-24) ;
ο δη και ελεγομεν της μαντικης εργον Απολλωνος ,
which Leads forth into Light The Truth Comprehended in The Divine Selves
προαγειν εις φως την αληθειαν περιεχομενην εν τοις θειοις αυτοις
and which Perfects That which is Unknown to Secondary Beings .
και αποτελειν το αγνωστον τοις δευτεροις .
Whereas on the other hand , The **2nd** and **3rd** Monads Shoot-forth
δε η δευτερα και τριτη προβεβληνται
The Efficacious and Demiurgic Flowering Leading to The Production of Wholes
δραστηριον και δημιουργικην ακμην εις ποιησιν τα ολα
and Their Perfect Energy , According to which on the one hand ,
και τελειαν ενεργειαν , καθ’ ην μεν
Selves Adorn All That is Visible , while on the other hand ,
κοσμουσι παν το αισθητον , δε
Selves Banish that which is indefinite and disorderly from The All ;
εξοριζουσι το αοριστον και ατακτον εκ του παντος :
and on the one hand , The **4th** is Analogous to the Production
και μεν η εστιν αναλογον εις τη ποιησει
of Wholes through Music and to The Harmonious Providence of The Motive ,
τα ολα δια μουσικης και τη εναρμοιω προνοια των κινουμενων ,
thus on the other hand , The **4th** is Analogous to That which Removes All that is
δε η τη αναιρετικη πασης της
disorderly and that stirs opposition to The Ideal and The Arrangement of Wholes .
αταξιας και της ταραχης εναντιας προς το ειδος και την διακοσμησιν των ολων .
Therefore it remains that The **4th** Monad which Provides All The Beings
δε Λοιπον η χορηγουσα πασι τοις
with The Impartation that is Free of ill-will of All that is Beautiful
την μεταδοσιν αφθονον των καλων
and which Extends The Good and The Most True Blessedness , on the one hand ,
και προτεινουσα το ευ και την αληθινην την μακαριοτητα , μεν
by Enclosing The Sources of The Sun , while on the other hand ,
συγκλειει τας αρχας Ηλιακας , και δε
by Guarding The Triple Procession of Selves , and in The Same Way ,
φρουρει την τριπλην προοδον αυτων , και ωσαυτως
by Illuminating Those that are Led-up with The Perfect and Intellectual Measure
επιλαμπει τοις αναγομενοις το τελειον και νοερον μετρον
of The Life that is In A Daimonic/Blessed State of Being , and by Presiding in The Sun
της ζωης ευδαιμονος , και προιταμενη εν Ηλιω
Analogous to The Purifying and Healing Powers of Apollo The King .
αναλογον ταις καθαρτικαις και παιωνιος δυναμεσιν του Απολλωνος βασιλεως .

And certainly from what is written in the **Republic** (**508**B-**509**D) about The Sun
Και μην εκ των γεγραμμενων εν Πολιτεια περι του Ηλιου
we can Infer **The Selves** In The Way of The Logos .
δυνατον συλλογ– τα αυτα –ιζεσθαι .
For **There** on the one hand , Socrates Assigns to Self The Transcendency that is Exempt
γαρ εκει μεν ο Σωκρατης δισωσιν αυτω υπεροχην Εξηρημενην
from All that is Generated , by saying that Self is Established-Beyond
παντος του γενητου , φησιν αυτον υπεριδρυσθαι
those are borne along among The Visible/Perceptible/Sensible ,
των φερομενων εν αισθησει ,
surely then just as **Th'Good** also Perfectly Steps-Beyond The Intelligibles , whereas
δη ωσπερ ταγαθον και τελεως εκβεβηκε των νοητων , δε
The Sun Generates Perception and The Perceptible and Generation and The Generated ,
γενναν αισθησιν και αισθητα και γενεσιν και τα γινομενα ,
surely then just as **Th'Good** also Produces Ousia and Truly-Real Being
δη καθαπερ ταγαθον και παραγει ουσιαν και οντως ον
and is The Pre-Arranged Cause of Intellect and The Intelligibles .
και προτετακται αιτιον νου και νοητων .
If then as **Timaios** (**28**B-C) says , This Perceptible Kosmos is Begotten and Generation
P380 Ει τοινυν ως ο Τιμαιος λεγει , ουτοσι ο αισθητος κοσμος εστιν γενητος και γενεσις
and A Begotten Divine Being , as The Logos states in the **Republic** (**509**B) ,
και γεννητον θειον , ως ο λογος εν Πολιτεια ,
whereas **The Sun** Is Beyond Generation , as Socrates maintains ,
δε Ηλιος επεκεινα γενεσεως , ως ο Σωκρατης διατεινεται ,
and is Allotted **The Ousia** that Is Wholly Different from The Perceptibles , surely then
και ελαχεν ουσιαν ολως εξηλλαγμενην των αισθητων , δη
it is Wholly Clear that **Selves** are Allotted The Super-Kosmic Order in **The Kosmos**
παντι καταφανες οτι κεκληρωται την υπερκοσμιον ταξιν εν τω κοσμω
which also Indicates **Their** Unbegotten Transcendency among those that are Generated
και επιδεικνυσι την αγενητον υπεροχην εν τοις γεννητοις
and **Their** Intellectual Dignity among those that are Perceptible .
και την νοεραν αξιαν εν τοις αισθητοις .
For which Logos **Timaios** (**38**C) also Assigns The Twofold Procession to **Self**
Διο ο Τιμαιος και διδωσι την διττην προοδον αυτω
from The Demiurgos ,
απο του δημιουργου ,
on the one hand , by **One** Being Co-Ordinated with The Others (6 Visible Planets) ,
μεν την συντεταγμενην τοις αλλοις ,
and on the other hand , **The Other** is *Transcendent* and *Supernatural* and *Unknowable* .
δε την εξηρημενην και υπερφυα και αγνωστον .
And since The Demiurgos Produces **7** Bodies (**Timaios 38**C-D)
Και γαρ ο δημιουργος ποιων επτα σωματα
-The Sun along with The Other Bodies Subsist *At-Once* (**Parmenides 156**B-D) -
τον Ηλιον μετα των αλλων υφιστησι ομου ,
and Places Selves in Their Innate Cycles/Periods/Circulations/Turnings-About ;
και εντιθεις αυτα ταις οικειας περιοδοις

on the one hand , The Demiurgos Arranges The Moon/Selene **1st** from The Earth ,
μεν ταττων την Σεληνην πρωτον απο γης ,
then on the other hand , The Sun/Helios in the **2nd** Turning-About (**Timaios** **39**B) ;
δε τον Ηλιον εν τη δευτερα περιφορα ,
and **3rd** After These , He ***Enkindles*** The Light According to The Sphere of The Sun
και επι τουτοις αναπτει το φως κατα την σφαιραν Ηλιακην
Unlike any of The Others ;
ουδ–εοικος–ενι των αλλων ,
not by receiving This Light from The Matter of The Subject ,
ουδε λαβων τουτο εκ της υλης της υποκειμενης ,
but by Producing and Generating ***Self from Himself***
αλλα παραγων και γεννησας αυτος αφ’ εαυτου
and Extends The Symbol of The Intellectual Ousias to The Kosmic Beings
και προτεινας συμβολον των νοερων ουσιων τοις εγκοσμιοις
as if from Certain Inner-Most-Holy-Sanctuaries and Reveals to The All
οιον εξ τινων αδυτων και εκφηνας τω παντι
That which is Ineffable/Secret/Hidden of The Gods that are Above The Kosmos .
το απορρητον των θεων υπερ τον κοσμον .
And for which Logos Selves were Amazed when The Sun Came-to-Light ,
και Διο αυτους εξεπληξεν ο Ηλιος φανεις ,
and All Wished to Dance Round That and to Be Filled with His Light ,
και παντες εθεκουσι χορευειν περι εκεινον και πληρουσθαι του φωτος ,
so that This Kosmos is Beautiful and The Idea-of-The-Sun (**Republic** **509**A) .
και ουτος ο κοσμος καλος και ηλιοειδης .
Therefore , just as we said (**P380**.16-24) , on the one hand , The Sun is also Indicated
Αλλ’ ουν , οπερ ελεγομεν , μεν ο Ηλιος κακ επιδεικνυται
as Possessing This Order that Is Beyond Perceptibles and by being Allotted
εχων ταυτην ταξιν την επεκεινα των αισθητων και λαχων
The Ousia Beyond All that is Generated from The Fabrication in the **Timaios** (**28**B-C) ,
την ουσιαν υπερ παν το γιγνομενον της δημιουργιας εν Τιμαιω ,
while on the other hand , All in The Kosmos Receive Perfection and Ousia from Self .
δε τα παντα εν τω κοσμω υποδεχομενα και την τελιοτητα και την ουσιαν παρ’ αυτου .
And therefore in the **Republic** (**508**B) Socrates calls Self The Offspring of **The Good**
και Διο εν Πολιτεια ο Σωκρατης αποκαλει αυτον εκγονον του αγαθου
and The Demiurgos of The Generated and The Subsistence of All The Kosmic Light .
και δημιουργον του γεννητου και υποστατην παντος του εγκοσμιου φωτος .
Now then we must also Intellect These Logos’ about The Leading Order of The God
τοινυν και νοησωμεν Ταυτα περι την ηγεμονικην ταξιν του θεου
by Way of Analogy ; for Selves also Arrive to This Visible Sun from That Source ,
αναλογον : γαρ και εφηκει εις τουτον εμφανη Ηλιον εκειθεν ,
And by This Logos Here also , The Sun is Allotted The Exempt Transcendency
και δια τουτο κανταυθα ο Ηλιος ελαχεν την εξηρημενην υπεροχην
in Relation to The Gods in The Kosmos , because Self also Possesses
προς τους θεους εν τω κοσμω , διοτι καν ειχεν
The Pre-Subsisting Subsistence Among The Leaders of The Wholes .
την προηγουμενην υποστασιν τοις ηγεμοσι των ολων .

Now then The **1st** Efficient Cause of Light also Exists among Those Gods ,
τοινυν η πρωτουργος αιτια του φωτος τε και Εστι εν εκεινοις τοις θεοις ,
Producing Those Super-Kosmic and Intellectual Rays , *through which* ,
απογεννωσα τας υπερκοσμιους και νοερας ακτινας , δι’ ας
both Souls and All The Better-Ones Happen-upon Their Anagogic Journey ,
και αι ψυχαι και παντα τα κρειττονα τυγχανει της αναγωγου πορειας ,
The Demiurgic **Dyad** also Exists among These Gods ,
η δημιουργικη δυας και
which Produces both The Simple *and* The Composite including
παραγουσα τε τα απλα και τα συινθετα τε
Those of A More Leading Order *and* Those of A More Subordinate Order
τα ηγεμονικωτερα και τα καταδεεστερα
and This Dyad Wholly Governs The Twofold *Co-ordinations* of The Kosmos .
και ολως επιτροπευουσα τας διττας συστοιχιας του κοσμου .
And for which Logos on the one hand , the Theosophists (Chaldeans) call **Selves** *Hands* ,
και Διο μεν οι θεοσοφοι καλουσιν αυτας χειρας ,
by Being Efficacious and Motive and Fabricative of The Wholes ,
ως δραστηριους και κινητικας και δημιουργικας των ολων ,
thus on the other hand , **Selves** are Hypothesized as Being Twofold ,
δε υποτιθενται διττας ,
on the one hand , **The One** Being Right-Handed ,
μεν την δεξιαν ,
while on the other hand , **The Other** Being Left-Handed ; which **Timaios** (**36**C)
δε την αριστεραν : α ο Τιμαιος
surely then also agrees to Exist Primarily among The Heavenly Cycles (Same-Other)
P381 δη και συγχωρει ειναι πρωτως εν ταις ουρανιους περιοδοις
and says that **This Division** is Introduced by The 1st Demiurgos (**Kronos**) .
και φησιν την ταυτην διαιρεσιν παραγεσθαι απο του πρωτου δημιουργου .
If The Demiurgic **Monad** also Substantiated The Order of The Sun Prior to The Kosmos ,
Ει η δημιουργικη μονας και υπεστησε τον διακοσμον Ηλιακον προ του κοσμου ,
then why would it be wonderful if The Demiurgic **Dyad** Subsists in That Order
τοινυν τι θαυμαστον ει την δημιουργικην δυαδα υπεστησεν εν εκεινω
According to The Right and The Left of Each-Other ?
κατα το δεξιον και αριστεριν αλληλων ;
Since Socrates (**Republic** **617**C-D) also calls The Motive Powers of The Fates *Hands*
Επει ο Σωκρατης και αποκαλει τας κινητικας δυναμεις των Μοιρων χειρας
and says that The Eldest of The 3 Moves The All with **Both** *Hands* ;
και φησι την πρεσβυτατην των τριων κινειν το αν αμφοτεραις ταις χερσι :
so that we should not refuse to transfer the Name of *Hands* to The Divine Beings .
ωστε αν ουδε παραιτοιτο μεταφερειν το ονομα των χειρων επι τα θεια .
And certainly will not The Last of **The Sources** of The Sun also be According to Plato ,
Και μην αν ουκ η τελευταια των αρχων Ηλιακων και ειη κατα Πλατωνα ,
Those *From which* the interpreters of The Divine say that
παρ’ ης οι εξηγηται των θειων φασιν
The Life that is In-A-Blessed-Daimon-State
την ζωην ευδαιμονα

and **Their** Wholesome Fruits are somehow Ferried to Those that are Whole ,
και τους αχραντους καρπους πως εποχετευεσθαι τοις ολοις ,
Seeing that Plato calls **The Sun The Offspring** of **The Good**
ειπερ καλει τον Ηλιον εκγονον του αγαθου
and that **This** Innately-Belongs to **Self** According to **Ousia** ?
και τουτο προσηκει αυτω κατ' ουσιαν ;
For it is Clear , that *just as* **The Good** Extends
γαρ Δηλον , οτι καθαπερ το αγαθον προτεινει
The-Blessed-Daimon-State-of-Being to All The Beings ,
την ευδαιμονιαν απασι τοις ουσι ,
surely then so also does **The Sun** Extend
δη ουτω και ο Ηλιος προτεινει
The Measures of The **Good-Daimon-State-of-Being**
τα μετρα ευδαιμονιας
that Innately-Belongs to Each One of The Kosmic Beings
της προσηκουσης εκαστοις τοις εγκοσμιοις
and by **This Blessed/Good-State-of-Being** Fulfills by *Likenesses*
και ταυτην αποπληροι δι' ομοιοτητος
and by Reaching-up to The Whole Demiurgos .
και της ανατασεως προς τον ολονδημιουργον .
From which Source I also think that to Be In A-Good-Daimon-State-of-Being
Oθεν και οιμαι το ευδαιμονειν
is said to be *Likened/Made-Like/Assimilated* to God (**Theatetus 176**B) ,
λεγεται ομοιουσθαι θεω ,
and The Good-Daimon-State-of-Being Innately-Belongs
και η ευδαιμονια προσηκει
to All The Gods in The Kosmos
πασι τοις θεοις εν τω κοσμω
According to The One Leading Cause of Selves ;
κατα την μιαν ηγεμονικην αιτιαν αυτων :
for Perfection and Blessedness Flows to All from That Source .
γαρ η τελειοτης και το μακαριον επιρρει πασι εκειθεν .

Chapter 13 – ιγ

This much we have also concluded about These Logos
Τοσαυτα και συλλογιζοεθα περι τουτων
by Following along with The Logos of Plato .
επομενοι τοις Πλατωνος .
Whereas we shall still add to what has already been said about The Theory
δ' ετι Προσθωμεν τοις και ειρημενοις περι την θεωριαν
of The Unpolluted/Liberated Gods Subsisting Among The Ruling Gods ;
των αχραντων θεων υποστασεσι εν ταις αρχικαις :
for Plato also gives us The Resource/Occasion/Point for Remembering These Gods .
γαρ ο Πλατων και δισωσι ημιν της αφορμας μνημης τουτων .
Since it is also Necessary that The Leaders of Wholes Subsist **Analogous** to
Επει και αναγκη τους ηγεμονας των ολων υφεστηκοτας αναλογον
The Intellectual Kings , even if Their Procession Experiences Separation and Division ,
τοις νοεροις βασιλευσιν , και ει την προοδον πεποιηνται διαιρεσεως και μερισμου ,
for just as Selves must Imitate
καθαπερ μεμιμηνται
The Paternal and Generative and Restorative Powers of Selves ,
τας πατρικας και γεννητικας και επιστεπτικας δυναμεις αυτων ,
surely then so also must Selves Receive
δη και παραδεξασθαι
The Immutable Monads in Selves According to The Same/Selves
τας ατρεπτους μοναδας εν αυτοις κατα τα αυτα
and Pre-establish Their Own Processions over The Secondary Guardian Causes .
και προστησασθαι των οικειων προοδων δευτερας φρουρητικας αιτιας .
And on the one hand , The Mystic Tradition of Orpheus Recalls These more clearly ;
Και μεν η μυστικη παραδοσις του Ορφεως διαμνημονευει τουτων εναργεστερον :
while on the other hand , by being Persuaded by The Mysteries/Mystic-Rites
P382 δε πειθομενος ταις τελεταις
and by The Rites is Performed during Selves , Plato indicates this
και τοις δρωμενοις περι αυτας ο Πλατωνενδεικνυτα
about Selves (The Unpolluted Gods) , on the one hand , by Reminding us
περι αυτων , μεν αναμιμνησκων ημας
in the **Laws** (**790**D-E) that *The Flute-Playing* by the Korebants
εν τοις Νομοις της καταυλησεως εκ Κορυβαντων
is meant to Repress/Check every motion that is inordinate and tumultuous .
της καταστελλουσης παν κινημα το ατακτον και θορυβωδες ,
while on the other hand , by Reminding us in the **Euthydemos** (**277**D)
δε μεμνημενος εν τω Ευθυδημω
of The Enthronement of The Newly Initiated being performed in the Korebantic-Rites ;
του θρονισμου ον επετελουν εν τοις Κορυβαντικοις :
surely then just as in other places He also Reminds us of the Kuretic Order ,
δη ωσπερ εν αλλοις και επεμνησθη της Κουρητικης ταξεως ,
by speaking of The Heavy-Armed Sports of the Kuretes (**Laws** **796**B) ,
τε λεγων ενοπλια παιγνια Κουρητων ,

since Selves are said *to Encircle and to Dance Round* The Demiurgos of Wholes
επει και λεγονται περιεσταναι και περιχορευειν τον δημιουργον των ολων
when being brought to Light from **Rhea** .
της αναφανεντες απο Ρεας .
Thus on the one hand , The 1st Kuretic Order
ουν μεν η πρωτιστη η Κουρητικη ταξις
is Allotted Its Subsistence among The Intellectual Gods ,
ελαχεν την υποστατιν Εν τοις νοεροις θεοις ,
whereas on the other hand , The Order of the Korebants which Precedes Kore
δε η των Κορυβαντων τη προβαινουσα Κορη
and Guards Self *on all sides* , as the Orphic theology says (**Frag 191**) ,
και φρουρουσα αυτην πανταχοθεν , ως η θεολογια φησιν ,
is Analogous to the Kuretes There (in The Intellectual Order) ;
αναλογον τοις Κουρησιν εκει :
and for which Logos Selves are Allotted This Name .
και διο ελαχον ταυτην την επωνυμιαν :
If then you also wish to speak in the usual Platonic Way ,
ει δε και βουλει λεγειν κατα την συνη–Πλατωνικην–θειαν ,
since Selves Preside-over Their Purity and Preserve The Kuretic Order Undefiled
οτι προιστανται της καθαροτητος και σωζουσιν την Κορικην ταξιν αχραντον
and by Preserving The Stability in Their Processions into The Worlds ,
και μονιμον εν ταις προοδοις εις τους κοσμους ,
by This Logos Selves were called Korebants .
δια τουτο εκληθησαν Κορυβαντες .
For That which is Pure is Everywhere Significant/Indicative of Purity ,
γαρ Το κορον εστι πανταχου σημαντικον καθαροτητος ,
just as Socrates says in the **Cratylus** (**396**B) , since one may also say that Her Self
ως ο Σωκρατης φησιν εν τω Κρατυλω , επει αν και φαιης την αυτην
our Mistress/Lady Kore could not be Named from any other Source
ημων δεσποιναν Κορην αν ουκ ωνομασθαι αλλαχοθεν
than from Her Purity and from Her Immaculate Life .
η εκ της καθαροτητος και της αχραντου ζωης !
Thus it is Clear that by Intimately Being in Relation to This Order , She Produces
δε Δηλοι οικειως εχουσα προς τηνδε ταξιν , την παραγουσα
The Twofold Guardian Triads ; on the one hand , The One , with Her Father ,
διττας φρουρητικας τριαδας , μεν την μετα του πατρος ,
while on the other hand , The Other , Self *By* Herself and *From* Herself ,
δε την αυτη καθ’ εαυτην και αφ’ εαυτης ,
and *In This Way* Kore *Imitates* The Whole Vivific **Goddess** ;
και ταυτη μιμουμενη την ολην ζωογονον θεον :
for That **Self** also Subsists The 1st Kuretes .
γαρ εκεινη και υπεστησε τους πρωτιστους Κουρητας .
So that in this way The Guardian and Immaculate Order is Everywhere Named **Above**
<γαρ> ουτως η φρουρητικη και αχραντος ταξις Πανταχου αποκαλειται υπο
by The Theology of The Hellenes ;
της θεολογιας Ελληνικης :

since on the one had , **Above** is Simpler and More-Impartible ,
αλλ’ μεν ανω εστι απλουστερα και αμεριστος ,
whereas on the other hand , **Below** comes to Light with Division and Variety
δε κατω αναφαινεται μετα διαιρεσεως και ποικιλιας
among The Leading Gods .
εν τοις ηγεμονικοις .
And for which Logos the Korebants are in need of **The Monad** of **Athena** ,
και Διο δεονται της μοναδος Αθηναικης ,
and *in a Different Way* of The Three **Monads** ,
και διαφεροντως οι τριτοι ,
on the one hand , of The One which Unites The Procession of Selves ,
την ενιζουσης την προοδον αυτων
and on the other hand , of The One which Sustains The Armed Motion of Selves ,
και την ανεχουσης ενοπλιον κινησιν
and then That One which Wholly Turns-Selves-About to Their Innate Sources .
και ολως επιστρε–αυτους–φουσης εις τας οικειας αρχας .
And certainly This Number , The Triad , is also Innate to These Guardian Powers
Και μην ουτος ο αεριθμος , η τριας , και προσηκει ταυταις ταις φρουρητικαις δυναμεσιν
by Being Perfect and by Comprehending The Beginning and Middle and End
ως τελειος και περιεχων αρχας και μεσα και τελη
of The Secondary Beings *In A Singular Ideal Way* ;
των δευτερων μονοειδως :
for All that Guards Rushes to Contain That which is Being Guarded *On All Sides*
γαρ παν το φρουρουν σπευδει περιλαμβανειν το φρουρουμενον παταχοθεν
and thus Thoroughly-Preserves/Guards/Keeps/Protects
και διαφυλαττειν
The Ousias and The Powers and The Energies of Selves In-inclined/Un-moved .
τας ουσιας τε και τας δυναμεις και τας ενεεργειας αυτων ακλινεις .
Thus on the one hand , among The Intellectual Gods The Three Monads of The Kuretes
P383 <ουν> μεν Εν τοις νοεροις θεοις **αι** τρεις μοναδες των Κουρητων
were divided (Book 5 Chapter 3 **P253**.8-9) about The Three Fathers ;
εμεριζοντο περι τους τρεις πατερας :
while on the other hand , In This Place The Triad is said to Guard Kore *On All Sides* ,
δε ενταυθα η τριας λεγται φρουρειν την Κορην παταχοθεν ,
Seeing that Self has also Pre-established Triple Monads in Herself ,
επειδη αυτη και προεστησατο τριπλας μοναδας εν εαυτη ,
as we said before (Chapter 11 **P374**.6-7) .
ως ειπομεν προσθεν .
So then All These Monads are Kept/Protected Immutable while Abiding and Proceeding
τοινυν Απα**σαι** φρουρουνται ατρεπτοι και μενουσαι και προιουσαι
By The Unpolluted Gods .
υπο των αχραντων θεων .
And what else is *Fit In This Way* to be Co-arranged with Prolific Powers
Και τι προσηκει ουτω συντεταχθαι ταις γινιμοις δυναμεσιν
as The Guardian Genus of The Gods ,
ως το φρουρητικον γενος των θεων ,

in order that This Guardian Genus of Gods may Sustain/Hold-up
ινα ενεχωσι
in All The Processions of Selves
επι παντα τας προοδους αυτων
and All The Multiplications that are in Their Productions/Generations
και τους πολλοπλασιασμους τους εν ταις απογεννησεσι
and may Bring-to-Light Their Motions that are Immutably Established in Themselves ?
και αποφαινωσι τας κινησεις και ατρεπτους εστωσας εν εαυταις ;
And on the one hand , by This Logos The Gods Fill All from Themselves
Και μεν δια τουτο οι θεοι πληρουσιν παντα εαυτων
and Produce/Generate All and do not depart from anyone ,
και γεννωσι παντα και ουδ– αφεστηκασιν –ενος ,
neither from The First or Last ;
ουτε των πρωτων ουτε **των** εσχατ**ων** :
since By That which Is Being in Themselves , Selves are Present to All
δε τω ειναι εν εαυτοις παρεισι πασι
and By Filling Themselves , Selves Fill All The Secondary Beings ,
και πεπληρωκοτες εαυτος πληρουσι παντα τα δευτερα ,
and neither is That which is Uninclined Established infertile/unprolific of Selves
και ουτε το ακλινες εστηκεν αγονον αυτ**ων**
nor does That which is Fertile/Prolific receive anything from those that are inferior ,
ουτε το γονιμον εισδεχεται τι παρα των χειρονων ,
since both Prolific Super-Abundance and Immutable Power
αλλ’ τε η γονιμος περιουσια και η ατρεπτος δυναμις
are Yoked-Together in Selves *In The Same Natural Way* .
συνεζευκται εν αυτοις ομοφυως .

Chapter 14 – ιδ

The Assimilative and Leading , Ruling (Super-Kosmic) Order of Gods

These Logos have been concisely stated about The Immaculate Deity that is Co-Arranged
Ταυτα συντομως ειρησθω περι της αχραντου θεοτητος της συνταττομενης
with The Leading Gods by Plato and by the Hellenic Theologists .
τοις ηγεμονικοις θεοις υπο του Πλατωνος και παρ των Ελλησι θεολογων.
Then by taking-up again in Common Those Logos about Selves that Parmenides
δε αναλαβοντες Παλιν κοινη οποσα περι αυτων ο Παρμενιδης
Explains for us , let us Discourse about The Whole Order of Those called
αναδιδασκει ημας διελθωμεν περι της ολης ταξεως των καλουμενων
The Assimilative Rulers and Leaders .
αφομοιωτικων αρχοντων τε και ηγεμονων .
For just as we also said in the Previous Logos' (**Chapter** 1 **P340**.7-9) ,
γαρ ωσπερ και εν τοις εμπροσθεν λογοις ,
we must refer The Whole of The Divisible Theory
Δει αναφερειν την απασαν διηρημενην θεωριαν
to The Common and Singular Mystic-Doctrine of The **Parmenides** ;
εις την κοινην και μιαν μυσταγωγιαν του Παρμενιδου :
for *There* , we shall also find The Connection/Coherence and The Common Powers
γαρ εκει και ευρησομεν την συνεχειαν και τας κοινας δυναμεις
of The Divine Orders Delivered to us in Order by Plato .
των θειων διακοσμων παραδεδομενας εν ταξει υπο του Πλατωνος .
Now then on the one hand , **That** which is ***Th'Same*** and ***Different***
τοινυν μεν το ταυτον και ετερον
Define for us *The Characteristic* of **The Demiurgic Order**
αφοριζει ημιν την ιδιοτητα Της δημιουργικης ταξεως
including Those Gods that are Co-Ordinated with **This Order** ,
και των θεων συντεταγμενων ταυτη ,
and by what has been said before (Book 5 Chap 39 **P332**.1-11) , According to **These**
και δια των ειρημενων προτερον , κατα ταυτα
we have Explained *both* **The Paternal** and **The Productive Cause** of **The Demiurgos**
εξηγουμεθα τε την πατρικην και την γονιμον αιτιαν του δημιουργου
and **The Immaculate Fountain** of **Self** and **The Separative Power** in **Self** ,
τε την αχραντον πηγην αυτου και την διακριτικην δυναμιν εν αυτω ,
According to which **Self** Defines The Kingdom of **Himself** from That of **Kronos** .
καθ' ην διοριζει την βασιλειαν εαυτου απο της Κρονιας .
On the other hand , since The Whole Order of The Assimilative Gods is Suspended from
δε Επει η απασα διακοσμησις των αφομοιωτικων θεων εξηρτηται
The Demiurgic Monad and Subsists about **That**
της δημιουργικης μοναδος και υφεστηκε περι εκεινην
and is Turned-about to **Self** and Perfected by **Self** , then without a doubt
και επεστραται προς αυτην και τελειουται απ' αυτης , δηπου
we must also Refer ***The Signs*** of **This Order**
P384 δει και αναφερειν τα συνθηματα της τησδε ταχεως

to **The Demiurgic** Logos and Assign to Selves A Well-Ordered Production
προς τα δημιουργικα τον λογον και διδοναι αυτοις ευτακτον απογεννησιν
Proceeding in **Measures** from ***Those*** .
προιουσαν εν μετροις απ’ εκεινων .
For *in This Way* The Connection/Coherence of The Divine Genera with Each-Other
γαρ Ουτω το συνεχες των θειων γενων προς αλληλα
will also become more Clear and The Unfoldment into Light of The Secondary from
αν και γενοιτο μαλλον καταφανες και η εκφανσις των δευτερων απο
The More Ancient Beings will Be Perfectly Known to us through ***Those*** Selves .
των πρεσβυτερων τελεως γνωριζοιτο ημιν δι’ εκεινων αυτων .
Surely then what are The Characteristics of This Order that is Celebrated by some
δη ουν Τινα τα ιδια της ταυτης ταξεως υμνημενης υπ’ αλλων
as The Leading Order , but as The Assimilative Order by other Descriptive Logos ?
της ηγεμονικης , δε αφομοιωτικης υπο των αποδεδειγμενης λογων ;
Surely then on the one hand , All That is Assimilative ,
δη μεν Παν το αφομοιωτικον
Imparts The Participation/The-Sharing-of-The-Ousia of *Likeness*
ενδιδωσι μετουσιαν ομοιοτητος
and *The Communion/Commonness* in Relation to the Paradigms
και της κοινωνιας προς τα παραδειγματα
to All Those that are Assimilated by *Itself* ,
πασης τοις απεικονιζομενοις υφ’ εαυτου ,
whereas on the other hand , *Self Produces and Blends-Together At-Once*
δε παραγει και συμμιγνυσιν ομου
The Unlike/Dissimilar and The Like/Similar ,
το ανομοιον και τω ομοιω ,
Seeing that The Genus of *Likeness* is not naturally adapted
επειδη το γενος της ομοιοτητος ου πεφυκε
to be present in the images Unblended and Separate from The Contrary (*Unlikeness*) .
παρειναι ταις εικοσιν αμιγες χωρις του εναντιου .
If then This Order of The Gods also Assimilates the Perceptibles to The Intellectuals ,
Ει τοινυν ηδε η ταξις των θεων και απεικαζει τα αισθητα τοις νοεροις
and Produces All Those after Herself According to *The Imitation* of Their Causes ,
και παραγει παντα τα μεθ’ εαυτην κατα την μινησιν προς τα αιτια ,
then without a doubt Self is The 1st Efficient Cause of *Likeness* to those after Herself ;
δηπου εστιν πρωτουργος αιτια ομοιοτητος τοις μεθ’ εαυτην :
whereas if Self is The Cause of *This Likeness* ,
δε ει ταυτης ,
then Self is also The Cause of *The Unlikeness* that is Coordinate with *The Likeness ;*
και της ανομοιοτητος συστοιχου τη ομοιοτητι :
for it is Necessary that All Those that Share of *The Like* , must also Share of *The Unlike* .
1256 γαρ αναγκη παντα τα μετεχοντα του ομοιου , και μεταλαγχανειν του ανομοιου .
And on the one hand , This Order of The Gods Imparts *The Like* in a Greater Way
Και μεν διδωσι το ομοιον μειζονως
than *The Unlike* to those of Their Offspring that are More-close to Their Sources ,
του ανομοιου τοις των απογεννωμενων προσεχεστεροις των αρχων

whereas on the other hand , Self Subsists The Ousia According to *The Unlikeness*
δε υφιστησιν την ουσιαν κατα την ανομοιοτητα
rather than to *The Likeness* to those that proceed farther-away from their Causes .
μαλλον η την ομοιοτητα τοις προιουσι πορρωτερον .
For on the one hand , *The Likeness* will Possess In Self The Subsistence
γαρ μεν η ομοιοτης εξει εν αυτη την υποστασιν
that is Wholly Analogous to The Paternal Causes
Ολως αναλογον τοις πατρικοις αιτιοις
and to Those that are Turned-About in Relation to Their Causes ,
και τοις επιστρεπτικοις προς τας αρχας ,
whereas on the other hand , The Subsistence of *The Unlikeness* is Analogous
δε η ανομοιοτης
to The Prolific Causes that also Preside-over Multitude and Division ;
τοις γονιμοις και προισταμενοις πληθους και διαιρεσεως :
for on the one hand , *Likeness* also Proceeds Analogous to The Intelligible **Limit** ,
γαρ μεν η και προεληλυθεν αναλογον τω νοητω περατι ,
and on the other hand , *Unlikeness* Proceeds Analogous to The Intelligible **Unlimited** .
δε η τη απειρια .
And on the one hand , for which Logos *The Likeness* is **Collective** ,
και μεν Διο η ομοιοτης συναγωγος ,
while on the other hand , *The Unlikeness* is **Separative** of Those that Proceed .
δε η ανομοιοτης διακριτικη των προιοντων .
Since All of That Is Divine Originates Its Energy from Itself ,
Επει παν το θειον αρχεται της ενεργειας αφ’ εαυτου ,
even if Its Energy is in Relation to Those that are Secondary
καν ενεργη προς τα δευτερα
and Imparts Its Innate Characteristic to Those that are Subordinate ,
και μεταδιδω της οικειας ιδιοτητος τοις καταδεεστεροις ,
nevertheless Self Establishes and Defines Self
δε ιστησι και αφοριζει αυτο
According to That Energy that Subsists Prior to The Others ,
κατ’ εκεινην προ των αλλων ,
and without a doubt That which Provides The Others
και δηπου το χορηγουν τοις αλλοις
of The Participation of The Like and The Unlike in Relation to Itself ,
την μεθεξιν του ομοιου και ανομοιου προς εαυτο
will In Every Way Possess This Likeness and Unlikeness from Itself ,
P385 παντως εξει τουτο το ομοιον και το ανομοιον εαυτω ,
and is Blended-together from both ,
και εστι συμμικτον απ’ αμφοιν ,
even if Here on the one hand , The Likeness is being Shot-Forth/Emitted More ,
και ει ωδι μεν την ομοιοτητα προβεβλημενον μαλλον ,
while There on the other hand , The Unlikeness is Shot-Forth/Emitted More .
ωδι δε την ανομοιοτητα . .
For The Generative Causes are United-Together to The Paternal Causes
γαρ τα γεννητικα Συνηνωται τοις πατρικοις

and The Immaculate Causes are United to Those that Rush to Proceed to All ;
και τα αχραντα τοις σπευδουσι προιεναι επι παν :
and The Twofold Co-Ordinations of The Divine Genera
και <αι> διτται συστοιχιαι των θειων γενων
are ***Inter-woven*** with Each-other
συμπλεκονται αλληλοις
and Energize Together with Each-other
και ενεργουσι μετ’ αλληλων
and Subsist-together in Each-other .
και υφεστηκασι εν αλληλοις .
Accordingly then , The Genus of The Leading Gods (**Parmenides** **147**C-**148**D)
αρα Το γενος των ηγεμονικον θεων
is Like and Unlike to Itself and also to The Others .
εστι ομοιον και ανομοιον εαυτω τε και τοις αλλοις .
Thus on the one hand , by being Like and Unlike to Itself
Αλλ’ μεν υπαρχον ομοιον και ανομοιον εαυτω
The Genus of The Leading Gods both **Conjoins** *and* **Separates** Itself from Its **Sources** ,
και συναπτει και διακρινει εαυτο ταις αρχαις ,
by Guarding/Protecting/Keeping The Proper Boundaries of The Procession ;
φυλαττον τους οικειας ορους της προοδου :
while on the other hand , That which is Like and Unlike The Others ,
δε ομοιον και ανομοιον τοις αλλοις ,
both Turns-About and Conjoins The Others to Self
και επιστρεφει και συναγει τα αλλα εις αυτο
and **Separates** The Others from Itself .
και διιστησι αφ’ εαυτου .
Thus on the one hand , such are The Characteristics of These Gods .
ουν μεν Τοιαυται αι ιδιοτητες τουτων των θεων .
On the other hand , since These also Proceed from **The Demiurgic Monad**
δε Οτι ταυτα και απο της δημιουργικης μοναδος
and since *The Signs* which Pre-subsist There , also Proceed into This Order ,
και των συνθηματων προυπαρχοντων εκει και προεισιν εις τηνδε την ταξιν ,
Parmenides sufficiently demonstrates to us .
ο Παρμενιδης ικανως αποδεικνυσι ημιν .
For just as Self says , that The Demiurgic Cause of That which is Th’Same and Different
γαρ ως αυτος φησιν , Το δημιουργικον αιτιον το ταυτον και το ετερον
Pre-Subsists The Likeness and Unlikeness in This Order .
προεστηκεν ομοιοτητος και ανομοιοτητος ενταυθα της .
Then Seeing that if This Order of Gods is also The Summit of The Partible Genera
δε Επειδη ει ηδε η ταξις των θεων εστιν και ακροτης των μερικων γενων
and of Those that Energize *in a Partible Way* ,
και ενεργουντων μεριστως ,
then Self Possesses The Whole Superiority in Relation to Selves , and in order that
αλλ’ εχει την ολικην υπεροχην προς αυτα , και ινα
by being in Continuity/Conjunction with The Whole Orders of The Gods ,
η συνεχης τοις ολικοις διακοσμοις των θεων ,

The Procession of These Gods not be Allotted The Production/Generation
η προοδος τουτων ουκ ελαχεν την απογεννησιν
in a Separate way from The Divided Causes , since Each-One of Those
διακεκριμενως των διηρημενων αιτιων , αλλ' εκατερον των
that are *Like/As if* Opposites Proceed from The Whole Demiurge .
οιον αντικειμενων προεισιν αφ' του ολου δημιουργου .
And since The Like Subsists from Th'Same and Different
Και γαρ το ομοιον εκ του ταυτου και ετερου
and since The Unlike Receives Its Subsistence from Both ,
και το ανομοιον δεχεται την υποστασιν απ'αμφοιν ,
and surely then in this way , Each One Shares of The Whole Demiurgic Monad ;
και δη ουτω εκατερον μετεχει της ολης του δημιουργου μοναδος :
which is surely then an Indication/Sign/Token/Mark of The Whole Hyparxis ,
ο εστιν δη γνωρισμα της ολικης υπαρξεως ,
that also Refers to The Quality/Nature of Each One of The Parts
το και αναφερεσθαι το ποιουν εκαστον των μερων
as if Selves were Different to The Whole .
οιον διαφεροντων εις ολον .
Therefore both Sameness and Difference Produce/Generate The Likeness ,
δ' ουν και η ταυτοτης και η ετεροτης Γεννα την ομοιοτητα ,
since The One Produces *in a Paternal Way* ,
η μεν πατρικως ,
while The Other Generates *in an Immaculate Way* ,
η δε αχραντως ,
and The One Produces *in a Productive Way* ,
και η μεν γεννητικως ,
while The Other Generates , *in a Separative Way* ;
η δε διακριτικως :
and in turn Each One Subsists The Unlikeness *in an Innate Way* to Herself .
και παλιν εκατερα υφιστησιν την ανομοιοτητα οικειως εαυτη .
And surely then in this way The Genera of The Assimilative Gods are Varied ,
Και δη ουτω τα γενη των αφοιωτικων θεων ποικιλλεται ,
by Subsisting as Paternal and Productive/Generative and Collective of Wholes .
υφισταμενα πατρικα και γεννητικα και συναγωγα των ολων.
For Selves are Allotted Their Unfoldment-into-Light
γαρ ελαχεν την εκφανσιν
by being **Doubled** According to Their Pre-Subsistent Causes ,
διπλασιαζομενα Κατα τας προυπαρχουσας αιτιας ,
and thus The Demiurgic **Dyad** Energizes
και η δημιουργικη δυας ενεργουσα
in Each-One of The Causes that Pre-Subsist in **Self**
εις εκαστον των αιτιων προεστηκοτων εν αυτη(Feminine)
and Makes Her Procession from Each One into Those that are Secondary ;
P386 ποιει την προοδον αφ' εκαστου εις τα δευτερα :
and on the one hand , The Whole Conclusions/Collections/Ends are **Dyadic** ,
και μεν τα ολα συμπερασματα δυαδικα ,

while on the other hand , Selves are Comprehended
δε περιλαμβανεται
by The Demiurgic **Tetrad** within Their Pre-Arranged Boundaries ,
υπο της δημιουργικης τετραδος εν τοις προτεταγμενοις οροις ,
and The Multitude of Their Assimilative Processions is Convolved into Union
και το πληθος των αφομοιωτικων προοδων συνελισσεται εις ενωσιν
by The Simplicity of The Intellectual Genera .
τη απλοτητι των νοερων γενων .
And on the one hand , Each-One of The Processions
Και μεν εκαστον των προιοντων
Possesses One Procession that is Supernatural and Unknown to the many ,
εχει την προοδον υπερφυα και αγνωστον τοις πολλοις ,
and on the other hand , Another Procession that is visible and Familiar to all .
δε την εμφανη και γνωριμον πασι .
Thus on the one hand , I mean for example/such as ,
δε μεν Λεγε οιον
That which is Like Subsists from The Difference
το ομοιον υφισταμενον απο της ετεροτητος
by Possessing Its Procession from That Source that is Difficult to be Known ,
εχει την παροδον εκειθεν δυσεπινοητον ,
whereas on the other hand , That which Proceeds from The Sameness
δε προιον απο της ταυτοτητος
Brings-forth-into-Light The Visible Logos of The Cause ;
προισταται τον καταφανη λογον της αιτιας :
since The Unlikeness has The Difference as the Visible Cause of Its Innate Hyparxis ;
δε η ανομοιοτης εχει την ετεροτητα καταδηλον αρχην της οικειας υπαρξεως ,
whereas The Sameness has That which is Difficult to be Known .
δε την ταυτοτητα δυσεπιγνωστον .
Surely then for which Logos **Parmenides** also Begins
δη Διο ο Παρμενιδης και αρξαμενος
from Those that are Unknown to the many ,
απο των αγνωστων τοις πολλοις ,
but are only Quite-Visible to Artistic-Knowledge and Intellect
δε μονη καταφανων εις επιστημη και νω
while Ending in those that are familiar and spoken by all ;
κατεληξεν τα γνωριμα και ρητα πασιν :
and since The Ineffable *Precedes* The Effable among The Self Gods
και επει το αρρητον προηγειται του ρητου παρ’ τοις αυτοις θεοις
and The Unseen and Unknown Way of The Subsistence of Selves *Precedes*
και ο λανθανων και αγνωστος τροπος της υποστασεως αυτων
that which is known According Their Procession .
του γνωστου κατα την προοδον .

14 June 2024

Chapter 15 – ιε

We have also had This to say about These Gods from The **Parmenides** .
ειχομεν και Ταυτα λεγειν περι τουτων των θεων εκ του Παρμενιδου .
Whereas by Setting-Down Another Beginning let us Discuss-in-Detail
δε τεθεμοι αλλην Αρχην διελθωμεν
The Orders that Follow-Successively-in-Order .
των διακοσμων εφεξης .
Now then of The Partial Orders that are Divided Among The Gods ***In A Threefold Way***
τοινυν Των μερικων διακοσμων διηρημενων εν τοις θεοις τριχη
According to The All-Perfect Measure of **The Triad** ;
κατα το παντελες μετρον της τριαδος ,
on the one hand , The Leading Gods are Allotted The First and Highest Order ,
μεν οι ηγεμονικοι θεοι ελαξον την πρωτην και ανωτατω ταξιν ,
by Proceeding from Above ; from The Primary Intelligibles
προεληλυθος απο ανωθεν των πρωτιστων νοητων
even as far as the last ; by Measuring and Defining All ,
και μεχρι των εσχατων καταμετρουν και αφοριζον τα παντα ,
as The Chaldean Oracles say (**Fragment 23**) ,
ως τα λογια φησι ,
by Making Their Procession Immediately after The Intellectual Order , and
ποιησαμενοι την προοδον προσεχη μετα την νοεραν διακοσμησιν , και
by Leading-up and Conjoining The Secondary Beings to The Demiurgos of Wholes
αναγοντες και συναπτοντες τα δευτερα τω δημιουργω των ολων
and by Unfolding-into-Light All The Impartible and United of The Intellectual Goods
και εκφαινοντες παντα τα αμεριστα και ηνωμενα των νοερων αγαθων
to Those that are Secondary and by *Holding-Closely-Together*
τοις δευτεροις και συνεχοντες
The Ousia and **The Perfection** of Selves *In An Exempt Way* .
την ουσια και την τελειοτητα αυτων εξηρημενως :
On the other hand , The Gods who Bring-to-Completion The Perceptible Kosmos
δε οι θεοι συμπληρουντες τον αισθητον τον κοσμον
are Allotted The Last Order and The End/Limit of The Divine Procession , who Divide
συγκλειουσιν την εσχατων διακοσμησιν και το περας της θειας προοδου , διελομενοι
The All and Terminate The Perpetual Allotments and Receptacles/Reservoirs in Self
το παν και ληξεις αιδιους διαλαχοντες και υποδοχας εν αυτω
and through These Weave-together The Singular and Best Government of The Kosmos ;
και δια τουτων συνυφαινοντες μιαν και αριστην πολιτειαν του κοσμου :
whereas ***Between*** These Kosmic Gods who Are our Rulers and Saviors
δε μεταξυ τουτων εισι ημων αρχοντων και σωτηρων
and The Super-Kosmic Leaders ,
και των υπερκοσμιων ηγεμονων ,
Subsist Those Gods who Preside over The Partible ***And At-Once*** Impartible Order
οι προστησαμενοι χωριστην και αμα αχωριστον ταξιν
of The Perceptible Allotments and ***According to This*** Define Their Proper Procession ,
των αισθητων κληρων και κατα ταυτην αφοριζοντες την οικειαν προοδον ,

by Being At-Once Exempt from The Gods in The All
αμα εξηρημενοι των θεων εν τω παντι
and also Co-Ordinated In Relation to Selves ,
τε και συντεταγμενοι προς αυτους ,
and on the one hand , Selves are Expanded-Above The Allotment
.και μεν υπερηπλωμενοι της ληξεως
which is Equalized/Harmonized to The Divided Parts of The Kosmos
εξισαζουσης τοις διηρημενοις μερεσι του κοσμου
and which Descend From Above to The Many Numbers of The Kosmic Gods ,
και επιβαινοντες ανωθεν πλειοσιν αριθμοις εγκοσμιων θεων ,
while on the other hand , Selves Make The Sub-ordinate Procession
P387 δε ποιησαμενοι την υφειμενην προοδον
to The Leadership which Extends to All including The Wholes .
της ηγεμονιας διατεινουσης επι παντα και τα ολα .
For to speak concisely , by Being The Middles Between
γαρ ειπειν συλληβδην , Ως οντες μεσοι
The Super-Kosmic and The Kosmic Gods Selves Communicate *in a Certain Way*
των υπερκοσμιων τε και των εγκοσμιων θεων επικοινωνουσι πως
with Both and Possess An Indissoluble Communion with Both
αμφοτεροις και εχουσι αλυτον κοινωνιαν προς αμφοτερους
by Being At-Once Both Kosmic and Super-Kosmic According to Their Order ,
εισιν αμα τε εγκοσμιοι και υπερκοσμιοι κατα την ταξιν ,
and thus on the one hand , Selves are Made-One Above by The Ruling Leaders ,
μεν ενιζομενοι ανωθεν υπο των αρχικων ηγεμονων ,
and on the other hand , Selves are Produced into Multitude Below by The Young Gods ,
δε προαγομενοι εις πληθος κατωθεν υπο των νεων θεων ,
as **Timaios** (**42**D) says .
ως ο Τιμαιος φησιν .
For on the one hand , Selves Ride-upon The Kosmic Gods
γαρ μεν εποχουνται Τοις
and are Established Upon The Summits of Selves *In An Immaculate Way* ;
και ιδρυνται επ’ ακρων αυτων αχραντως ,
while on the other hand , Selves are Suspended from and Subsist about Selves ;
δε των εξηρτηνται και υφεστηκασι περι αυτους :
and on the one hand , Selves are More United , than Those that are Subordinate ,
και μεν των μαλλον ηνωνται , των υποδεεστεων ,
while on the other hand , The Subordinate (Kosmic Gods) are more Multiplied ;
δε των μαλλον πληθυονται :
and on the one hand , Selves Divide The Whole Monads (of The Super-Kosmic Gods)
και μεν διαιρουσιν τας ολας μοναδας
into Perfect Numbers ;
εις τελειους αριθμους ,
while on the other hand , Selves Gather-together The Multitudes and The Numbers
δε των συναγουσιν τα πληθη και τους αριθμους
(of The Kosmic Gods) into United Limits ,
εις ηνωμενα περατα ,

on the one hand , by Turning-About These Kosmic Gods to Their Transcendent Sources ,
μεν επιστρεφοντες τους επι τας εξηρημενας αρχας ,
and on the other hand , by Calling-forth The Gods that are Above The Kosmos
δε προκαλουμενοι τους θεους υπερ τον κοσμον
into The Production/Generation and The Providential Care of Those that are Perceptible
εις την απογεννησιν και την προνοιαν των αισθητων
and by Preserving in Themselves That Central Idea of Care *In An Immutable Way* .
και διασωζοντες εν εαυτοις το μεσον ειδος της επιστασιας ατρεπτως .
For The Middle Bonds Bring-to-Fulfillment All The Genera of The Gods ;
γαρ αι μεσα τα συνδεσεις συμπληρουσαι Παντα τα γενη των θεων :
since even among The Intelligibles there Subsists The Intelligible Center
επει καν τοις νοητοις εστι το νοητον τον κεντρον
Between The Intelligible and The Hidden/Occult Order
μεταξυ της νοητης και κρυφιας διακοσμησεως
and Between The Paradigmatic Triad and The All-Perfect Multitude ,
και της παραδειγματικης τριαδος και του παντελους πληθους ,
on the one hand , by Being Ready-to-Deliver That Multitude and The First Genera ,
μεν ωδινον το ληθος και τα πρωτιστα <τα γενη> ,
while on the other hand , by Being Mastered
δε κρατουμενον
by That which Contains The Idea-of-The-One of Those that are First ;
τη περιοχη ενοειδει των πρωτων ,
then in turn The Connective Genus among The Intelligibles *And* Intellectuals ,
παλιν το συνεκτικον γενος εν τοις νοητοις και νοεροις ,
Extends to All The Summits from The Middle , by Conjoining and Binding
διατεινον επι παντα τα ακρα εκ μεσου , συναπτει και συνδει
All The Ousias and The Powers and The Providential Energies of Selves .
πασας τας ουσιας και τας δυναμεις και τας προνοιας αυτων .
Surely then even among These Orders ;
δη ουν και εν τοισδε τοις διακοσμοις
such as among both The Kings that are Exempt from The All
τε τοις βασιλευσι εξηρημενοις του παντος
and among Those that are Co-Ordinate with The All ,
και τοις συντεταγμενοις τω παντι ,
Selves Subsist According to Those Selves , which Shoot-Forth The Characteristics
Κατα τα αυτα , οι προβαλλομενοι τας ιδιοτητας
Produced in Selves of Both These Kings in-The-Ideal-Way-of-The-One
παρεχονται εν αυτοις αμφοτερων ενοειδως
by/through Their Communion/*Commonness*/Community in Relation to Each-Other .
την κοινωνιαν προς αλληλους .
Surely then from which Source it also Innately-Belongs to Selves
δη Οθεν και προσηκει αυτοις
to Ferry-Across That which Belongs to The Primary to Those that are Secondary
διαπορθμευτικον το των πρωτων εις τα δευτερα
and to Turn-about Those that are Secondary to Those that are Primary
και το επιστρεπτικον των δευτερων εις τα πρωτα

and to Hold-Both-Together By Their Indissoluble Inter-Weaving
και το συνεκ–ανφοτερων–τικον της αλυτου συμπλοκης
and by Guarding/Keeping/Maintaining The Whole Order in The Kosmos .
και η φρουρα της ολης ταξεως εν τω κοσμω .
Now then The Immutable , The Inflexible , The Indissoluble ,
τοινυν το ατρεπτον , το ακλινες , το ευλυτον ,
The Use of Ousia among The Wholes
το ενεξουσιαζειν τοις ολοις
and The Guardianship of The Many Partial Allotments of The Gods
και επιτροπευειν πολλους μεριστους κληρους θεων
Exists At-Once in The Providential-Energies of These Gods , and Draws-Up
Εστι αμα εν ταις προνοιαις των τουτων θεων , και ανελκειν
The Many Processions and Orders to The Super-Kosmic Perfection of Selves .
πολλας προοδους και διακοσμησεις εις την υπερκοσμιον τελειοτητα αυτων .
For which Logos we are also accustomed to Celebrate This Genus of The Gods
Διο και ειωθαμεν ανυμνειν τουτο το γενος των θεων
as Un-polluted , by Being Liberated/Freed from all The Division According to Parts ,
απολυτον , ως αφειμενον πασης της διαιρεσεως κατα μερη ,
and just as The Super-Kosmic Genus is *Immaculate by Immediately*
και ως αχραντον προσεχως
Establishing-Itself-Above The Gods in Heaven , by not sinking to the inferior
υπερ–εαυτο–ιδρυσαν των θεων εν ουρανων , ως μη ρεπον εις τα χειρονα
nor by dissolving Its Transcendent Superiority by Its Providential-Care for The Kosmos ;
P388 μηδε εκλυον την εξηρημενην υπεροχην τη προμηθεια περι τον κοσμον ,
by Leading , and Lifting-up The Kosmic Gods
ως αναγωγον , και ανατεινον τους εγκοσμιους θεους
to The Intellectual *And* Intelligible Watch-Tower ,
εις την νοεραν και νοητην περιωπην ,
and by Perfecting , by Illuminating All The Heavenly Beings
και τελειον , ως επιλαμπον πασιν τοις ουρανιοις
with The Measures of Perfection .
τα μετρα της τελειοτητος .
Now then on the one hand , Seeing that The Self Order
τοινυν μεν Επειδη η αυτη ταξις
is Conjoined to The Assimilative Leaders ,
εστιν συνεχης τοις αφομοιωτικοις ηγεμοσι ,
while on the other hand , Self is Arranged-Prior to The Kosmic Gods ,
δε προτετακται των εγκοσμιων θεων ,
then without a doubt it is also Proper to Reveal that The Theology about Self
δηπου και προσηκει αποφαινειν την θεολογιαν περι αυτης
is Suspended from The Doctrine about The Leading Gods
εξηρτημενην της διδασκαλιας περι των ηγεμονικων θεων
and at the same time Offers from Herself
και ομου παρεχομενην αφ’ εαυτης
The Sources of The Conceptions about Those that are Perceptible .
τας αρχας τοις διανοημασιν περι των αισθητων .

Now then on the one hand , The Intelligible King (Phanes TT) of All The Intellectuals
τοινυν μεν Ο νοητος βασιλευς παντων των νοερων
also Brings-forth-into-Light The First Causes and Measures The Wholes from Himself ,
και προφαινων τας πρωτιστας αιτιας και μετρουσας τα ολα παρ' εαυτω ,
According to The All-Perfect Triad in Self and Defines All The Others even as far as The Last
κατα την παντελη τριαδα εν αυτω και οριζει παντα τα αλλα και μεχρι των εσχατων
and **Triples** The Processions of The Gods from Himself ,
και τριπλασιαζει τας προοδους των θεων αφ' εαυτου ,
on the one hand , in order to Produce/Generate The Three Orders ,
μεν ωστε απογενναν τρεις διακοσμους ,
and on the other hand , in order to Refer Each One of Selves to The One Monad
δε αναφερειν εκαστον αυτων εις μιαν μοναδα
and Its Intelligible Transcendency/Superiority ;
και νοητην υπεροχην :
and by This Logos Self Gives-Subsistence
δια τουτο υπεστησε
to The Beginnings and Middles and Ends of All Those that are Distinct-Separate ;
εις αρχας και μεσα και τελη παντων των διακρινομενων ,
on the one hand , to The Three Anagogic Causes of All The Intellectuals ,
μεν τας τρεις συναγωγους αιτιας παντων των νοερων ,
and on the other hand , to The Three Connective Causes ,
δε τας τρεις συνεκτικας ,
and furthermore , to The Three Perfective Causes ;
δε τας τρεις τελεσιουργους ,
by Extending That Triadic Light to All
εκτεινων το τριαδικον φως επι παντα
and by Illuminating The Perfect in The Processions of His Innate Offspring .
και επιλαμπων το τελειον εν ταις προοδοις των οικειων γεννηματων .
Whereas on the other hand in turn , The Demiurgos and Father (Zeus) ,
δε αυ Ο δημιουργος τε και πατηρ ,
by Imitating The Father (Kronos) and Grandfather (Phanes/The Self-Living-Being TT)
μινουμενος τον πατερα και προπατορα
of Himself (**Timaios 41**A & **Statesman 273**B) ,
εαυτου ,
and thus Zeus Extends His Whole Intelligence in Relation to This One
και ανατεινει την ολην νοησιν προς τουτο
who is Among The Intellectuals just as That One is Among The Intelligibles ,
ον εν τοις νοεροις οπερ εκεινος ων εν τοις νοητοις ,
and thus Jointly-Limits/Perfects The Genus of The Intellectual Fathers ,
και συμπεραινων το γενος των νοερων πατερων ,
just as in turn That One Encloses The Paternal Depth of The Intelligibles ,
ωσπερ αυ εκεινος συγκλειει τον πατρικον βυθον των νοητων ,
by Producing The Three Orders of The Gods from Himself (**Chaldean Oracle 18**) ,
παραγει τρεις διακοσμους θεων αφ' εαυτου ,
and just as The Whole Processions were Divided *In a Triadic Way* from That One ,
και ωσπερ αι ολικαι προοδοι διηρεθησαν τριαδικως απ' εκεινου ,

so also were The Partial Processions Perfected *By The Triad* through This One .
ουτως αι μερικαι τελειουνται κατα την τριαδα δια τουτον .
And by This Logos there are on the one hand , The Three Orders from That One , and
Και δια τουτο αι μεν αι τρεις ταξεις απ’ εκεινου ,
on the other hand , Each Proceeds According to The End Innately-Adapted to Herself ;
δε εκαστη προεισι κατα το τελος προσηκον εαυτη :
and on the one hand , One Order is Solely Super-Kosmic ;
και μεν η εστι μονον υπερκοσμιος ,
whereas on the other hand , Another One is Kosmic ;
δε η εγκοσμιος ,
while Another One , is The Middle of both *In A Certain Way* . And
δε η εστιν μεση αμφοιν πως . Και
on the one hand , Selves are Immediately Allotted The Triple from The Paternal Cause ,
μεν προσεχως ελαχον το τριπλουν απο της πατρικης αιτιας ,
while on the other hand , The Characteristic of The Hyparxis
δε το ιδιον της υπαρξεως
is Allotted to Each Order from Their Distinct/Separate/Definite Sources
εκαστη απο των διωρισμενων αρχων
and from The Descent/Diminution Proceeding According to Measures .
και της υφεσεως προιουσης κατα μετρα .
For Selves neither Possess Their Subsistence Equal-In-Dignity ,
γαρ Ουτε εχουσι την υποστασιν ισοτιμον ,
just as The Mathematical Monads Possess in The Triad ,
ωσπερ αι μαθηματικαι μοναδες επι της τριαδος ,
nor do Selves Possess a disorderly difference of Dignity/Worth/Value ,
P389 ουδε την ατακτον διαφοραν της αξιας ,
since Selves Receive both The Difference of The Subordinate Ousia
αλλα παραδεχονται τε το διαφοραν της υφειμενης ουσιας
and The Arrangement of Their Production/Generation from The First Causes .
και το τεταγμενον της απογεννησεως απο των πρωτων των αιτιων .
And *In This Way* on the one hand , The Leading Gods are Allotted The Highest Order
Και ουτως μεν οι ηγεμονικοι εκληρωσαντα την ανωτατω ταξιν
among Selves , including The Exempt Cause of Those that Proceed ;
εν αυτοις και την εξδηρημενην αιτιαν των προιοντων :
and on the other hand , The Unpolluted/Liberated Gods are Allotted The Second Order ,
δε οι απολυτοι την δευτεραν ,
on the one hand , by Being-Arranged-Under The Leading Gods ,
μεν υποτεταγμενοι τοις ηγεμονικοις ,
while on the other hand , by Riding-upon The Kosmic Gods ; while finally
δε εποχουμενοι τοις εγκοσμιοις : δε
The Kosmic Gods are Allotted The Third , by being Lead-Up by The Unpolluted Gods ,
οι εγκοσμιοι την τριτην , μεν αναγομενοι δια των απολυτων ,
while Being Made-One by The Leading Gods in Relation to The Intellectual Gods .
δε ενιζομενοι υπο των ηγεμονικων προς τους νοερους θεους .

22 June 2024

Chapter 16 – ις

Thus on the one hand , we have said before (**Chapter 4**) , *In What Way* both
Αλλ’ μεν ειπομεν προτερον οπως τε
The Gods in The Kosmos and All The Kosmic Genera Participate/Are-Allotted-A-Share
οι θεοι εν τω κοσμω και παντα τα εγκοσμια γενη μετεχουσι
of The Leading Gods ,
των ηγεμονικων θεων ,
whereas on the other hand , *In What Way* Each One of The Kosmic Genera
δε εκαστα
Enjoy/Benefit/Have-Advantage/Profit from The Energy (**Republic** **377**C)
απολαυει της ενεργειας
of The Unpolluted Rulers of The All By The Measure Innately-Adapted to Selves ,
Των απολυτων αρχοντων του παντος κατα το μετρον προσηκον εαυτοις ,
and *Especially* for as many Selves that are Able to be Led-Up by The Powers of Selves .
και μαλισθ’ οσα δυναται αναγωγοις ταις δυναμεσι αυτων .
For we may also See The *Twofold* Energy in The Divine Selves ;
γαρ καν ορωμεν την Διττην ενεργειαν τοις θεοις αυτοις ,
on the one hand , One Being Co-Ordinated with The Subjects of Their Providential-Care ,
μεν την συντεταγμενην τοις προνοουμενοις ,
while on the other hand , The Other Being Transcendent/Exempt and Separate/Apart .
δε την εξηρημενην και χωριστην .
Thus on the one hand , The Kosmic Gods Guide The Perceptibles
ουν μεν ποδηγετουσι τα αισθητα
According to One of These Energies
Κατα την ετεραν
and Convolve and Turn Selves About to Themselves ,
και ανακυκλουσι και επιστρεφουσι προς εαυτους ,
while on the other hand , The Kosmic Gods Follow-along with The Unpolluted Gods
δε συνεπονται τοις απολυτοις
According to The Other of These Energies
κατα την ετεραν
and are Led-Up to The Intelligible Nature Together with Selves .
και αναγονται επι την νοητην φυσιν μετ’ αυτων .
And by This Logos the Elean Guest (**Statesman** **269**E) Makes both The Cycles/Periods
Και δια τουτο ο Ελεατης ξενος εποιει και τας περιοδους
of The Whole Kosmos and of Each of The Gods in Self *Twofold* .
του παντος κοσμου και εκαστου των θεων εν αυτω Διττας
Since even The Sun and Each One of The Bodies in Heaven Exist
γαρ και ηλιον και εκαστον των εν ορανω ειναι
According to Both , of These Intellectual and Kosmic Circulations ; or ,
κατ’ αμφοτερας τας την νοεραν και την εγκοσμιον ανακυκλησεις , η ,
if you wish to say , According to Both The Power that Moves The Secondary
ει βουλει λεγειν , τε την κινητικην των δευτερων
and The Power which Ascends in Conjunction with The Unpolluted Gods .
και την συνανιουσαν τοις απολυτοις .

And certainly says that our Souls and All that Possess Their Life Apart from bodies ,
Και μην και τας ημετερας ψυχας και παντα εχοντα τα ζωην ξωριστην σωματων ,
at one time Live According to That Anagogic/Up-Lifting Journey ,
τοτε μεν ζην κατ’ την αναγωγον πορειαν ,
and at another time According to This Kosmic Journey ;
τοτε δε κατα ταυτην ,
and now on the one hand , we Travel from Youth to Old-Age ,
και νυν μεν οδευειν εκ νεοτητος επι γηρας ,
since on the one hand , we have departed from That Flourishing and Immaculate Life ,
επειδη μεν απεστημεν της ακμαιας και αχραντου ζωης ,
while we are thus borne to The Earth and Generation , for which Logos
δε φερομεθα εις γην και γενεσιν , διοτι
then at that time , by Being Set-Free/Liberated
δε τοτε αφειμενον
we were also Led Round in the other way around from Old-Age to Youth ,
και περιαγομεθα αναπαλιν απο γηρως επι νεοτητα ,
to The Flourishing and Intellectual Idea of That Energy ; by which Energy
προς το ακμαιον και νοερον ειδος της ενεργειας : διο
the form of our body was also gradually obliterated and brought-to-Light
το ημων σωματοειδες και κατα μικρον αφανιζεται και αποφαινει
whatever held us back (**Plotinos 6**.9.4)
οσον οπισθο–ημας–βαρεις
and rendered us inseparable from The All ,
και απεργαζεται αχωριστους του παντος ,
since The Incorporeal and Immaterial was Illuminated
δε το ασωματον και αυλον αναλαμπει
and was Filled with The Leading Gods of The Life Such as This .
και πληρουται των ηγεμονων θεων της ζωης τοιαυτης .
If then you wish , we may also Infer by The Logos’ The Self/Same
Ει δε βουλει , και συλλογιζωμεθα το αυτο
from The Logos’ written in the **Phaedrus** (**246**B) .
απο των γεγραμμενων εν Φαιδρω .
Now then in Those Logos’ Socrates also says that by The Soul Being Perfect and Winged
τοινυν εν εκεινοις ο Σωκρατης και Λεγει την ψυχην ουσαν τελεαν και επτερωμενην
Journeys/Travels/Patrols-The-Stars and even Adorns The Whole Kosmos ;
P390 μετεωροπολειν τε και διακοσμειν τον συμπαντα κοσμον :
and that *This* also Belongs to our Soul at that time when She Arrives
και οτι τουτο και υπαρχει τη ημετερα ψυχη ποτε οταν αφικηται
at The Highest Summit of The Life In-The-Good-Daimon-Blessed-State-of-Being ,
εις το ακροτατον της ζωης ευδαιμονος ,
whereas *This* is Present in The Genera (Daimons) Superior to us *in a Much Greater Way*
δε παρεστι τοις γενεσι κρειττοσιν ημων πολλω μειζονως
and in The Divine Selves ; and since The Attainment of The End/Goal such as *This*
και τοις θεοις αυτοις : και γαρ η τευξις του τελους τοιουτου
and *This* True Blessedness is Present to our Souls Through Those .
και της ταυτης αληθινης μακαριοτητος ταις ημετεραις ψυχαις δι’ εκεινους .

Therefore from what Other Source and from what Kind of Causes do you think does
ουν Ποθεν αλλοθεν και εκ ποιων αιτιων οιει
The Easy-to-Dissolve and Independent-Ousian Energy Arise in The Wholes
την ευλυτον και ενεξουσιαζουσαν ενεργειαν εφηκειν τοις ολοις
and in us and in Those Superior to us in The Kosmos except from The Unpolluted Gods ?
τε ημιν και τοις κρειττοσιν ημων εν τω κοσμω η εκ των απολυτων θεων ;
Since on the one hand , Each One of The Kosmic Gods is Allotted to Guide/Direct
γαρ μεν Εκαστος των εγκοσμιων ελαχε κατευθυνειν
The Allotment and The Proper Series of Itself , which Self Governs
τον κληρον και την οικειαν σειραν εαυτου , ης αρχει
and Subsists about Self According to The Will of The Father
και υπεστησατο περι αυτο κατα την βουλησιν του πατρος
(For as **Timaios** (**41**D) says , The Demiurgos Arranges
(γαρ ως ο Τιμαιος λεγει , ο δημιουργος υπεταξεν
both The Herds of Daimons
και αγελας δαιμονων
and The Herds of Partial Souls
και μερικας ψυχας
under Each One of The Kosmic Gods) ; whereas on the other hand ,
εκαστοις) : δε
That which Energizes The Whole Kosmos is The Supernatural Good and
το εις ενεργειν τον απαντα κοσμον εστιν υπερφυες αγαθον και
The Characteristic of The Exempt Leadership of The Super-Heavenly Gods .
ιδιον της εξηρημενης ηγεμονιας των υπερουρανιων .
So then This Good Arises in both The Kosmic Gods and our Souls from Those Gods .
τοινυν εφηκει και τοις εγκοσμιοις θεοις και ταις ημετεραις ψυχαις Απ’ εκεινων .
Or how could that which is partial extend its own partial energy to The Whole ,
Η πως το μερικον διατεινει την οικειαν ενεργειαν εις το ολον ,
or how then could that which is partial change its life (to The Better Whole Life)
πως δε αλλαττεται την ζωην
by *Departing* from the divided characteristic of self ?
αποσταν της διηρημεμνης ιδιοτητος αυτου ;
For That which is Energized in Relation to The All/Whole
γαρ Το ενεργουν προς το παν
Withdraws Itself from the energy that is directed into the parts .
εξιστησιν εαυτο της κατατεταγμενης εν μερει .
Surely then we must not say that *This* Divine Good is Present
δη ουν μηδαμοθεν φωμεν Τουτο το θειον αγαθον παρειναι
to The Kosmic Beings from any other source than from These Gods ,
τοις εγκοσμιοις αλλαχοθεν η απο τουτων των θεων ,
who Establish The Kingdom of Themselves Immediately Above The Kosmos .
των ιδρυσαμενων την βασιλειαν εαυτων προσεχως υπερ τον κοσμον .
Therefore ***just as*** The Procession takes place for All through Likeness
ουν Ωσπερ η προοδος τοις πασι δι’ ομοιοτητος
and The Turning-About to The Causes takes place According to Their Likeness
και <η> επιστροφη προς τας αιτιας κατα την ομοιοσιν

by Being Imparted from The Assimilative Leaders , and then
ενδιδοται παρα των αφομοιωτικων των ηγεμονων , και
to The Heavenly Gods and then to Genera Between (Daimons) and then to us ,
τοις ουρανιοις θεοις και τοις γενεσιν μεταξυ και ημιν ,
surely then so also is That which is Liberated/Freed from Those that are Partial
δη ουτω και το αφειμενον απο των μερικων
and That which is Easy-to-Dissolve and That which Tends to Many Energies
και το ευλυτον και το φερομενον επι πολλα ταις ενεργειας
In An Unconditional/Exempt Way is The Sign of **The Liberated Leaders** .
αυτεξουσιως εστιν συνθημα των απολυτων ηγεμονων
Thus on the one hand , This much concerning The Providence which Pervades
Αλλα μεν ταυτα περι της προνοιας καθηκουσης
from **Selves** to All including The Goods which Selves Bestow to Their Subordinates ;
απ’ αυτων εις απαντα και των αγαθων ων δωρουνται τοις υφειμενοις :
whereas on the other hand , we shall add to what was said before ,
δε προσθωμεν τοις προειρημενοις ,
The Characteristic of The Ousia of **Selves** ,
το ιδιον της ουσιας αυτων ,
According to which , **Selves** are Allotted This Order .
καθ’ ο κεκληρωνται ταυτην την ταξιν .
Now then on the one hand , The Immaterial and Divine Intellect
P391 τοινυν μεν αυλος και θειος νους
is Suspended from **The Intellectual Gods** ;
εξηρτηται Των νοερων θεων :
whereas on the other hand , The Separate and Whole Intellect is Like This ,
δε ο χωριστος και ολος νους εστι τοιουτος ,
and for which Logos , **Selves** are called **Intellectual** .
και διο προσαγορευονται νοεροι .
For on the one hand , **Selves** are Beyond Ousia and Multitude (**Republic 509**B)
γαρ μεν οντες επεκεινα ουσιας και πληθους
According to The Hyparxes of Themselves ,
Κατα τας υπαρξεις εαυτων ,
whereas on the other hand , **Selves** are called **Assimilative**
δε καλουμενοι ομοιωτικοι
According to The Participations that Receive The Illumination
κατα τας μεθεξεις τας υποδεξαμενας την ελλαμψιν
of Such A Procession of Selves .
της τοιαυτης προοδου αυτων .
And since if Selves Possess Intellectual Subsistences and also Perfect Powers ,
Και γαρ ει εχουσιν νοερας υποστασεις και ει τελειας δυναμεις ,
Seeing that Intellect is The Extreme/Border/Uppermost of Those that Participate
επειδη νους εστι το εσχατον των μετεχοντων
and since The Intellectual Characteristic Defines The Whole Ousia of Selves ,
και το νοερον ιδιωμα αφοριζει την ολην ουσιαν αυτων ,
Selves are Allotted **This Name** .
ελαχον ταυτην την επωνυμιαν .

On the other hand , **The Intellectual Nature** on the one hand ,
δε η νοερα φυσις μεν
Primarily Participates of The Kosmic Gods , while on the other hand ,
πρωτως μετεχει Των εγκοσμιων θεων , δε
The Undefiled/**Immaculate Soul** also Participates of The Kosmic Gods ,
αχραντος ψυχη και μετεχει ,
but also Participates The Part of The Kosmos , with which
δε και μετεχει μερις του κοσμου , μεθ’ ης
Selves Bring-to-Completion The Whole Intellectual and Divine Living-Being ,
αποτελουσι το ολον νοερον και θειον ζωον ,
by Illuminating with The Brilliant-Light of Themselves even as far as Bodies
ελλαμψαντες την αιγλην εαυτων και μεχρι των σωματων
and by Imparting to These The Vestige/Trace of The Characteristic of Themselves .
και δοντες τουτοις την ιχνος της ιδιοτητος εαυτων .
Thus on the one hand , it is Necessary that **The Orders Between** Both of These
τοινυν μεν Αναγκη τους διακοσμους μεσους αμφοτερων
Enjoy Certain Additions by which Selves are more in Their Processions into Participants
χαιρειν τισι προσθηκαις και μαλλον ταις προοδοις εις τα μετεχοντα
than The Intellectual Gods , while on the other hand , it is also Necessary that
των νοερων , δε
Selves be More Singular and Simpler than The Kosmic Gods ;
ειναι ενικωτερους και απλουστερους των εγκοσμιων :
for The Diminutions/Descents of The Divine Ousias
γαρ αι υφεσεις των θειων ουσιων
Multiply The Receptacles Suspended from Selves .
πληθυουσι τας υποδοξας τας εξηρτημενας .
Is it not the case then that The Power of The Soul will be Presupposed
Ουκουν την δυναμιν ψυχικην αν ειεν προειληφοτες
together with The Intellectual Characteristic , in order that on the one hand ,
μετα της νοερας ιδιοτητος , ινα μεν
Selves Possesses The Super-Kosmic Characteristic In A Pure Way
εχωσι το υπερκοσμιον καθαρως
by The Nature of The Incorporeal , and on the other hand , in order that
τω ασωματου , δε
Selves Be More-Numerous than The Intellectual Gods by The Nature of The Soul .
πλεοναζωσι των νοερων τω ψυχικω .
For again in turn , by also considering The Logos’ in another Way
γαρ Και αυ και των λογων καθ’ ετεραν οδον
if The Soul Comes-to-Light among The Intellectuals and from The Singular Fountain
ψυχης αναφανεισης εν τοις νοεροις και της μιας πηγης
of The Whole Souls and Gives-Subsistence to All together with the Demiurgos ,
των ολων ψυχων και συνυφιστησης τα παντα τω δημιουργω ,
then how is it not also Necessary that The Super-Kosmic Gods
πως ουκ και αναγκη τους υπερκοσμιους
Participate of The Characteristic of The Soul ?
μετεχειν της ιδιοτητος ψυχικης ;

For The Gods Divided about The Kosmos are not Filled of The Unific Soul
γαρ οι διηρημενοι περι τον κοσμον Ου πληρουνται της ενιαιας ψυχης

Without-A-Middle , but through Other More Whole Middles
αμεσως , αλλα δια αλλων ολικωτερων μεσων

and which do not Proceed from The Monad [Hera or The Mixing-Bowl TT]
και ανεκφοιτητων της μοναδος

and which Possess Eternal Life .
και εχουσων αιωνιαν ζωην .

Now then from That Source ; from The Mixing Bowl of Souls (**Timaios 41**D) ,
τοινυν Εκειθεν , απο του κρατηρος των ψυχων ,

is The Presence of The Soul derived from both The Leading and The Unpolluted Gods .
η παρουσια της ψυχης και τοις ηγεμονικοις και τοις απολυτοις .

Since Zeus , The Demiurgos , as Socrates also says in the **Philebos** (**30**D) ,
Επει Ζευς ο δεμιουργος , ως ο Σωκρατης και φησιν εν τω Φιληβω ,

“On the one hand , Possesses The Royal Soul in Self ,
μεν εχων βασιλικην ψυχην εν αυτω ,

and on the other hand , The Royal Intellect According to The Logos of The Cause”
P392 δε βασιλικην νουν κατα τον λογον της αιτιας ,

and by Producing Those Ruling Gods from The Super-Kosmic and Kosmic Gods
και απογενναν τους αρχικους θεους των υπερκοσμιων και των εγκοσμιων

According to That Whole Himself ,
καθ’ ολον εαυτον ,

surely then without a doubt Self also Wholly Imparts The Intellectual
δηπου και παντως μεταδιδωσιν της νοερας

and The Psychic Characteristic to Selves .
και της ψιχικης ιδιοτητος αυτοις .

Thus on the one hand , The Super-Kosmic Gods
Αλλ’ μεν οι υπερκοσμιοι

Participate More of The Intellectual Ousia by Being Primarily Unfolded into Light ,
μετεχουσι πλειονος της νοερας ουσιας πρωτως εκφανεντες ,

and for which Logos The Characteristic of The Soul Exists in Selves *In A Hidden Way* ,
και διο το ψυχικον εστιν εν αυτοις κρυφιως ,

while on the other hand , The Gods who are Allotted The Middle Order
δε οι κληρωσαμενοι την μεσην ταξιν

Immediately Bring-Forth-into-Light The Characteristic of The Soul ,
ηδη προφαινουσιν την ιδιοτητα την ψυχικην ,

while Subsisting with More Separation/Differentiation [than Those Above] ,
υποσταντες μετα πλειονος διακρισεως ,

and furthermore , The Kosmic Gods Unfold- Self -into-Light *In An All Perfect Way* ;
και δε οι εγκοσμιοι εξε– αυτην –φηναν παντελως (**Book** 5 **P256** .11–22) :

since on the one hand , Intellect was in The Primary Intellectuals *In A Hidden Way* ,
επει μεν ο νους ην εν τοις πρωτιστοις νοεροις κρυφιως ,

while on the other hand , Intellect First-Shines-Forth among The Middles ,
δε προφαινετο εν τοις μεσοις ,

then furthermore , Intellect Shines forth among The Last .
δε εξελαμψεν εν τοις εσχατοις .

And on the one hand , by Being The Super-Kosmic Gods *In A Perfect Way*
Και μεν οντες οι υπερκοσμιοι τελως
Selves Derive The Power of The Soul from The Intellectual Mixing-Bowl
εποχετευονται την δυνμιν της ψυχης απο του νοερου κρατηρος
or from The Royal Soul in The Demiurgos ,
η της βασιλικης ψυχης εν τω δημιουργω ,
while on the other hand , Selves Pre-establish in Themselves
δε προεστησανο εν εαυτοις
Another Monad of The Partible/Divisible Genera of Souls ;
αλλην μοναδα των μεριζομενων γενων ψυχικων :
and furthermore , The Unpolluted Gods Now Communicate with The Kosmic Gods
και δε οι απολυτοι ηδη κοινωνουντες τοις εγκοσμιοις
The Ousia that Possesses The Characteristic of The Soul from a Twofold Source ;
της ουσιας εχουσι το ψυχικον διχοθεν ,
from both The Fountain of Whole Ensoulments
εκ τε της πηγης των ολων ψυχωσεων
and from The Source of Assimilation ;
και της αρχης αφομοιωτικης :
thus remain The Kosmic Gods that Receive The Illuminations
δε λοιπον οι εγκοσμιοι υποδεχονται τας ελλαμψεις
of All The Selves that are Prior .
παντων των αυτων προ .
For which Logos , Selves also Exert Their Ousia/Authority over The All ,
Διο και ενεξουσιαζουσι τω παντι ,
by *Imitating* The Unpolluted Gods ;
μιμουμενοι τους απολυτους :
and Adorn The Beings in this Place with Their Ideas
και διακοσμουσι τα τηδε τοις ειδεσι
and *Assimilate* Selves to The Intellectual Paradigms , by *Imitating* The Leading Gods ;
και αφομοιουσι τοις νοεροις παραδειγμασιν , μιμουμενι τους ηγεμονικους :
and Pour forth All of The Inseparable Life , from The Singular Fountain of Souls
και απορρεουσι πασαν την αχωριστον ζωην , της μιας πηγης των ψυχων
by Being Pre-Established as The *Image* of Souls and by Conjoining Themselves to That .
προστησαμενοι εικονα των ψυχων και συναπτοντες εαυτους προς εκεινην .
Then by All of The Genera of Souls Being Wholly Blended by The Demiurgos
δε παντων των γενων των ψυχων Ολως κεραννυμενων υπο του δημιουργου
in The Fountain of Souls during Their Production , of The Different Orders of Souls
εν τη πηγη των ψυχων εις την απογεννησιν , αι διαφοραι ταξεις των ψυχων
on the one hand , Some Souls have one aspect at hand ,
μεν αι εχουσιον αλλο προχειρον ,
while on the other hand , Other Souls have another aspect at hand ; and
δε αι αλλο : και
on the one hand , The Ousian Aspect Dominates Some of The Remaining Souls ,
μεν το ουσιωδες επικρατει ταις των λοιπων ,
and on the other hand , Sameness Dominates Some , but Difference Dominates Others .
δε η ταυτοτης ταις , δε η ετεροτης ταις .

Then The Souls that are Allotted The Same Nature as The Assimilative Gods
δε Αι ελαχον συμφυεις τοις αφομοιωτικοις
Possess Their Whole Subsistence According to Ousia , and for which Logos
την ολην υποστασιν κατα την ουσιαν , και διο
Selves are close to The Intellectual Hyparxis and are thus Allotted
εισι εγγυς της νοερας υπαρχεως και κεκληρωνται
The Intelligible and Hidden Transcendency Among The Genus of Souls .
την νοητην και κρυφιον υπεροχην εν τω γενει των ψυχων :
Then The Souls that are Co-Arranged with The Unpolluted Gods
δε αι συντασσομεναι τοις απολυτοις
Characterize Their Innate/Proper Procession According to Their Sameness ,
χαρακτηριζουσι την οικειαν προοδον κατα την ταυτοτητα ,
and for which Logos Selves Subsist-together with The Gods that Bind-together
P393 και διο συνοπεστησαν τοις συνδετικοις
and Gather-together The Super-Kosmic and The Kosmic Gods .
και συναγωγοις των υπερκοσμιων τε και των εγκοσμιων :
Then The Souls that are Co-Divided with The Kosmic Gods
δε αι συνδιηρημεναι τοις εγκοσμιοις
Define The Ousia of Themselves According to Their Difference ,
αφοριζουσι την ουσιαν εαυτων κατα την ετεροτητα ,
and by This Logos while Composing The Soul of The All The Demiurgos
και δια τουτο υφιστας <την> ψυχην του παντος ο δημιουργος
is said to Co-Harmonize Difference with The (4) Others *by Force* (**Timaios 35**D) .
λεγεται συναρμοττειν την ετεροτητα τοις αλλοις βια .
And surely then in regards to The Division of These (Ousia-Sameness-Rest-Motion)
Και δη και επι ο μερισμος τουτων
both The Union through Harmony and The Energy According to Time ,
και η ενωσις δι’ αρμονιας και η ενεργεια κατα χρονον ,
Shine-forth from Difference ; whereas Ousia and Sameness Subsist Above ,
εκλαμψασης της ετεροτητος : δε ουσια και ταυτοτης ανω ,
with which Subsist The Eternal Life and The Union of Powers .
παρ’ αις η αιωνιος ζωη και η ενωσις των δυναμεων .
Thus on the one hand , These Logos concerning These Beings .
ουν μεν Ταυτα περι τουτων .
Whereas on the other hand , from what has been said we may Infer from The Logos
δε εκ των ειρημενων Συλλογιζωμεθα
that on the one hand , Intellect and Ousia and The Intellectual Life are Suspended
οτι νους και ουσια και νοερα ζωη εξηρτηται
from The Liberated Gods ,
των απολυτων θεων ,
whereas on the other hand , The Soul
δε η ψυχη
and The Nature of The Super-Heavenly Souls Shines-Forth-into-Light in Selves .
και η φυσις των υπερουρανιων ψυχων προφαινεται εν αυτοις .
For Selves are Established-Above The Heavenly Gods , who also Ride in Bodies ,
γαρ Υπεριδρυνται των ουρανιων θεων , οι και εποχουνται σωμασιν ,

just as These Heavenly Gods are Exempt from The Sub-Lunary Gods
καθαπερ ουτοι εξηρηνται **των** υπο σεληνην
who are also Allotted the Administration of Matter .
και λαχοντ**ων** την επιτροπευειν υλην .
If then The Genus of Selves is Such as This , then without a doubt
Ει δε το γενος αυτ**ων** εστι τοιουτον , δηπου
Selves are Reasonably said to Be of The Partial Orders ,
εικοτως λεγονται **των** μερικ**ων** διακοσμ**ων** ,
surely then just as The Gods Prior to Selves .
δη ωσπερ και οι προ αυτων .
Thus on the one hand , Those Gods are More-Whole , by The Logos that
Αλλ’ μεν εκεινοι ολικωτεροι , διοτι
The Characteristic of The Soul was in Selves *In A Hidden Way* (**P392**.16-17) ,
το ιδιωμα ψυχικον ην εν αυτοις κρυφιως ,
while on the other hand , These Gods Possess That which is Partial
δε ουτοι εχουσι το μερικον
in Their Providential-Energies *In A More-Visible-Way* ,
εν ταις προνοιαις προφανεστερον ,
by The Logos that in These Gods The Power of The Soul is also *More-Visible* ,
διοτι εν τουτοις η δυναμις ψυχικη εστιν και εναργεστερον ,
as indeed The Kosmic Gods who Preside-over Partial Allotments ,
ως γε οι εγκοσμιοι προεστησαν μερικων πληρων ,
now also Perfectly Unfold into Light The Ousia of The Soul ;
ηδη και τελεως εκφηναντες την ουσιαν ψυχικην :
whereas The Wholes and The Impartible Genus of The Gods Shine-forth
δε τα ολα και αμεριστα γενη των θεων εξεφανησαν
as far as The Intellectual Subsistence ,
μεχρι της νοερας υποστασεως
for Intellect is Impartible According The Nature of Itself .
γαρ νους αμεριστος κατα την φυσιν εαυτου .

Chapter 17 – ιζ

Now then we can Intellect ***The Multiform Powers*** Innately-belonging
τοινυν νοησωμεν τας πουειδεις δυναμεις προσηκουσας
to This Order of **The Liberated Leaders** Being Such as This ;
τη ταυτη ταξει των απολυτων ηγεμονων οντων Τοιουτον :
and thus on the one hand , we call Some Powers ***Transporters*** , which are Those that
και μεν καλεσωμεν τας διαπορθμιους , οσαι τας
Unfold-into-Light The Processions of The Assimilative Genera to Secondary Beings ;
εκφαινουσι τας προοδους των αφομοιωτικων γενων τοις δευτεροις :
on the other hand , we call Other Powers **Up-Lifters / *Anagogic*** , which are Those that
δε τας αναγωγους , οσαι τας
Draw up The Kosmic Orders to The Separate Energy ;
ανελκουσιν εγκοσμιους διαταξεις εις την χωριστην ενεργειαν :
then we call Other Powers ***Conjunctive*** , which are Those That
δε τας συνδετικας , οσαι
Predominate The Communion of Extremes In An Equal/Even/Level/Harmonized Way ;
πρυτανευουσι την κοινωνιαν των ακρων εξ ισοι :
then we call Other Powers ***Immaculate/Undefiled*** , which are Those that
δε τας αχραντους , οσαι ταις
Utterly Obliterate the Material and **Illuminate Their Providential-Energies**
αρδην αφανιζουσι την υλην και επιλαμπουσι ταις προνοιαις
that are Easy-to-Diffuse to The Secondary Beings ;
το ευλυτον των δευτερων :
then we call Other Powers ***Perfective*** , which are Those that are
δε τας τελεσιουργος , οσαι εισι
The Providers of Perfection to The Kosmic Beings ;
χορηγοι της τελειοτητος τοις εγκοσμιοις :
then we call Other Powers ***Productive/Prolific*** , which are Those that
δε τας γονιμους , οσαι
Multiply The Processions of Those that are Subordinate .
πληθυουσι τας προοδους των υφειμενων .
For According to These and still more numerous Powers than These
γαρ Κατα ταυτας και ετι πλειους δυναμεις τουτων
including Those that are Incomprehensible to our Intellections
και ταις απεριληπτους ημετεραις νοησεσιν
Selves (**The Liberated Leaders**) Preside over The Gods in The Kosmos
προεστηκασι των θεων εν τω κοσμω
and Help-Fulfill The Middles of both The Divine Genera that are Exempt
P394 και συμπληρουσι τα μεσα τε των θειων γενων εξηρημενων
and Those that are Co-Arranged with The Parts of The All .
και των συντεταγμενων ταις μοιραις του παντος .
And certainly we must also Assign The Energies to The Powers of Selves
Και μην και αποδοτεον τας ενεργειας ταις δυναμεσιν αυτων
In A Concordant Way (**Republic 337**C Balboa Translation) ,
συμφωνως ,

such as Those that are Easy-To-Diffuse and are Visible Everywhere
ευλυτους και φαινομενας πανταχου
and that cut-away All that is Material and Corporeal-formed and
και αποκοπτουσας παν το ενυλον και σωματοειδες και
that Shoot-Forth The Un-Defiled and Un-Touched and In-Corporeal Idea
προβαλλομενας την αχραντον και αναφη και ασωματον ιδεαν
and that Turn-About All The Secondary Beings to **Themselves**
και επιστρεφουσας παντα τα δευτερα προς εαυτους
and that Lift-All-Up to The Intellectual Light .
και ανατεινουσας επι το νοερον φως :
Furthermore we must still Assign to **These Gods**
δε ετι προς τουτοις
The Energies that Unfold-into-Light The Transcendent Sources of The All ,
τας εκφαινουσας τας εξηρημενας αρχας του παντος ,
and Those Energies that are Superior to These that Draw-Up to The Intellectual Gods ,
και τας κρειττους τουτων ανελκουσας επι τους νοερους θεους ,
and Those Energies that are More-Lofty than These
και τας υψηλοτερας τουτων
that are Conjoined to The Intellectual Selves that also Exhibit
συναπτομενας τοις νοεροις αυτοις και επιδεικνυουσας
The Un-Colored and Un-Figured and Un-Touched Ousia (**Phaedrus 247**C) .
την αχρωματον και ασχηματιστον και αναφη ουσιαν .
Now then , still in Another Way ,
τοινυν Ετι κατ' αλλον τροπον ,
on the one hand , Some Powers Energize about The Secondary Gods
μεν τας ενεργουσας περι τους δευτερους θεους
and Collect-together The Divine Unities for The Union Prior to The Kosmos ,
και συναγωγους των θειων εναδων επι την ενωσιν την προ του κοσμου ,
while on the other hand , Other Powers Energize about The Kosmic Intellects
δε τας περι τους εγκοσμιους τους νους
and Extend/Reach-Out The Intellections of Selves from The Co-Ordinate Intelligibles
και ανατεινουσας τας νοησεις αυτων απο των συστοιχων νοητων
to Those that are Primary and Exempt from The All ,
επι τα πρωτιστα και εξηρημενα του παντος ,
then The Other Powers are Up-Lifters / Anagogic of Souls to **The One Fountain** of Selves ,
δε τας αναγωγους ψυχων επι την μιαν πηγην αυτων ,
and on the one hand , Some Powers are The Leaders of The Divine Souls of Selves ,
και μεν τας ηγουμενας των θειων ψυχων αυτων ,
while on the other hand , Other Powers Preside-over The Genera Superior to ourselves ,
δε τας εφεστωσας τοις γενεσιν κρειττοσιν ημων ,
then Other Powers Convolve-together The Multitudes of Those that are Partial
δε τας συνελισσουσας τα πληθη των μερικων
to **Her Undefiled/Immaculate Life** .
επι την αχραντον ζωην .
For by Being *Like* Certain Leaders of Herds
γαρ οιον τινες αγελαρχαι

Selves Ascend to **The Source-Above** All Those in The Kosmos
επιβεβηκοτες Ανωθεν πασι τοις εν τω κοσμω
and *Like* Daimon Gods , Selves Immediately Rule from The Kosmic Gods ,
και οιον δαιμονες θεοι , προσεχως εξαρχοντες θεων ,
by Leading/Guiding The Journey to **The Intelligible** ,
ηγουνται της πορειας επι το νοητον
in One Way for Some , but in a Different Way for Others ,
μεν αλλως τοις , δε αλλως τοις ,
According to The Order that Innately-Belongs to Those that are Being Led-up .
κατα την ταξιν προσηκουσαν τοις αναγομενοις .
For on the one hand , Each Being Participates/Shares of **Those** that are **Liberated** ,
γαρ μεν εκαστα Μετεχει των απολυτων ,
whereas The Participation/Share is Different ;
αλλ’ η μεθεξις διαφορος ,
for either Their Share is According to That which Innately-Belongs to The Gods ,
η κατα το θειον
or also According to That which Innately-Belongs to The Daimons
και δαιμονιον
or also that which Innately-Belongs to the Partible Beings ,
και μερικον ,
or According to That which Innately-Belongs to The Idea of The One
η κατα το ενοειδες
and According to That which Innately-Belongs to The Intellectual
και νοερον
and According to That which Innately-Belongs to The Soul .
και ψυχικον .
Since this is like saying that All are Allotted The Life that is Separate
δε ως ειπειν Απαντα ελαχε της ζωης το χωριστον
and The Energy that is Easy-to-Dissolve/Diffuse
και της ενεργειας το ευλυτον
and The Providence that is Supernatural
και της προνοιας το υπερφυες
and The Authority/Dominion that is Common
και της επιστασιας το κοινον
Arising from This Order of The Gods .
απο ταυτης της ταξεως των θεων .

Chapter 18 – ιη

Thus on the one hand , let The Common Limiting-Condition/Definition
ουν μεν εστω Ο κοινος διορισμος
concerning The Liberated Gods be such as this .
περι των απολυτων θεων τοιουτος .
On the other hand , it follows that we Unfold-into-Light The Theory of Plato ;
δε Επεται εκφηναιτην του θεωριαν Πλατωνος ,
First of all from The Logos' which can be obtained in the Other Dialogues before ,
πρωτον τοις προειρημενοις ην εχει εν τοις αλλοις διαλογοις ,
and later from The All-Perfect Doctrine about These Gods which is found in the **Parmenides** .
επειτα παντελη διδασκαλιαν περι τουτων ην εστιν ανευρειν εν ω Παρμενιδη .
Now then in the **Phaedrus** (**241**E) Socrates is Divinely-Inspired and Unfolds
τοινυν Εν Φαιδρω ο Σωκρατης ενθουσιαζων και αναπλων
The Intellect of Himself to The Whole Continuity of The Divine Orders ,
τον νουν εαυτου εις την ολην συνεχειαν των θειων διακοσμων ,
and not only Unfolds The Kosmic Processions of Selves ,
και ου μονον εποπτευων της εγκοσμιοους προοδους αυτων ,
but He also Mystically Unfolds (**246**E-**248**A) The Indescribable and Blessed Visions
αλλα και εποπτευων τας απεριηγητους και μακαριας θεας
and also The Passage-ways about The Kosmos ;
τε και διεξοδους περι τον κοσμον ,
on the one hand , He Divides All The Separate Subsistences in The Kosmos
μεν διαιρειται πασας τας χωριστας υποστασεις εν τω κοσμω
from Those that Selves Administer *In A Threefold Way* ,
των διοικουμενων τριχη ,
and on the one hand , He calls The Primary Subsistences Divine ,
και μεν αποκαλει τας πρωτιστας θειας ,
and on the other hand , He calls The Middle Subsistences Daimonian ;
P395 δε τας μεσας δαιμονιας ,
then finally , He Completes The Last Subsistences from our own Souls ;
δε συμπληροι τας εσχατας απο ημετρων των ψυχων :
and on the one hand , He Suspends our Partial Souls from The Daimons
και μεν εξαπτει τας μεριστας ψυχας των δαιμονων
(and for which Logos He Addresses Selves as Co-Attendants [**Phaedrus 248**C])
(και διο προσαγορευει αυτας συνοπαδους)
and Lifts-Selves-Up to The Divine Leadership through The Mediation of Daimons ,
και ανατεινει επι την θειαν ηγεμονιαν δια των μεσων δαιμονων ,
while on the other hand , He Suspends The Orders of Daimons from The Kosmic Gods
δε τας ταξεις δαιμονιας των εγκοσμιων των θεων
(for The Daimons are The Attendants of These Gods) ,
(γαρ οι δαιμονες εισιν οπαδοι τουτων) ,
whereas He Refers These Whole Divine Leaderships and The Herds of Daimons
δε αναπεμπει ταυτας τας ολας θειας ηγεμονιας και τας αγελας δαιμονιας
and The Choirs of The Partial Souls to The Liberated Order ,
και τους χορους των μερκων ψυχων εις την απολυτον διακοσμησιν ,

and He says that Under This Order The Triadic Army of Kosmic Souls is Led-up
και φησιν υπο ταυτης την τριαδικην στρατιαν των εγκοσμιων αναγομενην
to The Intellectual and The Intelligible Gods Conjoined with The Primary Causes .
επι τους νοερους τε και τους νοητους θεους συναπτεσθαι ταις πρωτιστας αιτιας .
Now then here (**Phaedrus 247**A) He Defines All The Liberated Gods
τοινυν ενταυθα αφοριζει παντας Τους απολυτους θεους
According to **The Measure** of **The Dodecad** (**12 - Republic 337**C Balboa Translation)
κατα το μετρον της δωδεκαδος ,
while Selves Possess A Multitude that is Un-Circumscribable/In-Comprehensible
εχοντας πληθος απεριληπτον
and Innumerable by human speculations .
και αναριθμητον ταις ανθρωπινας επιβολαις .
And furthermore nor indeed the Theologists who have written anything about Selves
Καιτοι ουτε γε των θεολογων οσοι γεγραφασιν τι περι αυτων
been able to Define **The Whole Number** of Selves ,
δεδυνηνται ορισαι τον ολον αριθμον αυτων ,
just as They have been able to Define The Ruling Multitude
ωσπερ το αχικον πληθος
or The Multitude of The Intellectual or The Multitude of The Intelligible Gods ;
η το των νοερων η το των νοητων θεων :
whereas Plato has indeed Understood that **The Number Twelve**
αλλ’ ο Πλατων γε υπελαβε ως τον αριθμον δυωδεκαδος
Innately-Belongs to The Liberated Gods by Being **All-Perfect**
προσηκειν τοις απολυτοις θεοις ως παντελη
and by Being Perfected from The Primary Numbers
και αποτελεσθεντα εκ των πρωτιστων αριθμων
and by Being Filled-Full of The Perfect Numbers ,
και συμπληρουμενον εκ των τελειων ,
and by Embracing All The Processions of Selves within **This Measure** .
και περιειληφεν πασας τας προοδους αυτων εν τουτω τω μετρω .
For He Lifts-up All The Genera and The Characteristics of Selves to This **Dodecad**
γαρ αναγει Απαντα τα γενη και τας ιδιοτητας αυτων επι ταυτην την δυωδεκαδα
and Selves are Defined According to **Self** .
και αφοριζει κατ’ αυτην .
Then again in turn , by Dividing **The Dodecad** into both **Two** Monads and **One** Decad ,
δε Παλιν αυ μερισας την δωδεκαδα εις τε δυο μοναδας και μιαν δεκαδα ,
on the one hand , He Suspends **All** from The **Two** Monads , while on the other hand ,
μεν εξαπτει παντα των δυο μοναδων , δε
He Delivers Each One of **These** by Energizing towards **The Monad** (**1**) after Herself
παραδιδωσι εκατερον τουτων ενεργουσαν εις την μεθ’ εαυτην
According to **The Hyparxis** (**2**) of Herself ; and on the one hand , He Calls
κατα την υπαρξιν εαυτης : και μεν αποκαλει
The One **Zeusian** , while on the other hand , He Names The One that Remains **Hestian** .
την ετεραν Διιον , δε επονομαζει την λοιπον Εστιαν .
Then He also Recalls Other More Partial Leaderships which also Fulfill
δε και Μεμνηται αλλων μερικωτερων ηγεμονιων και συμπληρουσιν

The Decad mentioned ; I mean such as that
την δεκαδα ειρημενην , οιον
of **A-pollo** , **A-reos** and **A-phrodite** (**Phaedrus 246**E-**247**A),
Απολλωνος , Αρεος , Αφροδιτης ,
on the one hand , by Suspending The Prophetic/Oracular Idea of Life
μεν εξαπτων το μαντικον ειδος της ζωης
from The Leadership of **Apollo** ;
της ηγεμονιας Απολλωνιακης ,
while on the other hand , by Suspending The Idea of Love
δε το ερωτικον
from The Leadership of **Aphrodite** ;
της Αφροδισιακης ,
then by Suspending The Idea of Division
δε το διαιρετικον
from The Leadership of **Ares** .
της Αρεικης .
And since The Most Whole and Primary Genera of Lives Arise from Those Sources ,
Και γαρ τα ολικωτατα και τα πρωτιστα γενη των βιων εντευθεν ,
and According to which The Newly-Initiated Souls (**Phaedrus 248**D-E)
και καθ’ α τας νεοτελεις ψυχας
are Introduced into The Kosmos ,
εισοικιζομενας εν τω κοσμω ,
Some on the one hand , Preside-over One Idea of Life ,
τας μεν προιστασθαι αλλο ειδος ζωης ,
while on the other hand , Others Preside-over Another Idea of Life .
δε τας αλλο .
And it appears to me , that *just as* **Timaios** (**41**D-42D) Makes The Division of Souls
Και δοκει μοι , καθαπερ ο Τιμαιος ποιειται την διαιρεσιν των ψυχων
at one time Super-Kosmic , but at another time Kosmic
τοτε μεν υπερκοσμιον , τοτε δε εγκοσμιον
(for He also Distributes The Souls Equal-in-Number to The Stars
(γαρ και διανεμει ψυχας ισαριθμους τοις αστροις
and Sows Some into The Moon/Selene , and Others into The Earth ,
και σπειρει τας μεν εις σεληνην , τας δε εις γην ,
then Others into The Other Instruments of Time) ,
τας δε εις τα αλλα οργανα του χρονου) ,
surely then so also does Socrates Prearrange Twofold Rulers and Leaders of Selves
P396 δη και ο Σωκρατης προττατειν διττους αρχοντας και ηγεμονας αυτων
According to The Self-Same-Ways ; on the one hand , by Prearranging
κατα τα αυτα , μεν
The Kosmic Gods *In-An-Immediate-Way* , and on the other hand , by Prearranging
τους εγκοσμιους θεους προσεχως , δε
The Liberated Gods *In-an-Even-Higher-Way* than These Kosmic Gods .
τους απολυτους ετι ανωτερω τουτων .
Therefore , just as we said (**P394**.12-**P395**.5) ,
Αλλ’ ουν οπερ ελεγομεν ,

The Twelve Gods Convolve The Whole Kosmic Genus ,
οι δωδεκα θεοι ανελισσουσιν το παν εγκοσμιον γενος ,
either That of The Gods , or That of The Daimons ,
ειτε θειον , ειτε δαιμονιον ,
to The Vision of The Intelligibles and Lead All to The Nature of These
εις την θεαν των νοητων και ηγουνται πασιν εις την φυσιν τουτων
and Perfect The Separate Energy of Selves ,
και τελειουσιν την χωριστην ενεργειαν αυτων ,
and Comprehend/Encompass within Themselves All The Super-Heavenly Genera ;
και περιειληφασιν εν εαυτους παντα τα υπερουρανια τα γενη :
so that whether there be **The Paternal Genus** , or **The Vivific Genus** ,
ωστε ειτε ειη πατρικον γενος , ειτε ζωογονικον ,
or The Undefiled and Guardian Genus of The Liberated Gods ,
ειτε αχραντον και φρουρητικον των απολυτων ,
Selves are Comprehended in **This Number** .
περιλαμβανεσθαι εν τωδε τω αριθμω .
For **Number** must not be Seen such as The Number Twelve is seen in units
γαρ αριθμον ουχ θεωρητεον οιον τον δωδεκα εν μοναси
(for **Number** is not such as this among The Gods) ,
(γαρ ο αριθμος ου τοιουτος επι των θεων) ,
since Self must be Seen in The Characteristic of The Hyparxis .
αλλ’ εν ιδιοτητι της υπαρξεως .
For just as among Those Gods **The Dyad** Presides-over The Productive/Prolific Power
γαρ Ως εν εκεινοις η δυας προεστηκεν της γονιμου δυναμεως
including **The Triad** of The Primary Perfection , surely then
και η τριας της πρωτιστης τελειοτητος , δη
so also is **The Dodecad** The Symbol of The All-Perfect Procession .
ουτω και εστι η δυωδεκας συμβολον της παντελους προοδου .
For Seeing that These Gods Enclose The Limit of The Powers that are Invisible
γαρ Επειδη οιδε οι θεοι συγκλειουσι το περας τωνδυναμεων των αφανων
and Exempt from The Kosmos and that Ride upon The Heavenly Gods ,
και εξηρημενων του κοσμου και επιβεβηκασι τοις ουρανιοις ,
The Dodecad Innately-Belongs to Selves According to Each of These Powers ,
η δυωδεκας προσηκει αυτοις καθ’ εκατερον ,
and on the one hand , by Jointly-Bringing-to-Completion The All-Perfect
και ως συμπεραινουσι το παντελες
in The Procession of The Super-Kosmic Gods
εν τη προοδω των υπερκοσμιων
and on the other hand , by Presiding-over The Heavenly Gods .
και ως προεστηκοσι των ουρανιων θεων .
And since Selves Transmit The Distribution into **Twelve** from Themselves
Και γαρ παρεχονται την διανομην εις δωδεκα αφ’ εαυτων
and Especially Guard Those Selves in **This Number** (Nicomachus Book I Chap 16.10) .
και διαφεροντως φρουρουσιν αυτους εν τωδε τω αριθμω (Balboa Translation) .

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Chapter 19 – ιθ

Thus on the one hand , The Ruling **Dodecad** was All-Perfectly Super-Kosmic ,
ουν μεν Η αρχικη δυωδεκας ην παντελως υπερκοσμιος ,
while on the other hand , it is Clear that The Heavenly **Dodecad** is Solely Kosmic ;
δε δηλον ως η ουρανια μονον εγκοσμιος :
since The **Dodecad** of The Liberated Leaders Holds-Together
δε η των απολυτων ηγεμονων συνεχει
The Communion/Commonness of The Summits
την κοινωνιαν των ακρων
and Binds-Together The Order After **Herself** to The Order Prior to **Self** .
και συνδει την μεθ' εαυτην τη προ αυτης .
And on the one hand , by This Logos
Και μεν δια τουτο
The Liberated Gods are Perfective and Anagogic of The Kosmic Gods , whereas
οι απολυτοι θεοι εισιν τελεσιουργοι και αναγωγοι των εγκοσμιων ,
on the other hand , Selves are Immediately Suspended from The Ruling Gods and are
δε αυτοι προσεχως εξηρτηνται των αρχικων και
Sent-Forth from Those Gods , and Manage The Indissoluble Intertwining between Both .
προβεβληνται παρ' εκεινων , και πρυτανευουσι την αδιαλυτον συμπλοκην αμφοιν .
Then in order that we do not record our own notions/inventions ,
δε Ινα μη αναγραφωμεν τας ημετερας επινοιας ,
but instead Unfold-into-Light to The Best of our Ability The Theory of Plato
αλλα εκφηνωμεν κατα δυναμιν την θεωριαν του Πλατωνος
to Those who Love to Contemplate The Truth ,
τοις φιλοθεαμοσι της αληθειας ,
let us consider by our Selves *in what Place*
σκεψωμεθα καθ' ημας αυτους που χορου
Those Leaders must be Arranged , which Socrates Celebrates in the **Phaedrus** (**246**E) ,
τουτους τους ηγεμονας τακτεον , ους ο Σωκρατης ανυμνει εν Φαιδρω ,
and *to whom* it is Proper to Co-Numerate and to Co-Arrange *what* Orders of The Gods
και τισι προσηκει συναριθμειν και συντατтειν ποιας διακοσμοις θεων
The Great Ruler of Selves who also Drives **The Winged Chariot** .
τον μεγαν αρχοντα αυτων και ελαυνοντα πτηνον αρμα .
For it is Necessary to Assign to Self
γαρ Αναγκη διδοναι αυτω
either The **Intellectual** , or The Assimilative , or The Liberated , or The Kosmic Order ;
P397 η νοεραν η αφομοιωτικην η απολυτον η εγκοσμιον ταξιν :
For Selves are The Descents Bearing The Procession of The Great God/Zeus .
γαρ αυται εισιν αι υποβασεις εχουσι την προοδον του μεγαλου Διος .
Thus on the one hand , if This One is **The Intellectual** Zeus , whom we have said
Αλλ' μεν ει ουτος εστιν ο νοερος Ζευς , ον ελεγομεν
is The Demiurgos of The All (Book 5 Chap 13 **P269-P270**) , and made Plato a witness
δημιουργον του παντος , και ποιουμενοι τον Πλατωνα μαρτυρα
of The Logos' , in what way does **Self** Lead The (Kosmic) **Dodecad** in question ?
των λογων , πως ηγειται της δυωδεκαδος ειρημενης ;

On the other hand , how is **Self** Oppositely-Divided to The Leadership of **Hestia** ?
δε Πως αντιδιηρηται προς την ηγεμονιαν της Εστιας ;
for on the one hand , The **Demiurgic Monad** Encloses-Together The Intellectual Span ,
γαρ μεν Η δημιουργικη μονας συγκλειει το νοερον πλατος ,
since **Self** is Exempt from All The Other Numbers ,
δε εξηρηται απαντων των αλλων αριθμων ,
and Contains All The Processions of The Gods
και περιεχει πασας τας προοδους των θεων
and is Not-coordinated with All The Processions of The Gods .
και εστι ασυντακτος προς πασας
For it neither was nor is Lawful for **Those** that are **Caused** to Possess
γαρ ουτε ην ουτε εστι Θεμις τα αιτιατα εχειν
Their Subsistence Oppositely-Divided to **The Causes** of **Themselves** .
την υποστασιν αντιδιηρημενη τοις αιτιοις εαυτων .
Now then there is no need to make Twelve Leaders of The Wholes ,
τοινυν Ου εδει ποιειν δωδεκα ηγεμονας των ολων ,
whereas there is Need to Make The Best of The Causes One , as **Timaios** (**29**A) says .
αλλ’ τον Αριστον των αιτιων ενα , ως ο Τιμαιος φησιν .
And certainly on the one hand , by Zeus The Demiurgos Being The Subsistence
Και μην μεν , ως ο Ζευς δημιουργος ων υποστατης
of The Visible Order , Self is also Exempt from The All ,
της φαινομενης διακοσμησεως αυτος αν και εξηρηται του παντος ,
whereas on the other hand , The Very First of The Twelve in Heaven
δε ο πρωτιστος των δωδεκα εν ουρανω
is said by Socrates (**Phaedrus 246**E) to Drive The Winged Chariot .
λεγεται υπο του Σωκρατους ελαυνειν το πτηνον αρμα .
In What Way then can we consider The One who is Woven-together with The Kosmos
Πως ουν αξομεν το συμπλεκομενον τω κοσμω
and in Close-Proximity to The Gods in Heaven
και συνεγγιζον εις τοις θεοις εν ουρανω
Th’Same as The One who is Exempt from All ,
ταυτον τω εξηρημενω παντων
and as **Timaios** (**42**E) says , who Abides/Remains in The Usual Way of Self ?
και ως ο Τιμαιος φησιν , μενοντι εν τω κατα ηθει τροπον αυτου ;
Moreover then on the one hand , This Zeus Presides over The Philosophic Life ,
Ετι τοινυν μεν ουτος ο Ζευς προεστησατο τον φιλοσοφον βιον ,
and The Souls that Live This Life are Designated *Of-Zeus* (**Phaedrus 248**D) ,
και αι ψυχαι διαζωσαι τουτον τον βιον καλουνται Διιοι ,
on the other hand , Another God (*Apollo*) Presides over The Prophetic (**265**B) Life ,
δε αλλος θεος μαντικον ,
and Another God (*Aphrodite*) Presides over The Erotic (**248**D) Life ,
και ερωτικον ,
and still Another (*Ares*) over The Poetic (**248**E) Life ;
και ποιητικον :
whereas The Demiurgos of Wholes Contains in Himself The Paradigms of All Lives ,
δε ο δημιουργος των ολων εχει εν εαυτω τα παραδειγματα απαντων των βιων ,

and *just as* Self Embraces The Ousia of The Souls *By-The-Idea-of-The-One* , surely then
και ωσπερ περιειληφεν την ουσιαν των ψυχων ενοειδως , δη
so also does Self Embrace All The Different Mutations of The Life of Selves .
ουτω και απασας τας διαφορους εξαλλαγας της ζωης αυτων .
Accordingly then , Self is not The Cause of The Divisibility of the Lives in Selves ,
αρα εστι Ουκ αιτιος μεμερισμενως των βιων εν αυταις ,
since on the one hand , Self Pre-Established *All* The Periods/Cycles of Selves ,
αλλα μεν προεστησατο πασας τας περιοδους αυτων ,
then *All* The Variety of Life , and on the other hand , Self Pre-Established
δε πασαν την ποικιλιαν της ζωης , δε
All The Measures of Their Lives , According to *One Demiurgic Cause* .
παντα τα μετρα των βιων κατα μιαν δημιοργικην αιτια .
And on the one hand , *just as* The Kosmic Sun is not the cause of some ,
Και μεν ωσπερ ο εγκοσμιος Ηλιος εστιν ου αιτιος τωνδε ,
while on the other hand , The Demiurgos is the cause of others ,
δε ο δημιουτγος τωνδε ,
since even Those which Self (The Sun) Subsists ,
αλλα και ων αυτος υποστατης ,
The Demiurgos is also That *and* The Pre-Subsisting-Cause *In-A-Greater-Way* ,
δημιουργος εστι και εκεινος και προαιτιος μειζονως ,
surely then so also in The Lives of The Souls one must not refer
δη ουτω καν τοις βιοις των ψυχων χρη ου αναφερειν
That Subsistence to The Demiurgic Cause *in-a-divided-way* .
εκεινον επ' την αιτιαν διηρημενως .
For The Demiurgic Monad Presides-Over
γαρ η δημιουργικη μονας προεστηκεν
The Impartible and Common and Singular Cause of All ,
Αμεριστος και κοινη και μια αιτια παντων ,
whereas The Divisions According to Those Lives and The Different Paradigms
δε αι διαιρεσεις κατα τους βιους και τα διαφορα παραδειγματα
of The Kosmic Beings Properly-belong to The (Young) Gods After Self .
των εγκοσμιων προσηκουσι τοις θεοις μετ' αυτον .
If then on the one hand , someone thinks that we should abandon this hypothesis ,
Ει δε μεν τις αξιωσειεν ημας αφιστασθαι ταυτης της υποθεσεως ,
and on the other hand , say that This Zeus *and* The Other Leaders are Kosmic ,
δε λεγειν τουτον τον Δια και τους αλλους ηγεμονας εγκοσμιον ,
where then must we Arrange The Gods that follow after Self ?
που τακτεον τους θεους επομενους αυτω ;
Since Socrates says (**Phaedrus** **246**E) ,
δε φησι
"The Army of Gods and Daimons Adorned into Eleven Parts that Follow Zeus ."
στρατιαν θεων και δαιμονων κεκοσμημενην κατα τα ενδεκα μερη επεσθαι Τω .
For on the one hand , there are both More-Comprehensive and More-Partial Orders
P398 γαρ μεν Εισι και περιπληπτικωτεραι και μερικωτεραι ταξεις
of Gods in The All , and thus on the one hand , Some Possess The Logos of Leaders ,
θεων εν τω παντι , και μεν αι εχουσι λογον ηγουμενων ,

while on the other hand , Others Possess The Logos of Followers ;
δε αι επομενων :
whereas ***The Greatness*** of The Leadership being Celebrated by Socrates
αλλα το μεγεθος της ηγεμονιας το ανυμνουμενον υπο του Σωκρατους
does not make clear to us
ου δηλοι ημιν
The Pre-Eminence that is ***Co-Arranged while being Exempt*** from Kosmic Beings .
την υπεροχην συντεταγμενην αλλα την εξηρημενην των εγκοσμιων .
For among The Incorporeal Ousias , ***The Great*** Provides ***Such A Characteristic***
γαρ Εν ασωματοις ουσιαις το μεγα παρεχεται τοιαυτην ιδιοτητα
to Those in whom ***Self*** would be Present ;
τουτοις οις αν παρη :
and *just as* **Love** is not simply called a **Daimon** by Diotima (**Symposium 202**D) ,
και ωσπερ ο Ερως ουχ απλως καλουμενος δαιμων υπο της Διοτιμας ,
but ***A Great*** **Daimon** , also Indicates that **Self** Is ***Expanded-Above*** All Daimons
αλλα μεγας δαιμων , και αποδεικνυται υπερηπλωμενος απαντων των δαιμονων
by Being Divine , since **Self** is not Arranged in The Genus of Daimons , surely then
ων θεος , αλλ' ουκ τεταγμενος εν τω γενει των δαιμονων , δη
so also is **Zeus** being Celebrated by Being Allotted This Name of ***The Great*** **Leader**
ουτω και ο Ζευς ανευφημουμενος ελαχε ταυτην επωνυμιαν την μεγας ηγεμων
not by being The Kosmic Leader of The Kosmic Beings ,
ουχ ως εγκοσμιος ηγουμενος εγκοσμιων ,
but by ***Stepping-Beyond*** from Selves and by ***Rising-Beyond*** The Kosmic Order .
αλλ' ως εκβεβηκως απ' αυτων και υπερανεχων της εγκοσμιου ταξεως .
If Zeus ***Transcends*** The Gods in The Kosmos , then it is also Necessary
Ει ο Ζευς εξηρηται των θεων εν τω κοσμω , δε και αναγκη
that The Other Leaders Possess Their Ousia Preceding Those that Follow Zeus ;
τους αλλους ηγεμονας εχειν την ουσιαν προηγουμενην των επομενων τω Διι :
for All The Other Leaders are Allotted The Leading Dignity .
γαρ παντες ειληχασιν ηγεμονικην αξιαν .
If on the one hand , The Other Leaders are arranged among The Kosmic Beings
Ει μεν ταχθειεν οι εγκοσμιοι
while on the other hand , only Zeus will be Led Beyond These Kosmic Beings ,
δε μονος ο Ζευς ηγοιτο επεκεινα τουτων ,
then in turn we must transfer The Whole Leadership
δε παλιν μεταφερομεν την ολην ηγεμονιαν
from The Dodecad to The Monad of Zeus ;
απο της δυωδεκαδος επι την μοναδα Διιαν :
however we must also Assign The Authority of Leadership to All The Leaders
δε δει και απονεμειν το κρατος ηγεμονικον πασι
and we must Preserve/Keep The Primary-Authority among Selves to Zeus .
και φυλαττειν το πρωτειον εν αυτοις τω Διι .
Now then it remains that The Leadership of The Gods such as this
τοινυν Λειπεται την ηγεμονιαν των θεων τοιαυτην
either be of The Assimilative Gods
η ειναι των αφομοιωτικων θεων

or as we say (**P397**.22-23) , of Those Allotted The Liberated Authority in The All .
η καθαπερ ημεις ελεγομεν , των λαχοντων απολυτον εξουσιαν εν τω παντι .
For if we were to place Self among The Assimilative Orders ,
ει θησομεν αυτον των αφομοιωτικων διακοσμων ,
then Self will Lead The Demiurgic Triad ,
Αλλ’ ηγησεται δημιουργικης τριαδος ,
but not The Dodecad which is now being Celebrated .
αλλ’ ου της δυωδεκαδος νυν υμνουμενης .
Surely then , **That Zeus** who is among Those Assimilative Gods ,
δη Ζευς Εστι εν εκεινοις ,
and whom we have indicated before (Chapter 8 **P360**.8–9) ,
και ον εδεικνυμεν εμπροσθεν ,
is **The 1st** of The Sons of Kronos ;
ο πρωτιστος των Κρονιδων ;
– for thus on the one hand , as Socrates says in the **Gorgias** (**523**A) –
– γαρ αλλ’ μεν ως ο Σωκρατης φησιν εν Γοργια –
by Dividing The Whole Kingdom of Kronos into The Triad of Wholes
διηρημενων την ολην βασιλειαν του Κρονου εις τρια των ολων
and thus on the one hand , **One** is The Subsistence of Those that are First ,
και μεν ο εστι υποστατης πρωτων ,
while on the other hand , Another , of Those that are Middles ,
δε ο μεσων ,
then Another , of Those that are Last ,
δε ο εσχατων ,
thus The Division of The Kosmic Beings has come to Be Threefold ,
δ’ της διαιρεσεως των εγκοσμιων γενομενης τριχη ,
therefore **The 1st** of Selves can be called The Leader of The Triadic Division ,
ουν ο πρωτιστος αυτων αν καλοιτο ηγεμων κατα των τριαδα διηρημενων ,
and The Multitude that is Immediately Suspended from **Self**
και το πληθος προσεχως εξημμενον αυτου
can be The First of The Triadic Division in The All ; whereas on the other hand ,
αν ειη το πρωτιστον της τριαδικης διαιρεσεως εν τω παντι : δε
The Leader of The 12 Gods Leads The Army Distributed into 11 Parts (**Phaedrus 246**E) .
ο ηγεμων των δωδεκα ηγειται της στρατιας νενεμνημενης κατα τα ενδεκα μερη .
So that on the one hand , One Zeus Defines His Dominant/Masterful Characteristic
Ωστε μεν ο αφοριζει την επικρατειαν ιδιαν
among *The Thirds* of Wholes , while on the other hand , The Other Zeus
εν τοις τριτοις των ολων , δε ο
Defines His Dominant Characteristic among *The Twelfths* of Wholes ,
εν τοις δυωδεκατοις ,
and on the one hand , One Zeus Defines His Leadership According to The Triad and
και μεν ο αφοριζει την ηγεμονιαν κατα τριαδα και
According to The Power of Comprehension , while on the other hand , The Other Zeus
P399 κατα την δυναμιν της περιοχης , δε ο
Defines His Leadership According to The En-Decad [The Number 11] .
κατα την ενδεκαδα .

Accordingly then neither of These Gods must ever be Allotted The Self/Same Order .
αρα εκατερος τουτων δει πολλου ειληχεναι την αυτην ταξιν .
Thus on the one hand is it not the case that Zeus , The Demiurgos and Savior/Preserver
Ουκουν μεν Ζευς ο δημιουργος και σωτηρ
is Un-Co-Ordinated with All These , while on the other hand ,
εστι ασυντακτος πασιν τοις , δε
The Assimilative Zeus Leads The Division of Wholes into The Triad ,
ο αφομοιωτικος ηγειται της διαιρεσεως των ολων εις τρια ,
while The Kosmic Zeus is (1) among The (11) Leaders that Follow ,
δε ο εγκοσμιος εστιν των ηγεμονων επομενων ,
but not among Those that are Exempt ,
αλλ’ ου των εξηρημενων ,
thus The Zeus that is Celebrated by Socrates in the **Phaedrus** (**247**A)
δε ο υμνηθεις υπο του Σωκρατης εν τω Φαιδρω
is also Co-Ordinated with The Other Leaders
και συντετακται τοις αλλοις ηγεμοσι
and *Leads* Those that are Disposed In An Orderly Way According to 11 Parts ,
και ηγειται των κεκοσμημενων κατα ενδεκα μερη ,
but not Those that are Divided in A Three-fold Way , while Self also Transcends
αλλ’ ου των διηρημενων τριχη , και εξηρηται
All The Kosmic Beings By The Greatness of His Superior Leadership .
παντων των εγκοσμιων δια το μεγεθος της υπεροχης ηγεμονικης .
Accordingly then , Self is Wholly-Altered from All The Orders being discussed
αρα εξηλλακται Απαντων των των διακοσμων ειρημενων
and exhibits in none This Characteristic which is now being presented .
και δεικνυσι εν ουδενι ταυτην την ιδιοτητα ην νυνι προεστησατο .
Accordingly then it remains to Number-Self-Together with The Liberated Gods ,
αρα Λειπεται συν–αυτον–αριθμεν τοις απολυτοις ,
in order that Self may also *Exist In-An-Immediate-Way* to The Kosmic Gods
ινα και η προσεχης τοις εγκοσμιοις
(and by This Logos Self is said to be *in Heaven*)
(και δια τουτο λεγεται εν ουρανω)
and *Exempt* from Selves
και εξηρημενος απ’ αυτων
(and by This Logos Self is Celebrated as *Great*) .
(και δια τουτο ανυμνειται μεγας) .
For often The Middles Come to Light for us by The Extremes Being Contemplated
γαρ Πολλαχου αι μεσοτητες εκφαινονται ημιν απο των ακρων θεωρουμενων
According to Their Mixture ; now then since
κατα μιξιν : τοινυν επει
Zeus is said to Drive The Winged Chariot in Heaven and is also Named Great ,
λεγεται ελαυνειν το πτηνον αρμα εν ουρανω και και επονομαζεται μεγας ,
then without a doubt , Self is *in one way Co-arranged* with The Heavenly Gods
δηπου συντετακται τοις ουρανιοις
and *in another way Exempt* from Selves .
και εξηρηται απ’ αυτων .

Whereas if indeed we have Correctly Determined by The Preceding Logos'
δε ειπερ ορθως αφωρισαμεθα δια των προσθεν λογων
that on the one hand , The Zeus who is At-Once Co-arranged with The Gods in The All
ως μεν Ο αμα συντεταγμενος τοις θεοις εν τω παντι
Among Whom , The Heavenly Zeus is Allotted The Highest Dignity ,
25 ων ουρανος ελαχεν την ακροτατην αξιαν ,
by both Being Exempt from These Gods , and by Subsisting among The Liberated Gods ,
και εξηρημενος απο τουτων , και εστιν των απολυτων ,
since on the one hand , Some Gods are Exempt from The All ,
ως δε οι εξηρηνται του παντος ,
while on the other hand , Other Gods Help-Fulfill The All ,
δε οι συμπληρουσι το παν ,
then Other Gods are *At-Once Allotted* The Co-Ordinated *And* Exempt Providence .
δε οι αμα εκληρωσαντο την συντεταγμενην και την εξηρημενην προνοιαν .
Accordingly then This Great Leader in Heaven is The Liberated and Supercelestial Zeus ,
αρα ουτος μεγας ηγεμων εν ουρανω εστιν ο Απολυτος και υπερουρανιος Ζευς ,
and The Whole Dodecad Shines-Forth in This Order of The Gods .
και η πασα δυωδεκας προλαμπειεν ταυτη τη ταξει των θεων .
For Self Is One All-Perfect and Divine Number , which The 12 Leaders Help-Fulfill ;
γαρ εστιν Εις παντελης και θειος αριθμος , ον οι δωδεκα ηγεμονες συμπληρουσιν :
so that it is Necessary that The Whole Number be Placed in The Self Order of The Gods ,
ωστε αναγκη τον ολον αριθμον τιθεσθαι εν τη αυτη διακοσμησει των θεων ,
whereas we must not say *in a divided way*
αλλ' ου λεγειν διηρημενως
that on the one hand , some of The Leading Gods are Kosmic ,
5 μεν τους των ηγεμονων θεων εγκοσμιους ,
while on the other hand , some of The Leading Gods are Super-Kosmic .
δε τους υπερκοσμιους .
Since if indeed The First of Selves is Super-Kosmic , then The Rest will also
Αλλ' ειπερ ο πρωτιστος αυτων υπερκοσμιος , οι λοιποι και
Establish Themselves *in the same way* Above All The Gods in The Kosmos ,
υπεριδρυσαν εαυτους κατα τα αυτα παντες των εν τω κοσμω ,
and Each One will Lead Their Appropriate Multitude ; and Possess A Great Flock
και εκαστος ηγειται οικειου πληθους : και εχει μεν πολυν οχλον
of Divine Beings and A Great Flock of Daimons about Themselves ,
10 θειων δε πολυν δαιμονων περι εαυτον ,
whereas Partial Souls are Pre-established among The Last of The Followers .
δε μερικας ψυχας προεστησαντο επ' εσχατω των επομενων .
For Selves are also Co-Divided with Daimons and Divine Beings and Participate
γαρ αυται Και συνδιηρηνται τοις δαιμοσι τε και τοις θειοις και μετεχουσι
of The Liberated Leadership of The Gods , as far as Selves are Able ; for as
P400 της απολυτου ηγεμονιας των θεων , καθ' οσον αυταις δυνατον : γαρ ως
Socrates says (**Phaedrus 247**A) , "The One who is Willing and Able Always Follows ."
ο Σωκρατης φησιν , ο εθελων τε και δυναμενος αει επεται .

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Chapter 20 – κ

Thus on the one hand , we are Reminded through These Logos ,
Αλλ’ μεν υπεμνησθω δια τουτων ,
that The **12** Leaders of Wholes that are Celebrated by Socrates in the **Phaedrus**
οτι οι δωδεκα ηγεμονες των ολων υμνημενοι υπο του Σωκρατους εν τω Φαιδρω
are The Liberated Gods ; accordingly then on the other hand , after These Logos
εισι των απολυτων θεων : αρα δε , μετα ταυτα
we will say , from what Source This Whole Number is Present in Selves .
λεγωμεν , ποθεν ουτος ο συμπας αριθμος ηκει επ’ αυτους .
Thus on the one hand , is it not Necessarily the case that Selves Possess
μεν Ουκουν αναγκη αυτους εχειν
Their Subsistence from The Selves that are Prior ; and since Their Procession
την υποστασιν εκ των αυτων προ : και επει η προοδος
to The Assimilative Gods was Present from The Intellectual Fathers (**P340**-**P341**.5) ,
τοις αφομοιωτικοις ην απο των νοερων πατερων ,
and without a doubt to These Fathers from ***Above*** ; from
και δηπου τουτοις ανωθεν απο
The Intelligible *And At-Once* Intellectual Gods , and surely then just as
των νοητων και νοερων , και δη καθαπερ
The Procession to These Gods was Present from The Primary Intelligibles .
τουτοις απο των πρωτιστων νοητων .
Whereas on the other hand , since The Order of The Assimilative Self Rulers
δε Επει η δισκοσμησις των αφομοιωτικων των αρχων
is on the one hand , Prior to Selves (The Liberated Gods) ;
εστι μεν προ αυτων
and on the other hand , Prior to The Triad of The Intellectual Kings ,
και δε η τριας των νοερων βασιλεων ,
thus even more The Demiurgic Monad , Establishes in Herself
δε μαλλον η δημιουργικη μονας , ιδρυσαμενη εν εαυτη
The All-Perfect Measure of The Division of The Wholes in **3** ,
το παντελες μετρον της διαιρεσεως των ολων εις τρια ,
Thus it is clear that we must Contemplate/Behold The Causes of The Production
δηλαδη θεωρησομεν τα αιτια την απογεννησιν
of The Liberated Gods According to Both ;
των απολυτων κατ’ αμφω ,
to both The Demiurgic Measure (**3**) and The Genera (**12**) of The Assimilative Gods ;
τε το δημιουργικον μετρον και τα γενη των αφομοιωτικων θεων :
for The Different Orders of Selves are Imparted from These .
γαρ αι διαφοραι ταξεις αυτων εκδιδονται απο τουτων .
Then certainly , if we remember what we said before (**P354**.13-**P355**.16) ,
Αλλα μην , ει μεμνημεθα των ειρημενων εμπροσθεν ,
when we Divided in Four (3x4=12) The Middle Processions of The Assimilative Gods ;
διηρημεθα τετραχη τας μεσας προοδους των αφομοιωτικων :
and we said that Some of Selves (3) are Paternal ,
και ελεγομεν τας μεν αυτων πατρικας ,

then (3) Others are Productive/Generative/Prolific ,
δε τας γονιμους ,
then (3) Others are Anagogic/Elevating/Up-Lifting ,
δε τας αναγωγους ,
then (3) Others are Protective/Preservative/Care-Givers .
δε τας φρουρητικας .
Now then The Processions of The Demiurgic Monad (1) are Divided into
τοινυν τα προιοντα Της δημιουργιοκης μοναδος διαιρουσης εις
The First (4) and The Middle (4) and The Last (4) *In A Triadic Way* ,
πρωτα και μεσα και εσχατα ,
surely then just as **The Intelligible Father** is also *Prior* to **Self** ,
δη καθαπερ ο νοητος πατηρ και προ αυτης ,
while The Gods that Arise-into-Being *After* **Self** Impart
δε των θεων μετ’ αυτην εκδιδοντων
The Channels of Themselves to The Secondary Beings *In A Fourfold Way* (4x3) ,
τους οχετους εαυτων εις τα δευτερα τετραδικως ,
so also has The Self Dodecad of The Liberated Gods come to Light for us ;
η αυτη δυωδεκας των απολυτων θεων ανεφανη ημιν ,
Above on the one hand , by Proceeding According to The Triad ,
ανωθεν μεν προιουσα κατα την τριαδα ,
Below on the other hand , by Being Multiplied *In A Fourfold Way* .
κατωθεν δε πολλαπλασιαζομενη τετραδικως .
And for which Logos , on the one hand , Some of The Leaders which Help-Fulfill Self
και Διο μεν οι των ηγεμονων συμπληρουντων αυτην
are Allotted The Demiurgic and Paternal Characteristic *In A Triadic Way* ,
ελαχον το δημιουργικον και πατρικον τριαδικως ,
and on the other hand , Others are Allotted The Productive and Vivific Characteristic
δε οι το γεννητοικον και ζωογονικον
In A Triadic Way ,
τριαδικως ,
then Others , are Allotted The Anagogic Characteristic
δε οι το αναγωγον
In A Triadic Way ,
τριαδικως ,
and still Others are Allotted The Undefiled and Guardian Characteristic
δε οι το αχραντον και φρουρητικον
In Th’Same Way .
ωσαυτως .
For All Their Characteristics are Present to Selves
γαρ απασαι Αι ιδιοτητες εφηκουσιν αυτοις
from The Multitude of The Assimilative Gods ,
παρα του πληθους των αφομοιωτικον ,
whereas The Division into *First* and *Middle* and *Last*
δε η διαιρεσις εις πρωτα και μεσα και εσχατα
is Present from The Demiurgic Cause .
απο της δημιουργικης αιτιας .

Chapter 21 – κα

And so much must be stated concerning The Number ,
και Τοσαυτα λεκτεον περι του αριθμου ,
and *From What Source* and *In What Way* Self is Present from The Liberated Gods .
τε οθεν και οπως παρα τοις απολυτοις θεοις .
Therefore , as we also stated before (**Chapter 18**) ,
P401 δε ως και ειπομεν προτερον ,
there are on the one hand , 12 Leaders of All The Kosmic Gods ,
οντων μεν Δωδεκα ηγεμονων απαντων των εγκοσμιων θεων ,
then on the other hand , of All The Daimons ,
δε απαντων των δαιμονων ,
then still of as many Partial Souls that are Able to be Led-Up to The Intelligible .
δε ετι οσαι μερικων ψυχων δυνανται ανατεινεσθαι προς το νοητον ,
Thus in turn both The Mighty **Zeus** and **Hestia** are Allotted (**Phaedrus 246**E)
παλιν τε ο μεγιστος Ζευς και η Ηεστια ελαχον
The More-Leading Order of The Self Dodecad ,
ηγεμονικωτεραν ταξιν της αυτης δυωδεκαδος ,
whereas The Leadership of The Remaining (10) Gods
δε η ηγεμονια των λοιπων
is Co-Ordinated with These (2) and Possesses A Secondary Dignity .
συνταττεται τουτοις και εχουσιν δευτεραν αξιαν .
And on the one hand , **Zeus** is not The Intellect of The All , as some say ,
Και μεν , ο Ζευς ων ουτε νους του παντος , ως ενιοι λεγουσιν ,
nor The Intellect in The Sun nor generally any of The Kosmic Intellects or Souls ,
ουτε ο νους εν ηλιω ουτε ολως τις των εγκοσμιων η νοων η ψυχων ,
since on the other hand , Self is Expanded-Above All
αλλα υπερηπλωμενος παντων
and on the one hand , Pre-Subsists among The Liberated Gods ,
και μεν προυπαρχων εν τοις απολυτοις ,
and Leads-Up The Choir of The Gods that Follow Self
και αναγει τον χορον των θεων επομενον αυτω
and The Genera (of Daimons) that are Better than us
και των γενων κρειττονων ημων
and Imparts His Paternal Goodness to The Multitude that Turns-About to Self ,
και μεταδιδωσι της πατρικης αγαθοτητος τω πληθει επεστραμμενω προς αυτον ,
and on the other hand , Self Leads All The Other Numbers
και δε ηγειται απαντων των αλλων αριθμων
that are Brought to Completion Under Those 12 Gods .
οσοι τελουσιν υπο τους δωδεκα θεους .
Then in turn on the one hand , **Hestia** Governs Her Own Innate/Appropriate Multitude ,
δε αυ μεν Η Εστια κρατει του οικειου πληθους ,
whereas **She** neither Possesses The Order of **The Primary Soul**
[δε] ουτε εχουσα ταξιν της πρωτης ψυχης
nor is **She That** which is called **The Earth** in The All , since on the other hand ,
ουτε λεγομενη η Γη εν τω παντι , δε

She is Allotted The Ruling Power Prior to **These** Among The **Super**-Heavenly Gods ;
κληρωσαμενη ηγεμονικην δυναμιν προ τουτων εν τοις υπερουρανιοις :
and thus **She** Imparts **Her** Own Characteristic to The Numbers of The Other Leaders ,
και δε μεταδιδωσι της οικειας ιδιοτητος τοις αριθμοις των αλλων ηγεμονων ,
surely then just as **Zeus** also Imparts **His** Own Characteristic .
δη καθαπερ ο Ζευς και .
For The Leaders that are Suspended from The Decad (10)
γαρ Οι εξημμενοι της δεκαδος
also Participate of These Two Monads (2) ;
και μετεχουσιν τουτων δυο των μοναδων :
thus on the one hand , **Zeus** Is The Cause of **Motion**
αλλ’ μεν ο Ζευς εστιν αιτιος κινησεως
by Being The Leader of **The Journey** to The Intelligible for All , whereas
ων ηγεμων της πορειας εις το νοητον πασι ,
on the other hand , **Hestia** Illuminates All with Her **Stable** and **Un**-**Inclined** Power .
δε η Εστια επιλαμπει πασιν την μονιμον και ακλινη δυναμιν .
Although **Zeus Abides** in Himself and *In This Way* Self is **Led-up**
Καιτοι ο Ζευς μενων εν εαυτω και ουτως αναγεται
to **The Intelligible Watch-Tower** (**Timaios 42**E) ,
επι την νοητην περιωπην ,
and where Hestia is Conjoined to The Primary Causes
και η Εστια συναπτεται τοις πρωτοιϖ αιτιους
through that Un-Inclined and Un-Defiled Stability in Herself ,
δια την ακλινη και αχραντον μονην εν εαυτη :
whereas The Shooting-Forth of Her Different Characteristic
αλλ’ η προβολη της εξηλλαγμενης ιδιοτητος
Produces/Brings-to-Light The Difference of Her Leadership .
παρεχεται την διαφοραν της ηγεμονιας .
For on the one hand , of The Twofold Restorations that Subsist in The Gods
γαρ μεν Των διττων επιστροφων υπαρχουσων εν τοις θειοις
(for All are Turned-About/Restored to Themselves and to The Sources of Themselves)
(γαρ παντα και επεστραπται προς εαυτα και προς τας αρχας εαυτων)
The Idea of The Restoration was in King Kronos ***In An Impartible Way*** (**P360**.24)
το ειδος της επιστροφης ην εν τω βασιλει Κρονω αμεριστως
(for According to **Parmenides** (**145**B) Self is shown to be both *In-Self* and *In-Another* ,
(γαρ κατα τον Παρμενιδην εδεικνυτο και εν αυτω και εν αλλω ,
and on the one hand , *The One* was to The Turning-about to That which Is Better ,
και μεν το ην της επιστροφης προς το κρειττον ,
while on the other hand , *The Other* was to The Turning-About to Himself) ,
δε το της προς εαυτον) ,
whereas on the other hand , among The Secondary and More-Partial Gods ;
δε εν τοις δευτεροις και μερικωτεροις θεοις :
both These Ideas Shine Forth into Light ***In A Divided Way*** ;
και ταυτα προφαινεται διηρημενως :
and thus on the one hand ,
και μεν

Hestia Imparts to The Kosmic Gods The Immaculate Foundation In Themselves ,
ηΗεστα παρεχει τοις εγκοσμιοις την αχραντον ιδρυσιν εν εαυτοις ,
while on the other hand , Zeus Imparts The Anagogic Motion to The Primary Beings .
δε ο Ζευς την αναγωγον κινησιν επι τα πρωτα .
And since on the one hand , Hestia is of The Un-Defiled/Immaculate Series ,
Και γαρ μεν η Ηεστια εστιν της αχραντου σειρας ,
while on the other hand , Zeus is of The Paternal Series ; since Selves are Divided by
δε ο Ζευς της πατρικης : δε διηρηνται
That which is *In Self* and *In Another* According to The Immaculate and The Paternal ,
τω εν αυτω τε και εν αλλω κατα το αχραντον τε και το πατρικον ,
as we said in Those Logos' (Book 5 , **P331**.20-**P332**.3) .
ως ελεγομεν εν εκεινοις .
Now then it must be said that All that is Stable and Unchangeable/Immutable
τοινυν λεκτεον Απαν το μονιμον και ατρεπτον
and that Always Has to Be In The Same Way is Present to All The Kosmic Beings
και αει εχον ωσαυτως καθηκειν απασι τοις εγκοσμιοις
from The Super-Heavenly Hestia ; and that through This , All The Poles are Immovable
εκ της υπερουρανιου Εστιας : και δια ταυτην και παντας τους πολους ειναι ακινητους
including The Axes about which The Circulations of The Spheres Convolve Themselves ;
P402 και τους αξονας περι ους αι ανακυκλησεις των σφαιρων ανελισσουσιν εαυτας :
and surely then The Self Wholenesses of The Turnings-About are also Firmly Seated
και δη τας αυτας ολοτητας των περιφορων και εδραιως ιδρυσθαι
and The Earth Abides in The Middle In An Un-Inclined Way
και την γην μενειν εν μεσω ακλινη
and All The Centers Possess Her Unshakable Permanency .
και τα κεντρα εχειν την ασαλευτον διαμονην .
Now then in turn it must be Assumed that All The Motions and The Separate Energies
τοινυν Παλιν υποθετεον απασας τας κινησεις και τας χωριστας τας ενεργειας
and The Turnings-About of The Secondary to The Primary are Present to The Wholes
και <τας> στροφας των δευτερων επι τα πρωτα εφηκειν τοις ολοις
from Zeus ; and since The Intellectual Orders are not only United
εκ του Διος : και γαρ αι νοεραι ταξεις ου μονον ηνωνται
to Their Co-Ordinate Intelligibles , but also to Those that are Exempt from Selves ,
τοις συστοιχοις νοητοις , αλλα και τοις εξηρημενοις αυτων ,
Through The Anagogic Journey of Zeus ; including The Divine Souls that Follow
δια την αναγωγον πορειαν του Διος ; και αι θειαι ψυχαι συνεπομεναι
The Mighty Zeus by being Led-Up as far as The Primary Causes ; and
τω μεγαλω Δια ανατεινονται μεχρι των πρωτιστων αιτιων : και
The Followers of These that are Collected-together to The Gods by Being Suspended
οι οπαδοι τουτων συναναγονται τοις θεοις εξημμενοι
from The Paternal Dominion of Zeus (**Phaedrus 248**C) .
της πατρονομικης επστασιας του Διος .
Then in turn Each of All The Remaining Leaders Leads Their Proper Series and Impart
δε αυ εκαστος παντες Οι λοιποι ηγεμονες ηγειται οικειας σειρας και διδωσιν
from Themself Their Characteristic to The Whole Multitude even as far as the Last ,
αφ' εαυτου την ιδιοτητα τω παντι πληθει και μεχρι τω εσχατων ,

and thus on the one hand , One Imparts The Revelatory Characteristic ,
μεν ο την εκφαντορικην ,
and on the other hand , Another Imparts The Prolific Characteristic ,
δε ο την γονιμον ,
then Another , Imparts The Unchangeable Characteristic ,
δε ο την ατρεπτον ,
by Selves Being Allotted both The Super-Heavenly Order
αυτοι κληρωσαμενοι και υπερκοσμιον ταχιν
and by Drawing-Up The Numerous Army of The Partible Gods .
και ανελκοντες πολυν στρατον των μεριστων θεων .
For which Logos Socrates both Names Selves Rulers
Διο ο Σωκρατης και επονομαζει αυτους αρχοντας
and at the same time says that Selves are Arranged-in-Order
και αμα φησι τεταχθαι
and Energize in Relation to The Secondary Beings
και ενεργειν εις τα δευτερα
According to The Order in which Selves are Arranged (**Phaedrus 247**A) ;
κατα την ταξιν ην εταχθησαν :
since Each One of The Other Ruling Gods that is Ordered in The Number of The 12
δε οσοι των αλλων αρχοντες θεοι τεταγμενοι εν τω αριθμω των δωδεκα
Leads The Way According to The Order in which Each One is Arranged .
ηγουνται κατα ταξιν ην εκαστος εταχθη .
Accordingly then , on the one hand , The Ruling and Leading Characteristic
αρα μεν το αρχικον και το ηγεμονικον
thus Alone Innately-Belongs to The Super-Kosmic Gods ,
δε [μονον] Προσηκει τοις υπερκοσμιοις θεοις ,
whereas on the other hand , That which is Arranged-in-Order
δε το τεταχθαι
and That which is Arranged Self By Self
και το τεταγμενον αυτο καθ’ αυτο
Properly-belong to The Kosmic Gods
τοις εγκοσμιοις
(For These Gods are Those who Share/Participate of Order
(γαρ ουτοι εισιν οι μετειληφοτες της ταξεως
and who are Allotted Their Order According to Participation/Communion) ,
και λαχοντες την ταξιν κατα μετουσιαν) ,
since That which Is Both-Together Innately-Belongs to The Liberated Gods .
δε το συναμφοτερον τοις απολυτοις .
For Selves are Both Rulers and Leaders
γαρ εισιν Και αρχοντες και ηγεμονε
by Being Connected/Conjoined to The Leading and Ruling Gods ,
ως οντες συνεχεις τοις ηγεμονοκοις και αρχικοις θεοις ,
and by Being Arranged and by Participating of Order
και τεταγμενοι και μετεχοντες ταξεως
by being Immediately-Arranged to The Kosmic Gods ;
ως προσεχεις τοις εγκοσμιοις :

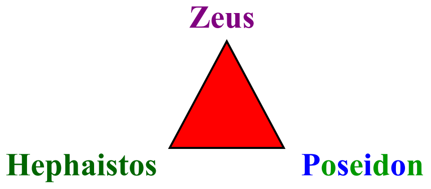
since by Being The Middle of Both
δε οντες μεσοι αμφοιν
Selves Conjoin/Connect The Whole Processions of Selves
συναπτουσιν τας ολας προοσους αυτων
According to One Intellectual Binding-Together .
καθ’ ενα νοερον συνδεσμον .
Furthermore , on the one hand , by Presiding-Over The Leading Order in Heaven
Ετι τοινυν , μεν προστησαμενοι την ηγεμονικην ταξιν εν ουρανω
surely then without a doubt Selves are in Contact with The Kosmic Gods ;
δηπου απτονται των εγκοσμιων :
and by Being in Selves and by Reaching-Up to The Intelligible
και οντες εν αυτοις και ανατεινομενοι εις το νοητον
Selves are Allotted The Superiority/Pre-Eminence that is Separate from The All
P403 ελαχον υπεροχην χωριστην απο του παντος
and are Exempt from Those that Participate .
και εξηρηνται των μετεχοντων .

Chapter 22 – κβ

The Liberated/Un-Defiled/Super-Kosmic Gods

Thus on the one hand , let These Logos Suffice Concerning
ουν μεν τα ειρημενα αρκειτω Περι
The First Division of These Gods .
της πρωτιστης διαιρεσεως τουτων των θεων .
Whereas on the other hand , as we have said before (Chapter 20 **P400**.11-18)
δε προειπομεν
since The Procession of Those Selves has been made *In A Tetradic* and *Triadic Way* ,
Επει την προοδον αυτους πεποιησθαι τετραδικως τε και τριαδικως ,
we shall Define The Characteristics of The Triads that are Arranged *In A Concise Way* .
αφορισωμεθα τας ιδιοτητας των τριαδων τεταγμενων συντομως .

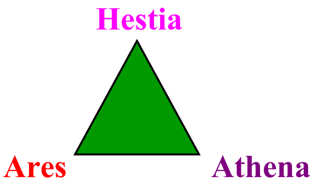
The Demiurgic Triad



Now then , as we said (**P401**.8-22) Some of These Triads are Arranged , on the one hand ,
τοινυν , ως ειρηται , Τουτων τριαδες διατεταγμενων , μεν
According to **The Demiurgic Triad** , by being Allotted **The Highest Order** of **Zeus** ,
κατα της δημιουργικης τριαδος ελαχεν την υψηλοτατην ταξιν Ζευς ,
that ***Guides-Aright*** Souls and Bodies from **Intellect On-High** ,
κατευθυνων ψυχας και σωματα απο νου ανωθεν ,
and as Socrates says , "by ***Taking-Care*** of ***All*** " (**Phaedrus 246**B) .
και ως ο Σωκρατης φησιν , επιμελουμενος παντων .
Whereas on the other hand , **Poseidon** Helps-Fulfill **The Middles** in This Place
δε Ο Ποσειδων συμπληροι τα μεσα κανταυθα
from **The Demiurgic Triad** , and *especially* ***Governs*** **The Psychic Kosmic-Order** .
της δημιουργιης , και μαλιστα κυβερνα τον ψυχικον διακοσμον :
For **This God** is **The Cause** of **Motion** and **The Cause** of ***All*** **Generation** .
γαρ ο θεος εστιν αιτιος κινησωες και πασης γενεσεως
Since **Soul** is **The First** of **Those Generated** and is **Motion** ***According to*** **Her Ousia** .
δε ψυχη εστι η πρωτιστη των γενετων και κινησις κατα την ουσιαν .
Then **Hephaestos** (The Third Member of The Demiurgic Triad)
δε Ο Η φαιστος
Inspires/***Breaths-Life-into*** **The Nature** of **Bodies** ,
εμπνει την φυσιν των σωματων
and ***Fabricates All*** **The Kosmic Seats** of **The Gods** (**Iliad** 14:240 , 18:390 , 20:11) .
και δημιουγει πασας τας εγκοσμιους εδρας των θεων .

Zeus : Poseidon : : Poseidon : Hephaistos
Intellect : Soul : : Soul : Body

The Guardian/Preservative/Immutable Triad



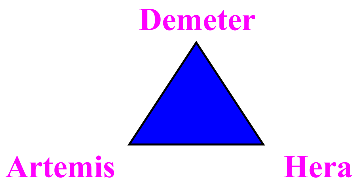
Then in turn on the one hand ,
δε αυ μεν
Hestia is **The First** of **The Guardian** and **Unchangeable Triad** , by The Logos that
`Εστια η πρωτιστη Της φρουρητικης και ατρεπτου , διοτι
She *Preserves* The Self Existence and **The Ousia** of **The Realities Un-Blemished** .
διασωζει το αυτο ειναι και την ουσιαν των πραγματων αχραντον :
For Socrates also gives **The Highest Order** to **Self** in the **Cratylus** (**401**B),
γαρ ο Σωκρατης και δεδωκε την ακροτατην ταξιν αυτη εν τω Κρατυλω ,
by ***Connectedly-Containing* The Summits** of **Wholes** .
ως συνεχουση τας ακροτητας των ολων .

Then on the other hand , **Athena *Preserves/Guards* The Middle Lives**
δε Η Αθηνα φυλαττει τας μεσας ζωας
In-*flexible*/Un-*inclined*
ακλινεις
through **Intellection** and a **Self-*Energized* Life** ,
δια νοησεως και αυτενεργητου ζωης ,
By ***Maintaining/Keeping* Selves** away from **Matter** .
ανεχουσα αυτας απο της υλης .

Then in the third place , **Ares *Illuminates* The Corporeal-formed Natures**
δε Αρης επιλαμπει ταις σωματοειδεσι φυσεσιν
with ***Preeminent*** and ***Hard*/*In-flexible* Power** , as Socrates says in the **Cratylus** (**407**D) ;
και ακμην και αρρατον το δυναμιν , ως Σωκρατης φησιν εν τω Κρατυλω :
and for which **Logos Ares** is ***Perfected*** by **Athena** ,
και διο τελειουται υπο της Αθηνας ,
and thus **Ares *Participates*** of **Her More-Intellectual Insights** ,
και μετεχει νοερωτερας επιπνοιας ,
as the poetry (of Homer **Iliad** Book **21**.400-414) says ,
ως η ποιησις φησιν ,
and of **The Life** that is ***Separate*** from **those** that are **generated** .
και της ζωης χωριστης απο των γενετων .

Hestia : Athena : : Athena : Ares

The Vivific Triad



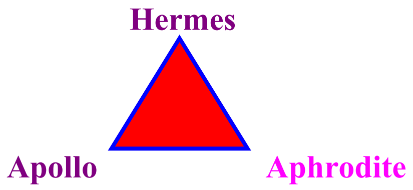
Moreover on the one hand , **Demeter** ***Begins*** **The Vivific Triad** ,
γε μην μεν η Δημητηρ εξαρχει Της ζωογονικης
by ***Generating*** **The Whole** of **Kosmic Life** , such as
απογεννωσα την ολην εγκοσμιον ζων , τε
The Intellectual and **The Psychic Life** and the **life** that is inseparable from **body** .
την νοεραν και την ψυχικην και την αχωριστον του σωματος .

While on the other hand , **Hera** ***Contains/Holds-together*** **The Middle** of **The Triad**
δε Η Ηρα συνεχει την μεσοτητα
by ***Sending-forth/Imparting*** the Generation of **The Soul** ;
προιεμενη την απογεννησιν της ψυχης :
for **The Intellectual Goddess** also ***Throws-Forth***/***Emits*** from **Herself**
γαρ η νοερα και προυβαλλετο αφ’ εαυτης
All of **The Processions** of the other **Genera** of **Souls** .
πασας τας προοδους των αλλων γενων ψυχικων .

And in the third place , **Artemis** is Allotted **The Limit** of **The Triad** ,
δε Η Αρτεμις εκληρωσατο το περας
by ***Moving All*** **The Natural/Physical Logos**’ into **Energy**/**Activity**
κινουσα παντας τους φυσικους λογους εις ενεργεια
and by ***Perfecting*** the **imperfection** of **matter** ; and for which Logos
και τελειουσα το ατελες της υλης : και διο
both the Theologists and Socrates in the **Theatetus** (**149**B) call **Self Deliverer** ,
τε οι θεολογοι και ο Σωκρατης εν ο Θεαιτητω καλουσιν αυτηνΛοχιαν ,
by Being **The Inspective Guardian** of **The Procession** of **Nature** and **Generation** .
ως εφορον της προοδου φυσικης και γεννησεως .

Demeter : Hera : : Hera : Artemis

The Anagogic Triad



Now then on the one hand ,
τοινυν μεν
of **The** remaining **Anagogic Triad**
P404 της Λοιπης αναγωγου τριαδος
Hermes is **The Producer**/**Leader** of **Philosophy** ,
ο `Ερμες εστι χορηγος φιλοσοφιας ,
and **He *Leads*** **Souls** ***Up*** through **Her**
και αναγει τας ψυχας δια ταυτης
and **He *Sends Up*** both **The Whole** and the partial **Souls**
και αναπεμπει τε τας ολας και τας μερικας ψυχας
to **The Good Self** by **Her Dialectic Powers** .
επ' το αγαθον αυτο ταις διαλεκτικαις δυναμεσιν .

Whereas on the other hand ,
δε
Aphrodite is **The First-*Effective*-*Efficient*-*Efficacious* Cause**
Η Αφροδιτη εστιν πρωτουργος αιτια
though **The Insights** of **Love** which ***Pervade*** **Wholes** ,
δι' επιπνοιας ερωτικης διηκουσης ολων ,
and **She *Adapts*/*Reconciles*/*Familiarizes*** **The Lives** that are ***Led-Up*** by **Herself** ,
και οικειοι τας ζωας αναγομενας υφ' εαυτης
to **The Beautiful** (**Phaedrus 265**B) .
προς το καλον .

Then in the third place ,
δε
Apollo *Perfects* and ***Converts All***
Ο Απολλων τελειοι και επιστρεφει τα παντα
by ***Moving All At-Once*** through **Music** ,
ομο– παντα – πολων δια μουσικης ,
as Socrates says in the **Cratylus** (**405**D) ,
ως ο Σωκρατης φησιν ,
and by ***Drawing-up*/*Attracting*** through **Harmony** and **Rhythm**
και ανελκων δι' αρμονιας και ρυθμου
The Light which is also **There** , to **Intellectual Truth** .
το φως και εκει προς την νοεραν Αληθειαν .

Hermes : **Aphrodite** : : **Aphrodite** : **Apollo**

Thus we say , in the case of ***All*** **These Triads** in **Common**
δε λεγομεν περι παντων Κοινη
that by ***Establishing*** **Themselves** ***Above*** **The Kosmic Gods** ,
οτι υπερ– εαυτους – ιδρυσαντες των εγκοσμικων
Selves ***Contain All*** **The Choir** of **The Liberated**/**Un-Defiled Gods** .
συνεχουσι παντα τον χορον των απολυτων .
Including **Souls** on the one hand , that are Suspended from Selves ,
Και ψυχαι μεν εξηρτηνται αυτων ,
and on the other hand , **Intellectual Souls** such as **Powers** Generative of **Souls** .
και δε νοεραι οιον δυναμεις γεννητικαι ψυχων .
And for which Logos Socrates also assigns **Chariots** to **Them** .
και Διο ο Σωκρατης και διδωσι αρματα τουτοις .
For **Zeus** is also said to *Drive* a ***Winged*** **Chariot** and then without a doubt
γαρ ο Ζευς και λεγεται ελαυνειν πτηνον αρμα και δηπου
The Other Gods *Use* **Secondary Vehicles** in the same way as **Zeus** .
οι αλλοι θεοι χωρνται τοις δευτεροις οχημασιν κατα ταυτα τω Δι .
What then can we say other than , **These** are **Super-Kosmic Souls** on which **They** *Ride* ,
τι δε λεγοιμεν αλλο η Ταυτα τας υπερκοσμιους τας ψυχας αις εποχουνται ,
on the one hand , by **Being Intellectual Vehicles-Souls** , and on the other hand ,
μεν υπαρχουσαι νοεραις , δε
by **Being Their Pre-established Source** of partibility and division
προστησαμεναις αρχην μερισμου και διαρεσεως ,
from which **Kosmic Souls** Are allotted **Their Under-lying Existence** ,
αφ’ ων περικοσμιοι αι ελαχον την υποστασιν ,
a greater degree of separation and a greater number of parts coming to **Be** in **Selves**
πλειονας διακρισεως και μερων φανεντων εν αυταις
by **Them**-**Being**-***Adapted/Disposed***-***by***-**Nature** to be **Bound**-**Together** ***by*** **Analogy** ?
πεφυκοτων συνδεισθαι δι’ αναλογιας ?
Therefore on the one hand , in **The Liberated Gods** ,
ουν μεν Εν τοις απολυτοις
The Neutral Aspect of Soul Unites Itself to **The Intellectual** ,
το ψυχικον ηνωσεν εαυτο προς τον νουν ,
and for which Logos , **The Chariot** of **Zeus** is said to be ***Winged*** ; ***without*** division ,
και διο το αρμα λεγεται πτηνον ανευ διαιρεσεως ,
by **Being Intellectual** and ***by not departing*** from an **Immaterial** and **Divine Intellect** .
ως νοερον και ανεκφοιτητον του αυλου και θειου νου :
On the other hand , the Division of Horses *and* Charioteers in **The Kosmic Gods**
δε διαιρεσεις ιππων και ηνιοχων εν τοις εγκοσμιοις
are here Imparted (**Phaedrus 246**A)
παραδιδονται :
“Thus on the one hand , ***All*** The Horses *and* Charioteers of **The Divine Selves**
ουν μεν παντες ιπποι τε και ηνιοχοι θεων αυτοι
Are both **Good** *and* from **Those** that **Are Good** .”
τε αγαθοι και εξ αγαθων .

And for which Logos ***The Energy*** According to **Time**
και Διο η ενεργεια κατα χρονον
Primarily ***Shines-forth*** among **These Kosmic Gods** ,
πρωτως εξελαμψεν εν ταυταις ,
wherein there is a greater degree of separation of powers ;
οπου η πλειων διακρισις των δυναμεων :
whereas **Time** is **Perfected**/**Completed** in **Eternity** among **Those Liberated Gods** ,
δε ο χρονος τελει εις αιωνα εν εκειναις
just as partibility is **Perfected**/**Completed** in **Union** .
και ο μερισμος εις ενωσιν .
For **Selves Are The Sources**/**Principles** of **Souls** and **The Causes** of **Kosmic Natures**
γαρ εισιν Αρχαι ψυχων και αιτιαι των εγκοσμιων
and **Are** *Like*
και οιον
Intellectual Seeds Abiding in Their Intellectual Comprehensions of **Themselves** .
νοερα σπερματα μενοντα εν ταις νοεραις περιοχαις εαυτων .

Intellect : **Soul** : : **Soul** : **Body**

Zeus : **Poseidon** : : **Poseidon** : **Hephaistos**

Hestia : **Athena** : : **Athena** : **Ares**

Demeter : **Hera** : : **Hera** : **Artemis**

Hermes : **Aphrodite** : : **Aphrodite** : **Apollo**

Chapter 23 – κγ

And so much can be said concerning these Logos .
και ταυτα λεκτεα περι τουτων .
Then I wish to show from the other writings of Plato
δε βουλομαι επιδειξαι εξ αλλων γραμματων του Πλατωνος
The Characteristic of **The Liberated Order** , which Self presents to us .
την ιδιοτητα της απολυτου ταξεως , οποιαν αυτος παριστα ημιν .
Now then in **The Republic** (**Myth of Eros 617**B) we are taught that
τοινυν Εν τη Πολιτεια αναδιδασκων
The Order of **The All** that ***Pervades through*** **The Kosmic Wholes** from **Above** ;
την ταξιν του παντος την διηκουσαν δι’ των εγκοσμιων ολων ανωθεν
from **The Un-wandering Stars** , also ***Govern*** **Such A Human Life** ,
απο της απλανους , και διακυβερνα οση την ανθρωπινην ζωην ,
from the choices put forth of lives that are Different at Different times ,
αιρεσεις προβαλλουσα βιων αλλων αλλοτε
That Life also **Adapts/Alternates The Measure** of **Justice** that is **Proper** to **Self** .
το και εξαλλαττουσα της μετρον δικης προσηκον αυτη ,
He refers **The Primary-Effective Cause** of ***This Order*** to **A Monad**
αναφερει της πρωτουργον αιτιαν ταυτης ταξεως εις μοναδα
and **A Triad** that ***Transcend*** **The Kosmic Wholes** .
και τριαδα εξηρημενην των ολων .
Furthermore on the one hand , He assigns **The Might** of **Dominion** to **The Monad** ,
Και μεν διδωσι το κρατος της επιστασιας τη μοναδι
by ***Extending*** **The Authority** of Self to ***All*** **Heaven** ,
διατεινων την επικρατειαν αυτης επι παντα τον ουρανον ,
and by **Her-Leadership/Guidance-Being** ***Impartibly*** **Present** to ***All At-Once*** ,
και ποδηγετουσαν αμεριστως παρουσαν τοις πασι ομου
Indivisibly and According to **One Energy**
P405 αδιαιρετως και κατα μιαν ενεργειαν
and by ***Moving*** **Kosmic Wholes** by **The** (about-the-feet) **Lowest Powers** of **Herself** ,
και κινουσαν τα ολα ταις περιπεζιοις δυναμεσι εαυτης ,
Whereas on the one hand , He assigns **Procession** to **The Triad** from **The Monad** ,
δε μεν διδους την προοδον τη τριαδι εκ της μοναδος ,
and on the other hand , He ***Distributes*** **a Partible Energy** and **Production** into **The All** .
δε απονεμων την μεριστην ενεργειαν και την ποιησιν εις το παν .
For **That** which is **Simple** and **United** in **The *Transcendent* Providence**
γαρ Το απλουν και ηνωμενον εις της εξηρημενης προνοιας
is ***Led-forth*** into **Multitude *through Secondary* Dominions/Authorities** ;
προαγεται εις πληθους δια δευτερας επιστασιας :
surely then on the one hand , in this way , **The One Cause** of **The Multitude**
δη μεν ουτω το εν αιτιον του πληθους
is also **More-Authoritative** , whereas on the other hand , **That** which is **Distributed**
και κυριωτερον δε το διηρημενον
has come to Light more-near to **Their Effects/Finished-Products** (**was-is-will**)
αναφαινεται προεχεστερον τοις αποτελουμενοις .

For ***All the variety*** of **Powers** and ***the infinity*** of **Motions**
γαρ Πασα η ποικιλια των δυναμεων και η απειρια των κινησεων
and ***the multiform*** **Differences** of **The Productive Logos**’
και η πολυειδης διαφοροτης των λογων
in **The Kosmos** are ***spun-together*** under **The Triad** of **The Fates** .
εν τω κοσμω συνελισσεται υπο της τριαδος Μοιραιας .
Then in turn **The Self Triad** Extends to **The One Monad** that is **Prior**
δε παλιν η αυτη τριας ανατεινεται εις την μιαν μοναδα την προ
to **The Three Fates** ,
των τριων ,
which Socrates calls **Necessity** (**Republic 617**B) ,
ην ο Σωκρατης προσειρηκεν Αναγκην ,
not on the one hand , ***by ruling over*** **Wholes** ***by violence***
ουκ ως επικρατουσαν των ολων βια
nor by obliterating **The *Self-Motive* Nature** of our **Life** ,
ουδ’ ως εναφανιζουσαν το αυτοκινητον της ημετερας της ζωης
nor by being deprived of **Intellect** and **The Noblest Intuitive-Knowledge** ,
ουδ’ ως εστερημενην νου και αριστης γνωσεως
but on the other hand , ***by Comprehending All Intellectually*** , and on the one hand ,
αλλ’ ως περιλαμβανουσαν παντα νοερως , και μεν
by Introducing **Limit** to those that are in-definite/without-**Limit** , and on the other hand ,
επιφερουσαν ορον τοις αοριστοις , δε
by Introducing **Order** to those that are without-**Order** .
ταξιν τοις ατακτοις ,
then furthermore ***by Making All*** subject/obedient to **Herself**
δε ετι ως ποιουσαν παντα κατηκοα εαυτης
and ***by*** being ***Extended*** to **The Good**
και ανατεινουσαν επι το αγαθον
and by being ***Subject*** to **Demiurgic Laws**
και ως υποκατακλινουσαν τοις δημιουργικοις θεσμοις
and ***by Guarding All*** within **The Kosmos**
και ως φρουρουσαν παντα ενδον του κοσμου
and by ***Comprehending All*** in **The All** in a **Circle**
και ως περιεχουσαν τα εν τω παντι κυκλω
and ***by Leaving Nothing*** without a share of **The Justice** that belongs to ***Self***
και απολειπουσαν μηδεν αμοιραν της δικης επιβαλλουσης αυτω
nor by allowing anything/anyone to run away from **The Divine Law** .
μηδε αφιεισαν τι αποφραναι τον θειον νομον .
Now then since we divide in **Two The Causes** of **The Order** of **The Kosmos** ,
τοινυν Επειδη διειλομεν διχη τα αιτια της ταξεως του κοσμου ,
and since we assign **The One** to be **Monadic** , but **The Others Triadic** ,
και εμεθα το μεν μοναδικον , το δε τριαδικον ,
and since by being persuaded by Plato , we acknowledge that
και πειθομενοι τω Πλατωνι ωμολογησαμεν
on the one hand , **The Monad** is ***Productive*** of **The Triad** , and on the other hand ,
μεν την μοναδα ειναι οιστικην της τριαδος , δε

since we have shown that **The Triad** is ***The Offspring*** of **The Monad**
απεφηναμεθα την Τριαδα εκγονον της μοναδες

let us see in what kind of **Order** it is possible to arrange **Each** of **These** ; for
κατιδωμεν εν ποια διακοσμησει δυνατον ταττειν εκατερα : γαρ

by wishing to learn this , we have undertaken the present **Logos**' about **Selves** .
βουλομενοι καταμαθεν τουτο προεστησαμεθα εν τω παροντι τους λογους περι αυτων .

Now then on the one hand , as we said , **The Monad** , which Socrates calls **Necessity** ,
τοινυν μεν , ωσπερ ειπομεν , Η μονας , ην Σωκρατης αποκαλει Αναγκη ,

is ***Wholly*** **Exempt** from **Kosmic Natures** and ***Imparts*** **Motion** to **The Whole Heaven**
παντη εξηρηται των εγκοσμιων και ενδιδωσιν κινησιν εις τον ολον ουρανον

by **The Last Powers** of **Herself** ,
ταις εσχαταις δυναμεσι εαυτης ,

not by Turning to **Self** , ***nor by*** Energizing about **Self** ,
ουτε επιστρεφουσα προς αυτον , ουτε ενεργουσα περι αυτον ,

but ***by Imparting*** an ***Orderly*** **Circulation** to **The Self Kosmos** by **Their Existence**
αλλ' παρεχομενη την τεταγμενην περιφοραν τω αυτω κοσμω τω ειναι

and ***by*** **Her Being** *Firmly Established* (in **The Intellectual Gods**) ;
και τω μονιμως ιδρυσθαι :

for surely then **The Spindle** is moved on The Knees of **Necessity** (**Republic 621**A),
γαρ δη τον ατρακτον κινεισθαι εν τοις γονασι της Αναηκης ,

but that **Self** is *Royally Established In a Singular Way* on A Throne *Beyond* **The All** ,
δε αυτην βασιλικως ιδρυσασαν μιαν εν θρονω περα του παντος ,

In Order to Guide **Heaven** by **Herself** '*In a Silent Way*'.
κατευθυνειν τον ουρανον εαυτην αψοφω κελευθω .

Whereas on the other hand , **The Triad** is already *in a certain way*
δε Η τριας ηδη πως

Co-Arranged with **The Circulations** of **Heaven**
συντετακται ταις περιφοραις του ουρανου

by **Selves** both *Spinning* and *Energizing about* **Selves** *with* **Their** *Hands* ,
αυτας και περιαγει και ενεργει περι αυτας ταις χερσιν ,

and no longer by **The Self Existence** ***Alone*** ;
και ουκετι τω αυτω ειναι μονον ,

since **They** are **The Causes** of both **The Order** and of **The Circulations** of **The All** ,
αλλα τω εστι αιτια και της ταξεως και των ανακυκλησεων του παντος ,

by *Producing* and *Performing a Certain Activity* ,
P406 ποιειν και πραττειν τι ,

even if there are **Different** *Energies* in **These** .
καν τυγχανουσης διαφουρου της ενεργειας ταυτη .

For on the one hand , **Lachesis** *Moves-Spins* ***with both*** of **Her** Hands ,
γαρ μεν η Λαχεσις κινει αμφοτεραις ταις χερσιν ,

while on the other hand , **Each One** (**Clotho**-**Atropos**) of the remaining **Fates**
δε εκατερα των λοιπων

Move-Spin ***with only one*** Hand .
μονον ετερα τη .

However we shall discuss this again (**P408**.27) .
Αλλα εισ – τουτο –αυθις .

Furthermore it is clear to all that , in regards to This Production , which subsists
δε καταφανες παντι Οτι , της ταυτης ποιησεως , ουσης
According to both **The Monad** and **The Triad** that ***Proceeds*** from **Self** ,
κατα τε την μοναδα και την τριαδα απ’ αυτης ,
we must agree that on the one hand ,
συγχωρησομεν μεν
The Monad is Established in a **More-Ancient Order** of **The Gods** ,
την μοναδα ιδρυεσθαι εν πρεσβυτερα ταξει θεων ,
while on the other hand ,
δε
The Triad is established in The **Sub-ordinate Order** of **The Gods** .
την υποδεεστερα .
Now then on the one hand , we say that **Necessity** ,
τοινυν μεν φαμεν Την Αναγκην
who is called **The Mother** of **The Fates** ,
λεγομενην μητερα των Μοιρων ,
First Subsists in **The Intellectual Gods** , by being ***Analogous***
πρωτην υποστηναι εν τοις νοεροις θεοις την αναλογον
to **The Intelligible-*and*-Intellectual Monad** of **Adrasteia/Inevitable/Bound-to-Be** ,
τη νοητη και νοερα μοναδι της Αδραστειας
and from **Whence** , **She** is **Unfolded** into **Light** in **The Ruling Kosmic-Orders** ,
κακειθεν εκφανεισαν εν τοις αρχικοις διακοσμοις
by **Generating This Triad** of **The Fates** .
απογεννησαι ταυτην την τριαδα των Μοιρων .
For **That** which is ***Whole*** in **Her Providence** , and **That** which ***Pre-Energizes***
γαρ Το ολικον εν τη προνοια και το προ ενεργειν
The Turning-about of ***Wholes*** by **Her Self Existence/Reality**
του περιαγον τα ολα τω αυτω ειναι
are **The Characteristics** of **Her Intellectual *Transcendency*** .
εστιν της νοερας υπεροχης .
And in the same way , **That** which ***Extends*** **Her** Production ***Impartibly*** to ***All*** ,
και το διατεινειν την ποιησιν αμεριστως επι παντα
is ***Co-Equalized/Analogical*** in Relation to **The Demiurgic Dominion/Authority** .
συνεξισουται προς την δημιουργικην επιστασιαν .
And **Her Divine Self** appears to me to ***Illuminate All*** **The Offspring** of **The Demiurge**
Και η θεος αυτη δοκει μοι επιλαμπειν απασι τοις γεννημασιν του δημιουργου
with an Ineffable Guard ,
την αρρητον φρουραν ,
And just as **The Demiurge** is **The Begetter** of ***Wholes Impartibly*** ,
και ωσπερ εκεινος εστιν γεννητης των ολων αμεριστως .
surely then so also does **Necessity *Guard All*** in **Herself *Inflexibly*** ,
δη ουτω και η Αναγκη φρουρειν παντα εν εαυτη ακλινως
and ***Comprehends All*** in **Herself *Monadically*** , by ***Guarding*** **The Order**
και περεχειν μοναδικως , φυλαττουσα την ταξιν
that **Proceeds** from **The Demiurge** into **The Kosmos *Indissolubly*** .
προελθουσαν απο του δημιουργου εις τον κοσμον αλυτον .

Therefore by **Necessity** being Allotted such an **Authority** and **Kingdom** in ***The Wholes*** ,
δε Ταυτης λαχουσης τοιαυτην επικρατειαν και βασιλειαν εν τοις ολοις ,
The Triad of **The Fates** ***Exercises-Authority-Over*** **The All** ***In a Liberated Way*** ;
η τριας των Μοιρων ενεξουσιαζει τω παντι απολυτως .
for **The Triad** at one time ***Comes-in*** **Contact** *with* **Heaven** ,
γαρ Και χρονον εφαπτεται του ουρανου
and at another time ***Releases*** **The Contact** , as Socrates says (**Republic** **617**C) .
και διαλειται , ως ο Σωκρατης φησιν .
Thus on the one hand , by having **Contact**
μεν Δια επαφης
The Triad is ***Co-Arranged*** with and ***Con-nascent*** *with* **these** that are ***being Moved*** ,
της συντετακται προς και συμφυεται προς ταυτα τα κινουμενα ,
whereas on the other hand , by ***The Retention*** of **Their Energies** from **Heaven** ,
δε δια της εποχης των ενεργειων
She is ***without***-**Contact** and ***Separate*** and ***Exempt*** from The **Selves** that are ***Governed*** ;
εστι αναφης και χωριστη και εξηρηται απ’ αυτων : των διοικουμενων
whereas , by being Allotted both of These Characteristics ***at Once*** ,
δε λαχουσα αμφοτερας τας ιδιοτητας ομου
She Subsists among **The Liberated Gods** .
εστι εν τοις απολυτοις θεοις .
For to have **Contact** and ***no***-**Contact** , to **Move** and ***not***-**Move** , as **The Myth** relates ,
γαρ το απτεσθαι και το μη απτεσθαι και το κινειν και το μη κινειν , ως ο μυθος λεγει ,
have no share in **The Gods** , but **Exist-*together*** and **Subsist** with **Each-other *at once*** .
παρα μερος εν τοις θεοις , αλλ’ συνυπαρχει και υφεστηκεν μετ’ αλληλων ομου .
for **Divine Beings** ***do not change*** **The Energies** of **Themselves** according to **Time** ,
γαρ τα θεια Ουδε μεταβαλλει τας ενεργειας εαυτων κατα χρονον ,
nor do **They Energize** ***separately at one time*** just as **partial souls** ,
ουδ’ ενεργει χωριστως ποτε μεν ωσπερ αι μερικαι ψυχαι
but ***at another time*** **Providentially-attend** to secondary natures ;
ποτε δε προνοει των δευτερων :
but by **Abiding** in **Themselves** , **They Are Present *Everywhere*** , and by **Being-Present**
αλλα και μενοντα εν εαυτοις προεισι πανταχου και παροντα
to All , **They** do not depart from **The Watch-tower** of **Themselves** .
πασι ουκ αφισταται της περιωπης εαυτων .
Therefore surely then by **Her Self Being At Once** both ***without*** **Contact** and in **Contact**
ουν δη τω αυτω υπαρχει Εν ενι τε το αναφες και επαφη
with **The Heavenly Periods/Cycles** , **She Is** also **Present** with **The Fates** ,
των ουρανιων περιοδων η και ταις Μοιραις ,
and **Selves Comprehend That** which is **Exempt** and **Liberated** from **sensibles**
τε αυτα περιειληφασιν το εξηρημενον και απολυτον των αισθητων
According to **One Characteristic** that is also **Co-Arranged** and **Akin** to **Selves** .
κατα μιαν ιδιοτητα το και συντεταγμενον και συγγενες προς αυτοις .
And by these Logos **They** possess **The Liberated Order** with **The Whole Heaven** .
και δια ταυτα εχουσι την απολυτον ταξιν προς τον ολον ουρανον .
However it is not marvelous , if there is also a **Kosmic Triad** of **Selves**
δε ου θαυμαστον , Ει εστιν και εγκοσμιος τριας αυτων

and a **Providence** that is **Proximate** to **those They Govern** .
P407 και προνοια προσεχης τοις διοικουμενοις ,
For there are ***Common***-**Processions** and **Co**-**Arrangements** ,
γαρ εισιν κοιναι προοδοι και συνταχεις
of **Zeus** ***and*** **Hera** , **Apollo** ***and*** **Athena**
Και Διος και Ηρας και Απολλωνος και Αθηνας
The former **Couple** ***Being-Arranged with*** **The Super**-**Kosmic Allotment** ,
μετα την υπερουρανον ληξιν
and the latter **Pair** , ***with*** **The Kosmic Gods** .
και μετα των εγκοσμιων θεων :
For **The Powers** that bring to **Completion The Last Kosmic**-**Order** of **The Gods**
γαρ δυναμεις το συμπληρουσαι την εσχατην διακοσμησιν θεων
also **Fit in Precise Proportion** to **The All** from ***All*** **The Liberated Gods** .
και καθηκουσιν εις το παν απο παντων των απολυτων .
Since for which Logos Socrates indeed Celebrates
Αλλ’ ο Σωκρατης γε υμνησας
The Liberated *and* **Super**-**Kosmic Kingdoms** of **The Fates**
τας υπολυτους και υπερκοσμιους βασιλειας των Μοιρων
by imparting **Selves**
παραδεδωκε αυτα
as both making **Contact** and as ***not*** making **Contact** with **The Whole Circulations** ,
τε απτομενας και ουχ απτομενας των ολων περιφορων ,
by Portioning **The Differences** of **Their Characteristics**
μερισας τας διαφορας των ιδιοτητων
by ***The Mutation*** according to **Time** . For to ***Release*** **Contact** at one **Time**
τη εξαλλαγη κατα χρονον . γαρ Το διαλιπειν χρονον
Displays an Impression of ***The Exchange*** of **Energies** according to **Time** .
παρεχεται εμφασιν της αμοιβης των ενεργειων κατα τον χρονον :
However , *This* belongs to *The Concealment* which is *Adapted* to **Divine**-**Myths** .
αλλα ταυτο εστι τη κρυψεως της προσηκουσης θεομυθια .
For **Myths** also *smuggle-in* **generations** *to* **The Un**-**begotten** ,
γαρ οι μυθοι Και παρεισκυκλουντες γενεσεις των αγενητων
and **compositions** *to* **The Simple** ,
συνθεσεις των απλων
and **distributions** *to* **The Im**-**partible**
και διαμομας των αμεριστων
by *Shadowing/Outlining* under many *Veils* **The Truth** of **The Realities** .
επισκιαζουσι υπο πολλοις παραπετασμασιντην αλεθειαν των πραγματων .
If then , just as **Myths** call **The Transition** from **Cause** to **existence** , **generation** ,
Ει δε , ωσπερ την αποκαλουσιν το παροδον απ’ αιτιας εις ειναι γενεσιν
and call , **The Causal Comprehension** of **composites** in **Those** that **Are Simple**
και λεγουσιν την κατ’ αιτιαν περιοχην των συνθετων εν τοις απλοις
The Composition of **Selves** ,
συνθεσιν αυτων
and name **The Division** of **Those** that are **Secondary** about **Those** that **Are First** ,
και επονομαζουσιν την διαιρεσιν ειναι των δευτερων περι τα πρωτα

The Distribution of **Those** that **Are First** ,
μερισμον των πρωτων ,
so also , if we do not understand making **Contact** *Alternately* according to **Time** ,
ουτω και μη υπολαβοιμεν απτεσθαι το παρα μερος κατα χρονον
and by being *Separated* from **those** that are **moved** ,
τε και χωριζεσθαι των κινουμενων
as the meaning of **The Myth** brings to **Light** ,
ως το λεγει της μυθοποιιας φαινομενον ,
but according to **The Different Characteristics** of **The Fates** ,
αλλα κατα τας διαφορους ιδιοτητας των Μοιρων
and according to **The Under-lying Reality Mingled** from **Extremes** ,
και την υποστασιν συμμικτον απο των ακρων ,
we shall be most near to the Understanding of **Plato** .
εσομεθα εγγυτατω του διανοιας Πλατωνος .
And on the one hand , let us bring this to Completion in so far as
Και μεν εχετω τουτο τελος μεχρι
These Arrangements do not need much discussion at the present time ,
τουτων ου δεομενον πολλου λογου εν τοις παρουσι ,
whereas on the other hand , one must consider
δε επισκεπτεον
The Self Order of **The Fates** according to **Self** .
την αυτην ταξιν των Μοιρων καθ’ αυτην .
For on the one hand , some think that **Lachesis** should be arranged as the first of **These** ,
γαρ μεν οι και αξ– Λαχεσιν –ιουσι τεταχθαι την πρωτην τουτων ,
while on the other hand , others think that **Self** should be the last ;
δε οι εσχατην :
and of the remaining **Ones** , some arrange **Atropos** in The Order of **The Monad**
και των λοιπων οι μεν προ– Ατροπον εν την ταξει μοναδος
before **The Others** , while others arrange **Clotho** in The Order of The Monad .
–ιστανται των αλλων , δε οι Κλωθω την .
However , **Plato** clearly speaks in **The Laws** (**960**C) in this way ;
δε Πλατωνος σαφως λεγοντος εν Του Νομοις ουτωσι
that on the one hand , **Lachesis** is The First ,
μεν Λαχεσιν Του πρωτιστην ,
while on the other hand , **Clotho** is Second ,
δε Κλωθω δευτερον ,
while **Atropos** is Third ,
δε Ατροπον τριτην ,
which leads me to think that **The Logos**’ in **The Republic** (**617**C) must be referred
αναγειν ηγουμαι τους λογους εν Πολιτεια προσηκειν
to **This Definite Order** in **Selves** , and that we should not make any innovation
επι ταυτην την διωρισμενην ταξιν εν αυταις και μηδεν καινοτομειν
by following the opinions of interpreters that flow this way and that .
επομενον δοξασμασιν των εξηγητων τοις φερομενοις αλλοτε επ’ αλλα .
Now then , Socrates says , that on the one hand , **Lachesis** ***Sings*** of ***The Past*** ,
τοινυν ο Σωκρατης Λεγει μεν Λαχεσιν αδειν τα γεγονοτα

while on the other hand , **Clotho** ***Sings*** of **The Present** ,
δε την Κλωθω τα παροντα ,
while **Atropos** ***Sings*** of **The Future** ,
δε την Απροπον τα μελλοντα ,
here also in a similar way , by using The Order of **Their** Division
κανταυθα ωσαυτως χρησαμενος τη ταξει της διαιρεσεως
According to **The Energies** of **Selves** ,
κατα τας ενεργειας αυτων ,
and on the one hand , He gives to **Lachesis**
και μεν δους τη Λαχεσι
The Predominance and **The Mastery** of The Idea-of-The-One over The Rest ,
τα πρωτεια και επικρατειαν την ενοειδη των λοιπων ,
on the other hand , He gives to **Clotho**
δε τη Κλωθοι
The Subordinate Dominion to that of **Lachesis** ,
την υποδεεστεραν της Λαχεσεως ,
but **The More-Comprehensive Dominion** than **The Kingdom** of **Atropos** ,
δε περιληπτικωτεραν της βασιλειαν Ατροπου ,
thus **Atropos** is given **The Third Remaining Kingdom** ,
δε την τριτην τη λοιπη
which is both Comprehended by **Those** and Arranged under both of **Those** .
P408 και περιεχομενην απ᾽ εκεινων και ταττομενην υπ᾽ αμφοτερων εκειναις .
Accordingly then since the many fail to notice that Socrates uses ***The Parts of Time***
αρα δε τους πολλους λανθανει χρωμενος τοις μοριοις χρονικοις
as ***Symbols*** of **The Comprehension** According to **Causes** .
συμβολοις της περιοχης κατ᾽ αιτιαν .
For on the one hand , **The Past** ***was once*** **The Future** ***and*** **The Present** ,
γαρ μεν Το γεγονος ην ποτε μελλον και παρον ,
whereas on the other hand , **The Present** ***is not yet*** **The Past** ,
δε το παρον εστι ουπω γεγονος ,
whereas **The Future** ***will be at one time*** ,
δε μελλον ην ποτε ,
since **The Future** is indeed ***neither*** **The Present** ***nor*** **The Past** ,
δε το μελλον εστιν γε ουτε παρον ουτε γεγονος ,
Since **She** has **Her Whole Ousia** in **That which Will Be** .
δε εχει την ολην ουσια εν τω μελλειν .
Now then we must assume that ***These Three Parts*** are ***Analogous*** to **The Three Causes** ;
τοινυν απολαβωμεν τουτοις τρισι τοις μοριοις Αναλογον τας τριττας αιτιας :
and we say that **The One** is **Most-Perfect** and **Most-Comprehensive** of **The Others**
και φαμεν το μεν τελειοτατον και περιληπτικωτατον των αλλων
Sings **The Past** by **Being Their Cause** and **Source** which **Provides Their Energy** ,
αδειν τα γεγονοτα ως αιτιαν και αιτια ων παρεχεσθαι την ενεργειαν ,
(for **The Past** is **Comprehensive** of both **The Future** and **The Present**) ,
(γαρ τα γεγονοτα ην περιεκτικα και των μελλοντων καιτων παροντων) ,
whereas **The Second Cause** ***partly*** **Comprehends** and is ***partly*** **Comprehended** ;
δε το δευτερον τη μεν περιεχον και τη δε περιεχομενον

(for **Prior** to **This Being The Present It** was **The Future**) ,
(γαρ προτερον ταυτα υπηρχεν τα παροντα ην μελλοντα ,
whereas **The Third** that is **Comprehended** by both **The Others** is **The Future**
δε το τριτον περιεχομενον απ’ και αμφοιν τα μελλοντα
(for **These** need both **The Present** and **The Past** ,
(γαρ ταυτα δειται και του παροντος και του γεγονοτος ,
and thus **The One** brings **Selves** to **Light** ,
και του μεν εκ– αυτα –φαινοντος ,
and **The Other** ***Limits/Defines*** **The Procession** of **Selves**) .
και του δε οριζοντος την προοδον αυτων) .
Accordingly then on the one hand , **Lachesis** is **The First-Effective Cause**
αρα μεν Η Λαχεσις εστι πρωτουργος αιτια
by **Containing The Other Causes** in **Herself** ; while on the other hand ,
περιλαβουσα τας αλλας εν εαυτη , δε
Each-One of **The Remaining Fates** is **Comprehended** by **Self** .
εκατερα λοιπων περιεχεται υπ’ αυτης :
And thus on the one hand , **Clotho** is Allotted The More-Superior Order ,
και μεν η Κλωθω ελαχεν υπερτεραν ταξιν ,
while on the other hand , **Atropos** is Allotted The More-Subordinate Order .
δ’ η Ατροπος υποδεεστεραν .
And on the one hand by This Logos , **Lachesis** moves with both **Her** *hands* ,
Και μεν δια τουτο η Λαχεσις κινει αμφοτεραις ταις χερσιν
by bringing to **Completion** *in a Greater* and *More Whole Way*
ως αποπληρουσα μειζονως και ολικωτερως
those that are *energized* by **Them** more partially ,
τα ενεργουμενα υπ’ εκεινων μερικωτερον ,
while on the other hand , **Clotho** turns the spindle with **Her Right** ,
δε η Κλωθω επιστρεφει τον ατρακτον τη δεξια
while **Atropos** turns the spindle with **Her Left** ,
και η Ατροπος τη αριστερα ,
insofar as on the one hand , **Clotho** is **The Primary Leader** of **Their *Energies*** ,
καθ’ οσον μεν η προκαταρχει των ενεργειων
while on the other hand , **Atropos** *Follows* and *Guides* ***all in conjunction with* Clotho** .
δε η συνεπεται και ποδηγεται παντα μετ’ εκεινης ,
And since among ***mortal living-beings*** , the **Right** Hand is **The Source** of **Motion**
Και γαρ εν τοις θνητοις ζωοις το δεξιον εστιν αρχη κινησεως
whereas among ***Wholes*** , **Motion** to **The Right Comprehends Motion** to **The Left** .
και εν τοις ολοις η κινησις επι δεξια περιληπτικη της επ’ αριστερα .
Now then by These Logos’ it has been shown in both **The Laws** and in **The Republic**
τοινυν δια τουτων Πεφηνεν εν τε Νομοις και εν Πολιτεια
that **The Triad** of **The Fates** is divided by **Plato** by The Self/Same Order ;
η τριας Μοιραια διηρημενα υπο του Πλατωνος κατα την αυτην ταξιν
into **First** , **Middle** and **Last** .
εις πρωτα τε και μεσα και εσχατα
And not only in these passages , but also at the end of The Whole Myth ,
Και ουκ μονον εν τουτοις τοις ειρημενοις , αλλα καν τω τελει του παντος μυθου

in which the **Soul** is led down to a mortal place
υφ’ την ψυχην ηγεμονι καταγων εις τον θνητον τοπον
and to the government concerned with generation
και την πολιτειαν γενεσιουργον
by The Daimon Allotted from **Heaven Above** and **The Summit** of **The All** ,
τω δαιμονι λαχοντι απο του ουρανου ανωθεν και της ακροτητος του παντος ,
on the one hand , he arranges **Selves** under **Lachesis** as The First (**Limit**) ,
μεν υπο – αυτας –ταττει Λαχεσει τη πρωτιστη ,
while on the other hand , **Clotho** as The Second ,
δε Κλωθοι τη δευτερα ,
but **Atropos** as The Third (**Unlimited**) .
δε Ατροπω τη τριτη :
And afterwards , **They** finally come under **The Throne** of **Necessity**
και μετα γενο– τελεας –μενας υπο τον θρονον της Αναγκης
They are led to **The Plain** of **Oblivion**/**Forgetfulness**
ταυτας αγει επι το πεδιον της Ληθης
and **The River** of **Negligence**/**Carelessness** .
και τον ποταμον Αμελητα
Now then , it is necessary , ***either*** to disturb The Descent
τοινυν Αγνακη η επιταραττειν την καθοδον
and abolish The Continuity of The Subordination for **Souls**
και αναιρειν την συνεχειαν της υφεσεως ταις ψυχαις
which The Authority/Mastery/Care of The Guiding Daimon ***Provides*** to **Selves** ,
ην η επιστασια του κατευθυνοντος του δαιμονος παρεχεται αυτας ,
or in the same way to assign The More-Elevated Rank to **Lachesis**
η ωσαυτως τιθεσται την υψηλοτεραν Λαχεσιν
rather than the other **Fates** ;
των αλλων Μοιρων ,
but The Second to **Clotho** ,
δε την δευτεραν Κλωθω ,
and The Third to **Atropos** .
και την τριτην Ατροπον .
For The Procession into **generation** is set in motion from **Those** that are **More-Perfect** ,
P409 γαρ Η προοδος εις γενεσιν ωρμημενη απο των τελειοτερων
and are subordinated according to the downward-inclination of that which is **earthy** ,
και υφιζανουσα κατα την ροπην το γηινον ,
which accordingly on the one hand , ***Begins*** from **Lachesis** , but ***Ends*** in **Atropos** .
μεν αρχεται απο της Λαχεσεως , δε τελευτα εις την Ατροπον .
Furthermore , The Lots and The Paradigms of **Lives**/Lives/lives
Ετι τοινυν οι κληροι και τα παραδειγματα των βιων
are said to be offered to **Souls** from **The Knees** of **Lachesis**
λεγονται προτεινεσθαι ταις ψυχαις απο των γονατων της Λαχεσεως
through The Prophet as a Medium ,
δια του προφητου μεσου ,
and *just as* The Myth said before
και ωσπερ ο μυθος προειρηκεν

that The Whole Self Spindle is *Turned* on **The Knees** of **Necessity**
τον ολον αυτον ατρακτον στρεφεσθαι εν τοις γονασι της Αγνακης
surely then so also does Self *Suspend* **The Providence** about *partial* **Souls**
δη ουτω και εξαπτει την προνοιαν περι τας μερικας ψυχας
from **The Knees** of **Lachesis** ,
των γονατων της Λαχεσεως ,
who on the one hand , ***Perpetually Moves*** **The All** with **Her Hands**
μεν αιδιως κινουσης το παν ταις χερσιν
by **More-Elevated** ***Powers*** ,
ως υψηλοτεραις δυναμεσι ,
while on the other hand , **She** ***Subordinately Possesses*** in **Her Knees**
δε υψειμενως εχουσης εν τοις γονασιν
The Causes of **The Time Periods**/**Cycles** of **Souls** .
τας αιτιας των περιοδων ψυχικων .

(**Republic 614**C while serving sentences **[signs on back]**
or Serving Bodhisattvan Tours of Duty **[signs on front]** jfb)

And for which Logos The Prophet Celebrates
και Διο ο προφητης ανυμνει
This **Daughter** of **Necessity** in a remarkable way ;
ταυτην θυγατερα Αναγκης διαφεροντως :
“This is **The Logos** of **Lachesis** , **Virgin Daughter** of **Necessity** .”
οδε λογος Λαχεσεως κορης θυγατρος Αναγκης .
Then in turn , **Clotho** is said to *Weave* Selves that follow from the choices of **Souls**
δε αυ Κλωθω λεγεται επικλωθειν αυτ**αις** τα επομενα ταις αιρεσεσι των ψυχων
and to *Distribute* to *Every* Self *Their* Appropriate Destiny/fate ;
και διαμενειν εκαστ**αις** την προσηκουσαν μοιραν :
and after ***This*** **Daughter** ,
και μετα ταυτην
Atropos *Imparts* to the webs **The Immutable** and **Definite** ,
η Ατροπος ενδιδοναι τοις κεκλωσμενοις το ατρεπτον και ωρισμενον ,
Giving Completion to **The End** of **The /Standards/Decrees/Regulations** of **The Fates**
συμπεραινουσα το τελος των κανονων Μοιραιων
and to **The Order** which extends from **The All** to ourselves .
και της ταξεως καθηκουσης απο του παντος εις ημας .
Now then on the one hand ,
τοινυν μεν
if **Lachesis** *Energizes* in **Souls** both **Prior** to **Their** Choices *and* **After Their** Choice
Ει η Λαχεσις ενεργει εις τας ψυχαις και προ της αιρεσεως και μετα την αιρεσιν
She *Defines* All The Generative Time-Periods of **Selves**
αφοριζει πασας τας γενεσιουργους περιοδους αυτων
by **The Most Beautiful Limits** ,
τοις καλλιστοις οροις ,
whereas on the other hand ,
δε

The Other Fates *Allot* what is ***at-hand/present*** after the Choice is made by **Selves** ,
αι αλλαι αποκληρουσι τα προσηκοντα μετα την αιρεσιν αυταις
and *Connect* **The Lives** of **Selves** with **The Order** of **The All** ,
και συνταττουσιν τους βιους αυτων τη διοκοσμησει του παντος ,
how then does it not follow
πως ουχι
that on the one hand , **Lachesis** *Precedes* **Both** ,
μεν η Λαχεσις προηγειται αμφοιν ,
while on the other hand , **They** *Follow* and *Together with* **This Self**
δε εκειναι επονται και μετα ταυτης
Bring to Fulfillment **Their Appropriate/Innate Providence** ?
αποπληρουσι την οικειαν προμεθειαν ;
Thus it is reasonable that on the one hand ,
γουν Εοικε μεν
Lachesis has the Dignity of **Motherhood** secondarily
η Λαχεσις εχειν την αξιαν της μητρος δευτερως
in relation to **The Other Fates** and to be a *Certain* **Monad** *Co-arranged with* **Selves** ,
προς τας αλλας Μοιρας και ειναι τις μονας συντεταγμενη αυταις ,
just as **Necessity** *Comprehends/Contains* The Powers of **All** *in an Exempt Way* ,
ωσπερ η Αναγκη περιεχει τας δυναμεις πασων τον εξηρημενον τροπον ,
while on the other hand ,
δε
The Other Fates are *Immediately/Conveniently Perfected* under **Lachesis** ,
αι αλλαι Μοιραι προσεχως τελειν υπο την Λαχεσιν ,
but Even Higher *than* **Self** , under **Necessity** .
δε ετι ανωτερω ταυτης υπο την Αναγκην .
Thus on the one hand ,
ουν μεν
such is **The Order** of **Selves** according to The Way *Intellected* by Plato ;.
τοιαυτη Η ταξις αυτων κατα την υφηγησιν νοεισθω του Πλατωνος :
surely then on the other hand ,
δη δε
The Symbols that The Myth ***attributes*** to **Selves** , ***Glorify*** The Kingdoms of **Selves** .
τα συμβολα οσα ο μυθος προσαπτει αυταις αποσεμνυνει τας βασιλειας αυτων .
For on the one hand , **Their *Walking*** on The Circles
γαρ μεν Το βεβηκεναι επι των κυκλων
signifies The Exempt and ***Separate*** Dominion of **Selves** ,
σημαινει τας εξηρημενας και χωριστας επικρατειας αυτων ,
whereas on the other hand , **Their *Sitting*** on **Thrones** ,
δε το ιδρυσθαι εν θρονοις ,
and ***not*** on The Self Circles , like **The Sirens** ,
και ουκ εν τοις αυτοις κυκλοις , ως τας Σειρηνας ,
Indicates that **The Receptacles** that are **Primarily Illuminated** under **Selves** ,
ενδεικνυται τας υποδοχας τας πρωτως ελλαμπομενας υπ' αυτων
are ***Established-Above*** The Heavenly Bodies ;
υπεριδρυσθαι των ουρανιων :

for **The Throne** is both **Vehicle/Chariot** and **Receptacle** of **Those** that are ***Sitting***
γαρ ο θρονος εστι και οχημα και υποδοχη των ιδρυμενων
and ***All*** Those that Participate of **The Participable Gods**
και παντα τα μετεχοντα τοις μεθεκτοις θεοις
are placed ***under*** Selves ***like*** Vehicles ,
υποβεβληται τοις οιον οχηματα ,
while **The Gods** are **Eternally** ***Established in*** Selves
και οι θεοι διαιωνιως ιδρυνται εν αυτοις
and ***Ride-upon*** Selves and ***Energize*** through Selves .
και εποχουνται αυτοις και ενεργουσιν δι’ αυτων .
Whereas by **Their** being seated at ***Equal Distances***
δε δι’ Το καθησθαι ισου
clearly shows ***The Orderly Separation*** of **Selves**
δηλοι την εν ταξει διακρισιν αυτων
and that **Their** Subordination **Proceeds** ***According to*** **Analogy**
και την υφεσιν προιουσαν αναλογον
and that **Their** Distribution is **Derived** ***from*** **Their Mother On-High** ;
και την διανομην εφηκουσαν εκ της μητρος ανωθεν :
for That which is ***Arranged*** in **The Procession**
P410 γαρ το τεταγμενον εν τη προοδω
and That which is ***Arranged According to*** Value/Merit
και το κατ’ αξιαν
is **Imparted** to *The Energies* in **The Fates** ***from*** **That Source** .
ενδιδοται ταις ενεργειαις εν ταις μοραις εκειθεν .
Moreover , **Their** having ***Wreaths/Crowns*** upon **Their** Heads ,
Και μην και το εχειν στεμματα επι των κεφαλων
signify that ***The Intellectual Summits*** of **Selves**
φησι τας νοερας ακροτητας αυτων
are ***Illuminated-All-About*** with **Divine Light** ,
περιλαμπεσθαι θειω φωτι
and that **They** are ***Adorned*** by ***Prolific*** , ***Immaculate/Undefiled*** **Causes** ,
τε και κεκοσμησθαι γονιμοις αχραντοις αιτιαις ,
through which **They** ***also*** **Fill The Heaven**
δι’ ων και πληρουσιν τον ουρανον
with ***Generative Power*** and ***Immutable Purity*** .
τε γεννητικης δυναμεως και ατρεπτου καθαροτητος .
Then **Their** ***Wearing White Reveals*** that ***All*** the externally emitted **Logos**’ of **Selves**
δε Το λευχειμονειν αποφαινει παντας τους εξωθεν προβεβλημενους λογους αυτων
and **The Lives** which **They** set before **Themselves**
και τας ζωας ας προεστησαντο εαυτων
are **Intellectual** and **Luminous** and **Full** of **Their Divine Splendor** .
νοερας και φωτοειδεις και πεπληρωμενας της θειας αιγλης .
And on the one hand ,
και μεν
Their ***Clothes*** *Befittingly* ***Indicate*** **The Ousias** that **Participate** of **Selves** ,
οι χιτωνες εοικασιν ενδεικνυσθαι τας ουσιας τας μετεχουσας αυτων ,

and on the other hand ,
δε
Their ***Thrones*** ; ***Indicate*** The Receptacles in The First Solid-Foundations ,
οι θρονοι τας υποδοχας εν τοις πρωτιστοις στερεωμασιν ,
since on the one hand , with us also , clothes are closely in touch with our bodies ;
επει μεν παρ’ ημιν και χιτωνες προσεχως ομιλουσι οι τοις σωμασιν ,
while on the other hand , vehicles are instead taken to be more remote from us .
δε τα οχηματα αντιλαμβανονται πορρωτερον ημων .
But this is assumed from another Theology (**Chaldean Oracles 57**) ,
Αλλα τουτο ειληφθω εξ αλλης θεολογιας ,
from which we are instructed
παρ’ ης μεν μεμαθηκαμεν
by **Those Orders** that are ***Beyond*** **The Un-wandering Sphere** .
τους διακοσμους επεκεινα της απλανους .
Then that **The Fates** ***Sing*** ;
δε Το τας Μοιρας υμνειν ,
The One of **The Past** , **The Other** of **The Present** , but **The Third** of **The Future** ,
την μεν τα γεγονοτα , την δε τα παροντα , δε την τριτην τα μελλοντα ,
Indicates that ***All*** the externally proceeding **Energies** of **Selves**
ενδεικνυται πασας τας τα εξω προιουσας ενεργειας αυτων
are ***In-Tune*** and ***Intellectual*** and ***Full of Harmony*** ;
εμμελεις και νοερας και πληρεις `αρμονιας :
for **The Fates** also bring to Completion The Songs of **The Sirens**
γαρ αι Μοιραι και τελειουσιν τας ωδας των Σειρηνων
and The Elegantly-Rhythmic Motions of **The Heaven**
και ευρυθμους κινησεις του ουρανου
and **Fill** ***All*** with The Songs of **Themselves** ;
και πληρουσιν παντα τοις υμνοις εαυτων ,
on the one hand , ***by Calling forth*** The Creation/Production/Poetry of **Their Mother**
μεν προκαλουμεναι την ποιησιν της μητρος
into **The All** ***by means of*** **Their** Intellectual Songs ,
εις το παν δια των νοερων υμνων
and on the other hand , ***by Turning-All-About*** in Relation to **Selves**
δε επιστρα–παντα–φουσαι προς αυτας
by means of The Harmonious Motion of **The Wholes** .
δια της εναρμονιου Κινησεως των ολων .

Chapter 24 – κδ

Surely then , All These Logos sufficiently demonstrate to us
δη Παντα ταυτα ικανως ενεδειξατο ημιν
The Perfect , **Undefiled** and **Super-Celestial Order** of **The Fates** .
την τελειαν και αχραντον και υπερουρανιον ταξιν των Μοιρων .
Now then there remains for us to call as witness The Instruction/Teaching
τοινυν εστι Λοιπον ημιν επιμαρτυρασθαι της διδασκαλιας
from the **Parmenides** of Plato concerning **These Divine Beings** ; for
τον Παρμενιδην ο Πλατων περι τουτων των θεων : γαρ
in that Dialogue He also most clearly delivers **The Singular Characteristic** of **Selves** .
εν εκεινω και σαφεστατα παραδεδωκεν την μιαν ιδιοτητα αυτων .
For after **The Procession** of **The Assimilative Kosmic-Orders** , in which
γαρ Μετα την προοδον των αφομοιωτικων διακοσμον , εν οις
The Like and **Un-like** ***Come to Light*** (**Parmenides 147C-148D**) ,
το ομοιον και ανομοιον εκφαινομενα
from **Her Intellectual Sameness** and **Otherness**/**Difference** ,
απο της νοερας ταυτοτητος και ετεροτητος ,
at one time , on the one hand , According to **Analogy** ,
ποτε μεν κατ' αναλογιαν ,
and at another time , on the other hand , According to ***The Complete-Alteration***
ποτε δε κατα την εξηλλαγμενην
of ***Generation*** which is also ***Difficult*** to be ***Seen*** ,
γενεσιν και δυσθεωρητον ,
indicate that **The One Touches** ***And Does not*** **Touch**
δεικνυται το εν απτομενον και μη απτομενον
both **Itself** and **The Others** .
και εαυτου και των αλλων .
For ***All*** **The Divine Genera** ***Double*** **The** ***Energies*** of **Themselves**
γαρ Απαντα τα θεια γενη διπλασιαζει τας ενεργειας εαυτων
after **The Demiurgic Monad** .
μετα την δημιουργικην την μοναδα .
For **Selves** are **Innately-Adapted** to ***Energize Both*** *in relation to* **Selves**
γαρ αυτα πεφυκεν ενεργειν και προς αυτα
And *in relation to* the others that are after **Themselves** , by **Rejoicing** in **Processions** ,
και προς τα αλλα τα μεθ' εαυτα , χαιροντα προοδοις
and in **The Providence** of those that are secondary ,
και τη προνοια των δευτερων ,
by **Serving The Will** of **The Father**
υπερετουντα τη βουλησει του πατρος
and by **Their** ***Calling-Forth***
και την προκαλουμενα
The Supernatural and ***Impartible*** and ***All-Perfect Creation*** of **Self** ,
υπερφυα και αμεριστον και παντελη ποιησιν αυτου ,
and ***By*** **Communicating** ***Its*** **Flow** (***By*** **The Logos**) to those that are secondary .
και εποχετευοντα τοις δευτεροις .

Surely then does not **This Contact** ***and*** **Division** of **Theirs** that is *Prior to All* the others ,
δη ουν ουχι Τουτο το αφης και διαρεσεως της προ απαντων των αλλων ,
in some way represents to us **Their Liberated**/**Unpolluted Characteristic**
πως παριστησιν ημιν την απολυτον ιδιοτητα
in relation to those that are inferior ?
προς τα καταδεεστερα ;
For ***on the one hand*** , to **Touch** *represents* **Their Kinship** *in relation to* us ,
P411 γαρ μεν Το απτεσθαι ην της συγγενειας προς ημας
and **Their** *Co-**Arranged*** **Providence** ,
και της συντεταγμενης προνοιας ,
Whereas in turn ***on the other hand*** , to ***not*** **Touch** *represents*
αυ δε το μη απτεσθαι
Their ***Transcendent*** and ***Separate Superiority*** from selves .
της εξηρημενης και χωριστης υπεροχης απ’ αυτων .
Therefore in the statements made before , we have demonstrated that
γουν εν τοις εμπροσθεν ημεις εδεικνυμεν
such a **Characteristic** also belongs to **The Genus** of **The Liberated Gods** ,
Τοιουτον και το γενος των απολυτων θεων ,
who at one time come in **Contact** *in relation to* The Heavenly Circulations ,
ομου μεν συναφες προς τους ουρανιους ,
but at another time are **Suspended Above** Selves ,
ομου δε υπερηπλωμενον αυτων ,
and **Proceed** to ***All*** in an ***Unrestrained Way*** .
και προιον επι παντα ασχετως .
And by These Logos’ we have also placed **The Fates** in **The Super**-Heavenly **Order** ;
Και δια ταυτα και ετιθεμεθα τας Μοιρας υπερουρανιους :
and since Socrates says that **They Touch** The Heavenly Circulations ;
και γαρ ο Σωκρατης ελεγε απτεσθαι των περιφορων :
and in the **Cratylus** (**404**D) He assigns
και εν Κρατυλω ετιθετο
The Kosmic Kore (**Persephone**) who *Associates* and Administers *with* **Pluton**
την εγκοσμιον Κορην την συνουσαν και επιτροπευουσαν τω Πλουτωνι
The Whole of **Generation** *by making* **Contact** *with* **Her Mutable Ousia** ,
την πασαν γενεσιν απτεσθαι της φερομενης ουσιας ,
and through this **Contact She** is called **Pherephattan**/**Bringer**-**of**-**Contact** .
και δια ταυτην επαφην την κληθηναι Φερρεφατταν .
And still in relation to these Logos’ , in the **Phaedo** (**65**B) while teaching us
Και ετι προς τουτοις εν τω Φαιδωνι αναδιδασκων ημας
what **Kind The Way** of **The Cathartic Life** of **Souls** is ; when , he says ,
τις οποιος τον τροπον της καθαρτικης ζωης των ψυχων εστιν, οταν , φησι ,
“**The Soul** that ***does not*** *associate with* **the body** ,
η ψυχη μη προσομιλουσα τω σωματι
comes in **Contact** *with* **Being**/**Reality**.”
απτηται του οντος .
Surely then through All These Logos’ He Indicates that
δη Δια παντων τουτων ενδεικνυται

on the one hand , **Her Contact**
μεν την αφην
is The Work of **Her Inseparable Providence** and **Her *Co*-Arranged** Administration ,
ειναι εργον της αχωριστου προνοιας και της συντεταγμενης επιστασιας ,
while on the other hand , **Her *Negation*** of **This Contact** Indicates that
δε την αποφασιν ταυτης
Her *Separate* and ***Unrestrained Transcendence*** over those that are being Administered .
της κεχωρισμενης και ασχετου και εξηρημενης των διοικουμενων
Now then , **The One Fate** that **Touches** and ***does not* Touch** The Others
τοινυν Το εν απτομενον και ουχ απτομενον των αλλων
and is **Conjoined** *in relation to* The Others and is also ***Established-Above*** Selves ;
και συνεζευκται προς τα αλλα και υπεριδρυται αυτων :
surely then for which Logos , **She** was At-Once Allotted The Power
δη διο ε– αμα –λαχε την δυναμιν
over both Those Established-Above
και των υπεριδρυμενων
and also over Those that are in **The Kosmos** ;
τε και των εγκοσμιων :
for by Being in The Middle of both
γαρ ον εν μεσω αμφοτερων
She Comprehends the Distinct Characteristics of The Summits in One .
συνειληφε τας διηρημενας ιδιοτητας των ακρων εν ενι .
And certainly **She** both **Touches** and ***does not* Touch** of **Itself** Prior to The Others ;
Και μην και απτεται τε και ουχ απτεται εαυτου προ των αλλων ,
and surely then for which Logos , The Multitude
και δη διοτι πληθος
and The Difference/Distinction of Wholeness and The Parts of This Wholeness
και διακρισις ολοτητος και των μερων ταυτης
and The Unity that Unites-Together All The Multitude are in **Self** .
και ενωσις συναγωγος παντος του πληθους εστι εν αυτω .
For if **She** has **Proceeded** from **Her Sources** ,
γαρ Ει προεληλυθεν των αρχων
and if **She** Energizes in a Partible Way ,
και ει ενεργει μεριστως ,
then **She** is Various and Multiform
εστι ποικιλον και πολυειδες
(for on the one hand , every **Procession** *diminishes* the Powers of Those that **Proceed** ,
(γαρ μεν πασα προοδος ελαττοι τας δυναμεις των προιοντων ,
while on the other hand , every **Procession** *increases* the Multitude in Selves) ;
δε αυξει το πληθος εν αυτοις) :
and if **She** has not entirely **Proceeded** , then The Multitude
και ει μη παντη προεληλυθεν , τω πληθει
and **The Idea of The One** of **Her Ousia** come forth into **The Light** ***At-Once*** .
και το ενοειδες της ουσιας προφαινει ομου .
Therefore This Genus of Divine-Beings is Co-arranged with The Kosmic Gods
ουν τουτο το γενος των θεων Συντετακται τοις εγκοσμιοις

and also Surpasses Those that are being Governed .
και υπερανεχει των διοικουμενων .
This Genus of Divine-Beings is also Liberated (**Parmenides** **148**D6) ,
εστιν και απολυτον ,
by being Beyond those that are divided in every way.
εκβεβηκος των διηρημενων παντη .
Now then on the one hand , if **She** is One and Many ,
τοινυν μεν Ει εστι εν και πληθος ,
by the Flowing-forth from The Sources
προαγον των πηγων
of The Many Channels into Those that are Secondary ,
τους πολλους οχετους εις τα δευτερα ,
while on the other hand , Surpassing
δε υπερανεχον
their partible allotments of **Itself** ,
των μεριστων διακληρωσεων εαυτου
She will *At-Once* both **Touch** and ***not*** **Touch** ,
αν αμα και απτοιτο και ουχ απτοιτο ,
for on the one hand , by **Her** Separate Union , **She** has no need of making **Contact** ,
P412 μεν δια την χωριστην την ενωσιν ουδε προσδεομενον της αφης ,
while on the other hand , by **Her** **Procession** into Multitude **She** **Touches** of **Itself** .
δε δια την προοδον εις πληθος απτομενον εαυτου .
“For **She** **Comprehends** The Many in **Self** , and **Touches** of **Itself** ,
γαρ Περιεχει τα πολλα εν αυτω και απτεται εαυτου ,
insofar as **She** is in **Self**” ,
καθ’ οσον εστιν εν αυτω ,
says **Parmenides** (**148**E) .
φησιν ο Παρμενιδης .
Therefore in order to speak Concisely ,
ουν Ιν’ ειπωμεν συνελοντες ,
on the one hand , in so far as **She** is *without*-**Contact**
μεν ως εστιν αναφες
She is **Liberated** ,
απολυτον ,
but in so far as **She** **Proceeds** from **Itself** and is in turn is established in **Itself**
δε ως προιον αφ’ εαυτου και παλιν ιδρυμενον εν εαυτω
She **Touches** **Itself** ;
απτεται εαυτου :
and on the one hand , in so far as **She** is in The Others ,
και μεν ως ον εν τοις αλλοις
She **Touches** The Others ;
απτεται των αλλων ,
whereas on the other hand , in so far as **She** is *Un*-co-ordinated with The Others
δε ως ασυντακτον προς τα αλλα
and in so far as **She** does *not* possess a coordinate number among those
και ως ουκ εχον συστοιχον αριθμον εκεινοις

She is Separate from Selves .
κεχωρισται αυτων .
Accordingly then This Genus of The Gods
αρα τουτο το γενος των θεων
is *At-Once both* **The Idea of The One** *and* **Multiplied**
εστι Αμα και ενοειδες και πεπληθυσμενον
and is thus Being Different/Changed/Altered **In A Singular-Ideal Way** ,
και εξαλλαττομενον μονοειδες ,
and thus Abides and Proceeds , and is Participated
και μενον και προιον , και μετεχομενον
by those that are more imperfect
υπο των ατελεστερων
and is also Imparticipable by Subsisting Prior to Selves .
και αμεθεκτον προυπαρχον αυτων .
But All These are Elements of The Super-Celestial Kosmic-Order (**Parmenides 147**C2) ,
δε Απαντων ταυτα εστι στοιχεια της υπερουρανιου διακοσμησεως ,
that Bring to Light for us The Underlying-Reality/Subsistence
εμφανιζοντα ημιν υποστασιν
that Is Blended from Wholly Distinct Characteristics .
συγκρατον απο των παντη διωρισμενων ιδιωτητων .
Thus on the one hand , so much said about **The Ousia** and **The Hyparxis** of Selves ,
ουν μεν ταυτα ειρησθω περι της ουσιας και της υπαρξεως αυτων ,
which **Parmenides** presents in These Logos' ;
ην ο Παρμενιδης παριστησι εν τουτοις ;
whereas on the other hand , it is also necessary to assume
δε και δει λαβειν
from The Logos' being proposed , The Causes of The Generation of Selves .
εκ των προκειμενων τα αιτια της απογεννησεως αυτων .
Is it not the case then on the one hand , that The Union According to **Self** is Beyond
Ουκουν μεν την ενωσιν κατ' αυτην επεκεινα
all displays of partible distinction and contact , from The Procession from The One .
πασης αποδεικνυμενοι μεριστης διακρισεως και αφης , απο την προοδον απο του ενος .
For Union will have derived to All from The Most-Primary Source of **The Unity**
γαρ η ενωσις αν εχοιεν πασι απο της πρωτιστης εκειθεν της εναδος
which is also Exempt from *All* Multitude and *All* Division .
και εξηρημενης παντος πληθους και πασης διαιρεσεως .
Whereas on the other hand , by Pre-supposing The Power of Themselves
δε Κατα προειληφοτες την δυναμιν εαυτων
of **Touching**/**Making-Contact** in **Self** , from **The Subsistence** of The Unpolluted Gods ;
του απτεσθαι εν αυτω , απο το υφεστηκασι των αχραντων θεων ;
for **The Subsistence** in **Self** among The Primary Intellectual Fathers
γαρ το εν αυτω εν τω πρωτιστω των νοερων πατερων
was *The Symbol* from Their Inflexible Cause (Book 5 **P328**.1-11)
ην συμβολον απο της ακλινους αιτιας
which also Immutably **Sustains** The Multitude of Those that are Secondary .
ην και ατρεπτως ανεχουσης το πληθους των δευτερων .

Now then if ***This One*** **Touches** ***Itself*** ***Through That which is in Self*** ,
τοινυν Ει τουτο το εν απτεται εαυτου δια το εν αυτω ,
then ***The Multitude*** is Enthroned/Established in ***This One***
το πληθος εδραζει εν τω ενι
and ***The Parts*** are ***Held-Together*** by ***The Wholeness***
και τα μερη συνεχει τη ολοτητι
Through The Undefiled Power in The Procession (**Parmenides 142**C6-**142**D8) .
δια την αχραντον δυναμιν εν τη προοδου .
And ***There*** on the one hand ,
Κακει μεν ,
That Primarily Comes-to-Light in ***Self***
το πρωτως εκφανεν εν αυτω
by ***Comprehending*** **The Contact** According to ***Cause*** ,
περιειληφεν την αφην κατ' αιτιαν ,
just as it was indicated to us
ωσπερ δεδεικται ημιν
by **The 1st Hypothesis** (**Parmenides 138**A) ;
της πρωτης υποθεσεως :

Proclus' Commentary on The Parmenides Book 6

Parmenides: It is not the case then , that **The One** will Possess Parts and Be Many ,
138A ουκουν το εν αν εχοι μερη και αν ειη πολλ' ,
either by Participating of a Straight or of A Round Shape ?
ειτε μετεχοι ευθεος ειτε περιφερους σχηματος .
Aristotle: Entirely so . (πανυ μεν ουν.)
Par: Accordingly then **Self** is neither Straight nor Round , seeing that **Self** ***has no Part*** .
αρα εστιν ουτε ευθυ ουτε περιφερες , επειπερ εχει ουδε μερη .
Ari: Quite rightly . (ορθως .)

In These Logos The Whole **Middle** Order of The Gods that is called
εν τουτοις η πασα μεση ταξις των καλουμενων
Intelligible-*And*-Intellectual is Brought to Completion (**143**A-**145**B7) ,
νοητων τε και νοερων Πεπληρωται,
since All of The Processions in **Self** have been shown to Be Ordered
1133 πασων των προοδων εν αυτη δεδειγμενων τεταγμενων
after **This One** , and , as we often say , by Being Suspended from **The One** ,
επι ταδε του ενος , και , ως πολλακις ειπομεν , εξηρτημενων απο του ενος ,
if indeed ***The Negations*** , as Indicated , are ***The Mothers*** of Affirmations .
επειπερ αι αποφασεις , ως δεδεικται , εισι μητερες των καταφασεων .
Accordingly then , in/by These Conclusions The Whole Order is also
αρα εν συμπερασματι πασαν ταξιν και
Reasonably Turned-About to **The One** , and Ascends as far as ***The 1st Negations*** ;
εικοτως επιστρεφων εις τω εν , ανεισι και μεχρι των πρωτων αποπεφασμενων :
for if The One were to **Possess** Shape then Self would also be Many ;
γαρ ει το εν εχοι σχημα αν και ειη πολλα :
accordingly then He **Conjoins** Shape to The Many through The Parts ,
αρα συν**απ**τει το σχημα τοις πολλοις δια των μερων ,

then He indicates that All These Genera/Classes are Secondary to **The One** .
δε αποδεικνυσι παντα ταυτα γενητα δευτερα του ενος .
For such is The Division/Separation of The Divine Orders from **Self** ,
Τοσαυτη εστι διακρισις των θειων δισκοσμων παρ' αυτω ,
so that He did ***not*** allow **Joining-together** The Negations that follow in order
ωστε ουκ ανεσχετο συναψαι τας αποφασεις εξης
and the **Joining-together** of Shape to The Many ,
και το συναψας σχημα τοις πολλοις ,
and by indicating The Kinship of All The Genera mentioned before ,
και ενδειξαμενος την συγγενειαν απαντων των γενων προειρημενων ,
Until He had first Turned-about This Order to **Herself** .
μη προτερον επιστρεψας ταυτην την ταξιν εις εαυτην .
Therefore in what Order of Real-Beings The Straight and The Round Exist ,
ουν Εν ποια ταξει των οντων το ευθυ και το περιφερες εστιν ,
we shall learn more clearly in what follows in order ,
γνωσομεθα σαφεστερον εν τοις εξης ,
and that The Intelligible-and-Intellectual Genera of Wholes Extends as far as this Order .
και οτι τα νοητα και νοερα γενη των ολων μεχρι ταυτης .
But now only so much is clear , that we must not postulate this Order of **The One** ,
δε Νυν μονον τοσουτον δηλον οτι ημιν μηδε θετεον ταυτης της ταξεως το εν ,
but we must also postulate This Order as being derived from **That One** ,
αλλα και ταυτην παρακτεον απ' εκεινου ,
just as it was also surely the case with The Others that were mentioned Prior to **Self** .
καθαπερ και δη τας αλλας τας ειρημενας προ αυτης .

End of Book 6 of Proclus' Commentary on The Parmenides
28 January 2011 - 30 July 2024

thus on the one hand , ***That Comes to*** **Being** in ***Self***
δε μεν το εν αυτω
by **Participating** of ***This Source*** (**Parmenides 142**C-D) ,
κατα μεθεξιν ενταυθα ,
and on the other hand , **Contact** ***Comes to*** **Being** in This One According to **Ousia** ,
δε η αφη τουτω τω ενι κατ' ουσιαν
and **Subsists-together** with Those Parts in ***Self*** .
και συνυφεστηκεν τοις εν αυτω .
Then on the one hand , by **Being** in Others One still **Touches** The Others (**Par 143**B);
τοινυν μεν ον εν αλλοις Ετι απτεται των αλλων ,
not by **Being** Arranged-together with Selves by any Common Number , but
ουδ– συνατατтομενον αυτοις –ενα κοινον αριθμον
on the other hand , by **Being** ***Distinct /Separate*** from Selves (By Being Their ***Cause***) .
10 δε κεχωρισται απ' αυτων .
Surely then on the one hand , His Insight Appears to be Made from These Logos' ;
δη μεν την επιβολην δοκει ποιεισθαι τουτοις
from ***That which Is In-Another*** ; seeing that The One **Touches** Itself
απο του εν αλλω , επει το εν απτεσθαι εαυτου

was also demonstrated before (**Parmenides** **148**E) by ***That which Is In-Self*** ;
και δεδεικται προτερον δια του εν αυτω :
whereas on the other hand , in what way is it wonderful that in The 1st Procession
δε οπως θαυμα εν τη πρωτη προοδω
That which Subsists In-Another (In The Super-Ousian Self) ***Is Superior***
το εν αλλω κρειττον
to **That which Subsists** ***In-Self*** ,
του υποσταν εν αυτω ,
whereas in The Participation of The Liberated Gods
εν τη μεθεξει των απολυτων θεων
Subsistence ***In-Another*** is subordinate to **Subsistence** ***In-Itself*** .
εστι καταδεεστερον του εν εαυτω
For without a doubt we say that it belongs to the more imperfect to **Touch** Others
P413 γαρ δηπου φησομεν υπαρχειν Το ατελεστερον απτεσθαι των αλλων
and to be Co-Arranged with Others than for The Multitude to be Turned-about to Itself .
και συντεταχθαι αλλοις του το πληθος επιστρεφειν εις εαυτο .
Surely then it has to be said by us that (The Liberated Gods) Proceed from
δη ουν εχειν λεγωμεν Ημεις προοδον απο
The Demiurgic **Self** and from The Assimilative Kosmic-Order ;
της δημιουργικης αυτο και της αφομοιωτικης την διακοσμησεως :
and for which Logos **Parmenides** (**148**D) does ***not*** say that
και διο ο Παρμενιδης ουκ φησιν
The One is In-Another , but *in Others* ,
το εν ειναι εν αλλω , αλλα εν αλλοις ,
since on the one hand ,
δε μεν
The Others are Primarily Dependant upon The Demiurgic **Monad** (**Parmenides** **145**B8) ,
τα αλλα πρωτης εξηπται της δημιουργικης μοναδος ,
while on the other hand , Secondarily Dependant upon The Assimilative Gods .
δε δευτερως των αφομοιωτικων θεων .
Therefore The Liberated Gods also receive Their Existence in Others from **That Source** ;
ουν οι απολυτοι και παρεδεξαντο το ειναι εν αλλοις Εκειθεν ;
for by The Demiurgic **One** Being Th'Same and Different (**Parmenides** **147**C-**148**D) ,
γαρ το δημιουργικον εν υπαρχον ταυτον και ετερον ,
Self Imparts Sameness and Oneness to Selves ***In An Transcendent Way*** ,
μετεδιδου ταυτοτητος και ενωσεως αυτοις εξηρημενως ,
while The Assimilative **Self** Illuminates Selves with a Separate Likeness ,
δε το αφομοιωτικον επελαμπε αυτοις χωριστην ομοιοτητα ,
while **The One** of The Liberated Gods is already in Selves ,
δε το εν των απολυτων εστιν ηδη εν αυτοις ,
inasmuch as **Self** is Co-Arranged and Proximately Presides over Selves .
καθ' οσον συντετακται και προσεχως επιστατει αυτοις ,
Then in turn , for which Logos by **Self** Being Different from The Kosmic Unities ,
δε αυ διοτι διαφερει των εγκοσμιων εναδων ,
Self was Allotted **The Whole** Innate Number that is **Exempt** from The Others .
ελαχεν τον παντα οικειον αριθμον εξηρημενον απο των αλλων .

And surely then *in this way* by The Others not Participating of any Number
Και δη ουτω τα αλλα μηδ– μετεχοντα –ενος αριθμου
that is common to **This One** , Selves cannot Immediately Participate of **Self** .
κοινου προς τουτο το εν , αν δυναιτο ουδ’ προσεχως μετεχειν αυτου .
Is it not also the case then , that The Procession to The Liberated Gods
Ουκ– και –ουν η προοδος τοις απολυτοις θεοις
Originates from The Primary Causes *and* from Those Arranged Near-by ;
εστι απο των πρωτων αιτιων και των τεταγμενων συνεγγυς :
and since They Originate from The One ;
και γαρ απο του ενος ,
that is if indeed , *just as* **That One** is Exempt from The Intelligibles ,
επειπερ , ως εκεινο εξηρηνται των νοητων ,
surely then , *so also are* **These Liberated Gods** Exempt from Sense-Perceptibles ;
δη ουτω και ουτοι των αισθητων :
and so also do **They** Originate from The Undefiled Order ;
και απο της αχραντου ταξεως ,
and Seeing that by Possessing That which is *not* easily-dissolved from any other source
και επειδη εχουσιν το ουκ ευλυτον αλλαχοθεν
than from The Immutable Power (Rhea) and from The Demiurgic Cause (Kronos) ;
η απο της ατρεπτου δυναμεως και της δημιουργικης αιτιας :
and surely then by also being Produced/Generated from The Assimilative Gods
και δη και απογεννηθεντες εκ των αφομοιωτικων θεων
Selves Receive Communion/Fellowship with The Others ,
παρεδεξαντο κοινωνιαν κατα τα αλλα
while also **Being-Established-Above** From Themselves , and since
και υπεριδρυσαν αφ’ εαυτων , και γαρ
Their **Subsistence Is Established-Above** The Proper/Innate Number of The Others .
της υποστασεως υπεριδρυσαν τον εικειον αριθμον των αλλων .
And so much concerning These Gods may be assumed from the **Parmenides** ;
και Τοσαυτα περι τουτων των θεων παραληπτεον εκ του Παρμενιδου :
whereas we have made detailed explanations
δε πεποιημεθα διηκριβωμενην εξηγησιν
elsewhere (**Proclus’ Commentary of The Parmenides Book 7 1134-1149**)
εν αλλοις
according to each particular of Selves ,
καθ’ εκαστα των
there is also no need to write the same Logos again .
και ουδεν δει αναγραφειν τα αυτα τουτοις καν .

End of Book 6 of The Theology of Plato

23 December 2021 , 1 August 2024

PROCLUS'
ΠΡΟΚΛΟΥ

COMMENTARY ON PLATO'S PARMENIDES
ΤΩΝ ΕΙΣ ΤΟΝ ΠΛΑΤΩΝΟΣ ΠΑΡΜΕΝΙΔΗΣ

BOOK 7
ΒΙΒΛΙΟΝ ΕΒΔΟΜΟΝ

Parmenides: And certainly , by Being Such as This , Self will Still indeed be ***Nowhere*** ,
138A2 Και μην ον τοιουτον αν ετι γε ειη ουδαμου :
for Self will neither Be **In-Another** , nor **In-Itself** .
γαρ αν ουτε ειη αν αλλω ουτε εν εαυτω .
Aristotle: Surely then how could This Be ?
δη πως ;

The Logos moves from Another Order of The Summit of Those Gods that are called
1134 ο λογος Μετεισιν εφ' ετεραν ταξιν την ακροτητα των θεων καλουμενων
Characteristically Intellectual , and ***Denies*** This Order of The One , by indicating that
ιδιως νοερων , και αποφασκει ταυτην του ενος , δεικνυς ως
The One is ***Nowhere*** , neither by Being Contained in Another Cause ,
το εν ουδαμου , ουτε ως περιεχομενον εν αλλη αιτια ,
nor by being Comprehended by Self
ουτε ως περιεχομενον υφ' αυτου
and by Being Self by Itself .
και ον αυτο εαυτου .
But before He Touches The Way of The Logos' Based on Necessity ,
δε Πριν αψεται των συλλογισμων της αναγκης ,
He once again Announces The Conclusion in Advance
παλιν προ– το συμπερασμα –ανεκηρυξε
by Using Intellectual Insights , Prior to The Methods Based on Knowledge
χρωμενος ταις νοεραις επιβολαις προ των εφοδων επιστημονικων
and this is also how he will Always Proceed in All The Following Logos
και ουτωσι και αει ποιησει επι παντων των εφεξης
(but that He is Beginning from Another Order , is made sufficiently clear to us
(δε οτι αρχεται απ' αλλης ταξεως , ανεδειξατο ικανως ημιν
both by the phrase "still indeed" and "by Being Such as This ") ;
και δια του ετι γε και ον τοιουτον) ;
for how could That which has been shown to be Beyond All The Middle Genera
πως αν το αποδεδειγμενον επεκεινα παντων των μεσων γενων
in The Gods and of The Intelligible and Intellectual Order
εν τοις θεοις τε της νοητης και νοερας ταξεως
still Participate of any of The Intellectual Orders
ετι μετασχοι τινος των νοερων
or of The Summit of The Intellectual Orders ?
η της ακροτητος των νοερων ;

Surely then That which Transcends The More Divine Causes
γουν Το εξηρημενον πολλω των θειοτερων αιτιων
will then without a doubt Surpass Those that arranged after Such A Cause even more .
δηπου εκβεβηκε των εφεξης τεταγμενων τοιουτος μαλλον .
And on the one hand , so much concerning The Whole Order of The Logos
Και μεν ταυτα περι της ολης ταξεως του λογου
According to The Way Self Follows The Order of These Realities ;
κατακολουθουντος τη ταξει των πραγματων :
then in turn on the other hand , when some say that Plato is contradicting
παλιν δε οταν λεγωσιν τον Πλατωνα αντιλεγειν
the Parmenidian One found in His **Poems** (**Fr 8**.29-32) , we do not accept their logos .
τω Παρμενιδειω ενι τω εν τοις ποιημασι , ουκ αποδεξομεθα τον λογον .
For on the one hand , Parmenides says about The One According to Himself ,
γαρ μεν εκεινος λεγει περι του ενος καθ' εαυτο ,
that Thus Self Remains Th'Same in Th'Same , and Reposes/Abides/Rests by Itself ;
οτι δ' μιμνει Ταυτον εν ταυτω , τε κειται καθ' εαυτο :
In this way , Self Remains Stead-fast On-The-Spot/By-Self ; for Strong Necessity ;
Ουτως μενει εμπεδον αυθι : γαρ κρατερη αναγκη
is That which Confines Self All The Way 'Round By Holding Self in Bonds of Limit .
το εεργει μιν αμφις εχει εν δεσμοισιν Πειρατος .
For which Logos , if it is Lawful to say , Th'Being *cannot be incomplete* .
Τουνεκεν , ει θεμις ειπειν , τοιον ουκ ατελευτον .
But as The Selves also clearly say ,
Αλλ' ως αι αυται αι και δηλουσιν ρησεις ,
These Logos Philosophize about The Being and not about The One ;
ταυτα φιλοσοφει περι του οντος και ου περι του ενος :
which will surely then also be Affirmed of That in **The 2nd Hypothesis** ,
α δη και καταφησει περι εκεινου η δευτερα υποθεσις ,
where The Being is Woven-together with The One (**Parmenides 142**E) .
το ον συμπλεκουσα μετα του ενος .
Therefore , if in these Logos He Indicates that it is The One that both
ουν Ει εν τουτοις αποδεικνυται το εν και
does not Possess Limit and is ***not situated anywhere*** ; neither In-Itself nor in-Another ,
1135 ουκ εχον περας και μη κειμενον που , μητε εν εαυτω μητ' εν αλλω ,
then these Logos are not a refutation of The Philosophy of Parmenides ,
ταυτα εστι ουκ ελεγχος της φιλοσοφιας Παρμενιδου .
but leaves That Philosophy as Self Is , and Adds to Self a Higher Sense .
αλλ' μεν– εκεινης –ουσης προσθεσις της υπερτερας .
Therefore on the one hand , we Define These Logos in this way ;
ουν μεν διοριζομεν ταυτα Ταυτη :
but on the other hand , one must remember that we use the term ***Nowhere***
δε υπομνηστεον οτι λεγομεν το ουδαμου
in The Most Masterful and Simplest Way in Relation to The Primary Cause.
κυριωτατα και απλως επι της πρωτης αιτιας .
For on the one hand , **The Soul** is also often said to be ***Nowhere*** ,
γαρ μεν η ψυχη και πολλακις Λεγεται ουδαμου ,

and especially **The** Non-relative **Soul** ;
και διαφεροντως η ασχετος :
for surely then **Self** is not Bound/Possessed by ***Any*** of Those that are Secondary ,
γαρ δη κατεχεται υπο ουδενος των δευτερων ,
nor is The Energy of **Self** confined by any relationship ,
ουδε η ενεργεια αυτης περιειργεται δια τινος σχεσεως ,
just as if **Self** were bound through some relation to those that follow after **This Soul** .
καθαπερ δεδομενης τινι σχεσει προς τα μετα ταυτην .
On the other hand , **Intellect** is also said to be ***Nowhere*** ; for **Self** is Equally ***Everywhere*** ,
δε ο νους και Λεγεται ειναι ουδαμου : γαρ εστιν ομοιως πανταχου ,
and **Self** is Equally Present to All much more (than Soul) ;
και εξ ισου παρεστιν πασι πολλω μαλλον :
and by This Kind of Presence **Self** is not Bound in any of those that participate of **Self** .
και δια της τοιαυτης παρουσιας ουδ– κατεχεται εν –ενι των μετεχοντων αυτου .
And **God** is said to be ***Nowhere***, since **Self** Transcends All, since **Self** is Unparticipated ,
και θεος Λεγεται ειναι ουδαμου , οτι εξηρηται παντων , οτι εστιν αμεθεκτος ,
since **Self** is Superior to All Commonality and to Every Condition
οτι εστι κρειττων πασης κοινωνιας και πασης σχεσεως
and to All Coordination with others .
και πασης συνταξεως προς τα αλλα .
Thus on the one hand , Each One of These Logos' are Correctly said
ουν μεν εκαστα τουτων οπερ ορθως ειπον
about The Three Ruling Subsistences/Underlying-Realities ,
περι των τριων αρχικων υποστασεων ,
on the other hand , the term ***Nowhere*** is not used in the same way in all these cases .
αλλ ' του ουδαμου ουχ ο αυτος τροπος επι παντων .
For on the one hand , **The Soul** is ***Nowhere*** among those that are after **Self** ,
γαρ μεν Ψυχη ουδαμου των μετ' αυτην ,
but on the other hand , Self is ***not*** nowhere in an absolute way ;
αλλ' ουχ ουδαμου απλως :
for Self Is both Wholly In Herself by Being Self-Motive , and in The Cause of Herself ,
γαρ εστι και παντως εν εαυτη ως αυτοκινητος , και εν τη τη αιτια εαυτης ,
seeing that Self is also ***Everywhere*** The Cause that Presupposes The Power
επειδη και πανταχου το αιτιον προειληφε την δυναμιν
of the Finished-product and Comprehends In The Ideal Way of The One ;
του αποτελεσματος και περιειληφεν ενοειδως :
and on the other hand , **Self Intellect** is ***Nowhere*** among those that are after Self ;
και δε αυτος νους ουδαμου των μετ' αυτον :
and since Self is In-Itself , Self is Self-Subsistent ,
και επει εστιν εν εαυτω αυθυποστατος ,
and furthermore Intellect is indeed Contained by Its Own/Innate/Proper/Cause ,
και ετι γε περιεχεται υπο της οικειας αιτιας ,
and on the one hand , if you wish to speak in a Theological Way , of The Paternal Cause ;
μεν ει βουλει φαναι θεολογικως , της πατρικης :
for Every Intellect is an Intellect of The Father ,
γαρ πας νους εστι νους πατρος ,

on the one hand , The Intellect of The Father of The Whole ,
μεν ο πατρος του ολου ,
and on the other hand , The Intellect of The Father of Its Own Triad :
δε ο του πατρος της οικειας τριαδος :
then indeed , Intellect is Contained by The Father ;
γουν ο νους περιεχεται υπο του πατρος :
then on the other hand , if you do not wish to speak in this way ;
δε ει ουχι βουλει κατα τουτον τον τροπον ,
then since Every Intellect Strives-towards **The One** , and is Held within **The One** ;
αλλ’ οτι πας νους εφιεται του ενος , και κρατειται εν τω ενι ,
and by this Logos it is false to say that The Intellect is nowhere .
και δια τουτο ψευδος φαναι τον νουν ουδαμου .
Since only **The One** is ***Absolutely Nowhere*** ; for **Self** is neither in Those after **Self** ,
δε Μονον το εν εστιν απλως ουδαμου : γαρ εστιν ουτε εν τοις μετ’ αυτο ,
insofar as **Self** is Exempt from All , nor indeed ***Anywhere*** in Intellect nor in Soul ,
1136 ατε εξηρημενον απο παντων , ουδε γε οπου ο νους ουδε η ψυχη ,
which are The Archetypal-Sources after **The One** ; nor is **The One** In-Itself ,
αι αρχαι μετα το εν : ουτε εν εαυτω ,
insofar as **Self** ‘is’ **Absolutely-Simple** and Un-receptive of All Multitude ;
ατε ον απλουν και αδεκτον παντος πληθους :
nor in That which is Prior to **Self** , by The Logos that nothing is superior to **The One** ;
ουτε εν τω προ αυτου , διοτι μηδεν εστι κρειττον του ενος :
accordingly then , **This One** is **That** which is ***Absolutely Nowhere*** ,
αρα τουτο το απλως ουδαμου ,
whereas All The Other Sources Possess That which is Nowhere in a secondary way ,
δε παντα τα αλλα εχει το ουδαμου δευτερως ,
and so , in one way Selves are nowhere , but in another way Selves are not .
και μεν πως εστιν ουδαμου , δε πως εστιν ουκ .
For if you wish to Contemplate The Whole Order of Real-Beings ,
γαρ ει εθελησεις θεωρησαι την πασαν ταξιν των οντων ,
on the one hand , you will See that The Ideas in Matter are solely
μεν οψει τα ειδη τα ενυλα οντα μονον
in-others and are of-others , and are Established in certain subjects ;
εν αλλοις και οντα αλλων , και εδραζομενα εν τισιν υποκειμενοις :
whereas on the other hand , physical-natures , are on the one hand , in-others
δε τας φυσεις , μεν εν αλλοις
(for these also descend into bodies and are in a way in a certain subject) ,
(γαρ ταυτας δυνουσι κατα των σωματων και εισιν πως εν υποκειμενω) ,
yet they already bear some echo and image of That which Subsists In-Itself ,
μεντοι ηδη φερουσας τι απηχημα και ειδωλον του εν εαυτω ,
insofar as they already possess a certain Idea of Life and of Ousia ;
καθοσον ηδη τινες ζωαι και ουσιαι ,
and if one part of themselves has some experience , all equally share of self ;
και ενος μοριου εαυταις τινος πασχοντος συμπασχουσι :
on the other hand , souls are in relationships (with the body) ,
δε τας ψυχας εν σχεσει ,

on the one hand , insofar as selves possess a relationship , selves are also in-another
μεν ως εχουσας σχεσιν , ταυτας και εν αλλω
(for the self relationship with the secondary in every way involves being in-another) ,
(γαρ η αυτη η σχεσις προς τα δευτερα παντως συνεισφερει το εν αλλω) ,
whereas on the other hand , insofar as selves are able to Turn-About to Themselves
δε καθοσον δυνανται επιστρεφειν εις εαυτας
selves are more purely in themselves
ουσας καθαρωτερον εν εαυταις
(for on the one hand , physical-natures direct all their energy about bodies ,
(γαρ μεν αι φυσεις συντεινουσι πασαν ενεργειαν περι τα σωματα ,
and whatever selves may do , they do to another ; whereas on the other hand ,
και οπερ αν ποιουσιν, ποιουσιν εις αλλο , δε
souls use some their energies in relation to the body ,
αι ψυχαι χρωνται των ενεργειαν περι το σωμα
while Other Energies are directed to Themselves and Turned-About to Themselves) ;
δε ταις ενεργουσι εις εαυτας και επιστρεφουσι προς εαυτας) :
whereas The Non-relative Souls are already in Themselves ,
δε τας ασχετους ηδη εν εαυταις ,
and on the one hand , Selves are no longer in others that are secondary ,
και μεν ουκ ετι εν αλλοις τοις δευτεροις ,
whereas on the other hand , Selves are in Another that is Prior to Selves ;
δε ουσας εν αλλω τω προ αυτων :
for on the one hand , That which is in Another Exists In A Twofold Way ;
γαρ μεν το εν αλλω διχως
one Kind is subordinate to The State/Habit/Condition of That which is In Itself ,
το μεν καταδεεστερον τω σχεσιν του εν εαυτω ,
by having to be in relation to those that are secondary ,
εχειν προς τα δευτερα ,
The Other Kind is already Superior ,
το δε ηδη κρειττον ,
and the one subordinate Kind extends as far as the souls that exist in a relative state ,
κακεινο μεν μεχρι των ψυχων εν σχεσει
while This Superior Kind Begins Solely and Wholly from Divine Non-Relative Souls ;
δε τουτο αρχεται μονον και ολως απο θειων ασχετων των :
and on the one hand , which Souls Belong to That which is Prior ;
και μεν οις υπαρχει το προτερον :
for All Exist in The Causes of Themselves , or otherwise Selves would not Be
γαρ παντα εστιν εν τοις αιτιοις εαυτων , η αν ουκ ειη
if selves had gone forth completely-apart from Their Causes ;
εκφοιτησαντα τελεως των αιτιων :
since the former Kind made souls which are secondary deficient of power ;
γαρ το προτερον εποιει οις το δευτερον ελλειψις δυναμεως :
or is it not Necessary that if a Cause Exists among The Last/Lowest ,
η ουκ αναγκη ειναι εν τοις εσχατοις
then Self must also Subsist among The First ?
δε και ουσαν εν τοις πρωτοις ;

Surely then , The Divine Souls Subsist Solely in Those that are Prior to Selves ,
γουν Τας θειας ψυχας ειναι μονον εν τοις προ αυτων ,
such as among The Intellects on which Souls Depend ;
οιον εν τοις νοις ων εξεχονται :
thus it remains that The Intellect is both In-Itself and in That which is Prior to Self ,
1137 δε λοιπον τον νουν τε εν εαυτω και εν τω προ αυτου ,
I mean **The Father** , and if you wish , in **The Power** of The Father ;
λεγω πατρι και ει βουλει , τη δυναμει του πατρος :
for All Possess *That which Is In Another* as far as This ,
γαρ παντα εχει το εν αλλω αχρι τουτου ,
but in what Way would **Self** Possess *This* ?
δε πως αν αυτος εχοι ;
Whether Intellect is only In Itself or is also In Another , must be considered after this ,
Ποτερον εστιν μονον εν εαυτω και εν αλλω , σκεπτεον μετα ταυτα ,
whenever we speak about The Self-Substantive (**ET 40-51**) .
οποταν λεγωμεν περι του αυθυποστατου .
So then , on the one hand , the expression Nowhere
τοινυν μεν το ουδαμου
(for this is the subject we must look into)
(γαρ τουτο ην προκειμενον κατιδειν)
would in no way belong to those that are in another
αν ουδαμως υπαρχοι τοις το εχουσι εν αλλω
(surely then this nowhere , could by no means be inferior to That which is In-Itself) ;
(δη τουτο αν ουδαμως υπαρχοι το καταδεεστερον του εν εαυτω) :
for how could **That** which is ***Nowhere***
γαρ πως αν το ουδαμου
on the one hand , Harmonize with those that come to be in another ,
μεν εφαρμοσει τοις γεγονοσιν εν αλλω
by Conflicting with that which is in anything at all ?
μαχομενον τω εν τινι ;
on the other hand , **That** which is ***Nowhere*** is Present to Those that have to be In **Itself** ,
δ' το ουδαμου παρεστι τοις το εχουσιν εν εαυτω ,
since **That** is Superior to that which is in-Another ,
εκεινο κρειττον του εν αλλω ,
but on the one hand , not In An Absolute Way ;
αλλ' μεν ουχ απλως :
for Each One Subsists in The Causes Belonging to Themselves ;
γαρ εκαστα εστι εν ταις αιτιαις ταις εαυτων :
since **That** which is ***Nowhere*** Solely Belongs to The One ; Primarily and Absolutely ;
δε το ουδαμου μονω υπαρχει τω ενι πρωτως και απλως :
for **Self** is neither in Those that are after Self , for that is not Lawful ;
γαρ ουτε εν τοις μετ' αυτο , γαρ ου θεμις :
nor in that which is Prior to Self , for this does not exist ;
ουτε εν τω προ αυτου , γαρ ου εστιν :
nor in itself , for that is not in The Nature of Self ;
ουτε εν εαυτω , γαρ ου πεφυκε :

the former , because Self is Non-relative , the latter , because Self is The Very First ,
το μεν οτι ασχετον , το δε οτι πρωτιστον ,
and the third , because Self is Solely One ; so that Self is ***Nowhere*** .
το δε οτι εστιν μονως εν , ωστε ουδαμου .
This then on the one hand , *is in every way* True ;
Τουτο ουν μεν πανταπασιν αληθες :
whereas on the other hand , after this we must inquire into That which is ***Everywhere*** ;
δε μετα τουτο ζητητεον το πανταχου
whether Self is Superior and More-Perfect than ***Nowhere*** , or whether Self is inferior .
ποτερον εστι κρειττον και τελειοτερον του ουδαμου η καταδεεστερον .
For if on the one hand , ***Everywhere*** is Superior ,
γαρ Ει μεν κρειττον
then by what Logos do we not assign ***That*** which is Superior to The First ,
δια τι μη απονεμομεν το κρειττον τω πρωτω ,
while on the other hand , we have Assigned ***That*** which Is ***Nowhere*** ,
δε δεδωκαμεν το ουδαμου ,
since we Solely say that ***Self*** Is ***Nowhere*** ?
αλλα μονον φαμεν οτι εστι ουδαμου ;
If on the other hand , ***Nowhere*** is inferior , how could it not be Better for ***This***
Ει δε καταδεεστερον , πως ουκ αμεινον επι τουτου
not to Be Providential than to Be Providential ?
μη το προνοειν του προνοειν ;
For on the one hand , The Providential is Present to All those that Merit Providence ;
γαρ μεν το προνοουν παρεστι πασι τοις αξιουμενοις της προνοιας :
whereas on the other hand , that which is not Providential
δε το μη προνοουν
is not Compelled to be *anywhere* among those that are secondary .
διηναγκασται ειναι ουδαμου των δευτερων .
Perhaps then , the expression ***Everywhere*** is Twofold ;
Μηποτε ουν το λεγομενον πανταχου διττον ,
the one says that ***Self*** Is *In Relation to* those that are After ***Self*** ,
το μεν λεγομενον ως προς τα μετ’ αυτο ,
just as when we say that **Providence** is Present ***Everywhere***
ως οταν φωμεν την προνοιαν παρειναι πανταχου
by Being Absent *from none* of those that are secondary ,
τω αποστατειν μηδενος των δευτερων ,
but Preserves and Holds-together and Orders *Everything*
αλλα σωζειν και συνεχειν και διακοσμειν παντα
by Infusing The Participation of **Its** Gifts through Selves ;
διηκουσαν τη μεταδοσει δι’ αυτων : :
the other by Being *In Relation to Everything* ;
το δε ως προς παντα
to those that are Prior to **Self** , and those that are after **Self** .
τα προ αυτου και τα μετ’ αυτο .
Certainly then , **This** Exists ***Everywhere*** *In A Masterful Way* ,
1138 γουν τουτο εστιν πανταχου Κυριως ,

which Exists both in The Secondary and in **Itself** and in Those that are Prior to **Self** ,
ο εστι και εν τοις δευτεροις και εν εαυτω και εν τοις προ αυτου ,
by The Logos that **Self** is also All of These *In A Masterful Way* ;
διοτι εστι και παντα ταυτα κυριως :
and it is of *This Masterful Way* of ***Everywhere***
και εστι τουτου του πανταχου
that The ***Nowhere*** that is now being taken as a *Negation* ,
το ουδαμου το νυν παρειλημμενον αποφασις ,
since it is clear that The One Is neither in Itself , nor in That which is Prior to Self ,
δηλουν το ον μητε εν εαυτω μητε εν τω προ αυτου ,
and that This ***Nowhere*** is Superior to the ***Everywhere***
και τουτο το ουδαμου κρειττον του πανταχου
and Is The Supreme-Dignity of Only **The One** .
και εξαιρετον μονου του ενος .
Then there is Another Way of ***Nowhere*** that is Coordinate with ***Everywhere*** ,
δε εστι Αλλο μηδαμου το συστοιχον τω πανταχου ,
which we are accustomed to apply only in Relation to Those that are Secondary ,
ειωθαμεν λεγειν μονον προς τα δευτερα ,
of which Each One is True by Means of The Other One ;
ων εκατερον εστι αληθες δια το λοιπον :
for The Being is ***Nowhere*** , by The Logos that Self Is ***Everywhere*** ;
γαρ το ον ουδαμου , διοτι παταχου :
for that which is being-held-fast by some place is in something ,
γαρ το κρατουμενον υπο τινος τοπου εστι εν τινι ,
whereas That which is Present to Everything *Equally* is ***Nowhere*** *Exclusively* ;
δε το παρον πασιν ομοιως εστιν ουδαμου αφωρισμενως ,
and in turn , by The Logos that Self is ***Nowhere*** , Through This , Self is ***Everywhere*** ;
και παλιν διοτι ουδαμου , δια τουτο πανταχου :
for by Being Equally Exempt from All , Self is Equally Present to All ,
γαρ δια ομοιως εξηρησθαι παντων ομοιως παρεστιν πασιν ,
by Being as it were , Equally Distant from All .
οιον εξισοι αφεστως των παντων .
Thus on the one hand , ***These*** are Coordinate with Each Other ;
ουν μεν Ταυτα συστοιχα αλληλοις :
but on the other hand , ***That*** Other Way of ***Nowhere*** is Superior
δε το εκεινο μηδαμου κρειττον
to The Whole of Everywhere and can only be Harmonized to The One ,
του παντος πανταχου και δυναμενον μονον εφαρμοζειν τω ενι ,
by being the Negation of The Whole of being in Anything .
αποφασις του παντος εν τινι .
For whether by being said to be in a place , or by being said to be in a whole ,
γαρ Ειτε το ως λεγοις εν τοπω , ειτε το ως εν ολω ,
or by being said to be a whole in its parts , or by being said to be in the end ,
ειτε το ως ολον εν μερεσιν , ειτε το ως εν τελει ,
or by being said to be the governed that are being governed by That which Governs ,
ειτε το ως τα των αρχομενων εν τω αρχοντι ,

or by Being A Genus Among The Ideas , or by Being A Species Among The Genera ,
ειτε ως γενος εν ειδεσιν , ειτε ως ειδη εν γενεσιν ,
or by Being in Time ; All of These Ways are Equally Exempt from The One ;
ειτε ως εν χρονω , παντων τουτων ομοιως εξηρηται το εν :
for neither is there any place that contains The One , in order that
γαρ ουτε εστι τοπος περιεκτικος του ενος , ινα
The One may not appear to be *multitude* ; nor is The One Contained by some whole ;
το εν μη αναφανη πληθος : ουτε εστι περιληπτοκον τι ολον :
for **Self** is not *a part of anything* , in order that by *not* being *a part*
γαρ εστι ουδε μερος τινος , ινα μη ον μερος
Self is also *not* in The Whole , which is That which Experiences **The One** ;
εστι και εν τω ολω , η ο πεπονθος το εν :
for Every Whole that Experiences The One , is also in need of Being **Truly One**
γαρ παν ολον πεπονθετο εν , εστι και επιδεες του ως αληθως ενος
by Self not Being **Truly One** ; nor does Self exist in parts ;
ως αυτο μη εν–αληθες –υπαρχον : ουτε αυτο εστιν εν μερεσιν :
for by being Partless , Self does not possess any part ;
γαρ ον αμερες , ουδε εχει μερος :
nor is anything else The Goal/End of Self ,
ουδε εστι τι αλλο τελος αυτου ,
for Self has been shown having no end at all ; nor by Being in That which Governs ,
γαρ δεδεικται εχον μη–τελος–δαμως : ουτε ως εν τω αρχοντι ,
for Self has been shown having no beginning at all; nor by Being A Genus Among Ideas ,
γαρ δεδεικται εχον μη–τινα αρχην–δαμως : ουτε ως γενος εν ειδεσιν ,
in order that Multitude in turn not result in regards to Self by Encompassing the species ,
ινα πληθος παλιν μη συμβη περι αυτο δια την περιοχην των ειδων :
nor by being a Species among The Genus ; for what Species will Self be ,
ουτε ως ειδος εν γενει : γαρ τινος ειδος εσται ,
since nothing is Superior to Self ?
μεδενος οντος κρειττονος αυτου ;
Nor by Self Being in Time , [for that which is in time] is multitude ;
1139 ουτε ως εν χρονω , [γαρ το ον εν χρωνω] εστι πληθος :
therefore Self will be shown not to Partake of Time .
ουν δειχθησεται μηδε μετεχον χρονου .
Accordingly then , The One is Superior to All The Ways of Being in something .
αρα το εν εστι κρειττον Παντων των τροπων του εν τινι .
But if Every Way of Being in something is false
δε Ει παν το εν τινι ψευδος
then The Negation of Being Nowhere is True ;
η αποφασις του ουδαμου αληθης :
for Being in something is opposed to Being Nowhere , surely then
γαρ το εν τινι αντικειται τω ουδαμου , δη
just as some one is also opposed to no-one , so that The One will be Nowhere .
καθαπερ το τις και τω ουδεις , ωστε το εν αν ειη ουδαμου .
Thus on the one hand , This is Like This .
ουν μεν Τουτο εστι τοιουτον .

On the other hand in turn , Parmenides Divides Being in something *In Two Ways* ;
δε Παλιν διαιρει το ον εν τινι διχως ,
into both Being In Itself and Being In Another ,
εις τε το εν εαυτω και το εν αλλω ,
by taking up These Distinctions , in order that , if indeed He shows
δια παραλαβων τουτων , ινα , ειπερ επιδειξει
that The One can neither Be In Itself nor In Another ,
το εν δυναμενον μητε ειναι εν εαυτω μητε αν αλλω ,
He will have shown that Self has to Be Nowhere .
δεδειγμενον το εχοι ουδαμου .
For he says , that if Self is in something , then Self is either In Itself , or In Another ;
γαρ φησιν , Ει εστιν εν τινι , ειη η εν εαυτω , η εν αλλω :
but certainly Self is neither In Itself nor In Another ;
αλλα μην ουτε εν εαυτω ουτε εν αλλω :
accordingly then Self is not In Anything ;
αρα εστιν ουκ εν τινι :
since if Self is not Wholly In Anything , then Self will be Nowhere .
δε ει μη ολως εν τινι , αν ειη ουδαμου .
Then having shown This , it will Come to Light that
δε δειχθεντος Τουτου , φανησεται
The One also Transcends That Order to which This *Symbol* Properly-belongs ,
το εν κα– εξηρημενον–κεινης της ταξεως η τουτο το συμβολον προσηκει ,
I mean , Being *In Itself* and *In Another* .
λεγω το εν εαυτω και εν αλλω .
Then when This has Come to Light ,
δε Τουτου φανεντος ,
we will be able to maintain that **Intellect** cannot be The First Cause ;
αν εχοιμεν οτι ο νους ουδε το πρωτον :
for The Characteristic Properly-Belonging to **Self** is Being *In Itself* and *Knowing Itself* ,
γαρ το ιδιον αυτω το εν εαυτω και γινωσκειν εαυτον
and The Inclination to Turn-About Towards **Herself** ,
η νευσις *** εις εαυτην ,
which also Eminently Comes-to-Light at The Summit of The Intellectual Orders ,
η και διαφεροντως εκφαινεται τη ακροτητι των νοερων
along with The Turning Towards The First Causes , and The Rite of Entry into **Herself**
μετα της στροφης εις τα πρωτα , και η εισοδος εις εαυτην
and such as/just like The Curving/Winding/Convolving of **The Ousia** In **Herself** ,
και οιον το αγκυλον της ουσιας εν εαυτη ,
Who Wishes to Always both Possess and Embrace **Herself** .
βουλομενης αει τε κατεχειν και περιλαμβανειν εαυτης .

THE ONE : NOWHERE

OUSIA : EVERYWHERE

In-Itself : The Monad of The Intellectual Gods

and Abiding In-Another : The Trancendency of The Intelligible Gods

Parmenides: For on the one hand , “Being In Another” would somehow Be Contained
138A γαρ μεν ον εν αλλω αν που περιεχοιτο
by A Circle by That in which Self Is , and would be Touched by Self in many places ;
κυκλω υπ’ εκεινου εν ω ενειη , και αν απτοιτο αυτου πολλοις πολλαχου :
whereas on the other hand , it is also Impossible for The One which is both *Partless*
δε και αδυνατον του ενος τε και αμερους
and which does not Participate of The Circle to be Touched by A Circle in many places .
και μη μετεχοντος κυκλου απτεσθαι κυκλω πολλαχη .
Aristotle: Impossible . (αδυνατον.)

On the one hand , The Whole Conclusion of The Proposed Demonstration ;
1140 μεν Η ολη συμπερασματος του προκειμενου αποδειξις
is something such as this ; that The One is neither In Itself nor In Another ;
εστι τις τοιαυτη : το εν εστιν ουτε εν εαυτω ουτε εν αλλω :
since All that is in something , is either In Itself or In Another ;
δε παν το ον εν τινι εστιν η εν εαυτω η εν αλλω :
accordingly then , The One is ***in no way*** In Anything ,
αρα το εν εστιν ουδαμως εν τινι ,
since that which is ***in no way*** In Anything is ***Nowhere*** .
δε το ον μηδαμως εν τινι εστι ουδαμου .
Then on the other hand , He demonstrates the first of the remaining premises in this way ;
δε αποδεικνυσιν την προτεραν Λοιον των προτασεων ουτω :
The One cannot Touch *anything* in many places/points ;
το εν δυναται απτεσθαι ουδενος πολλοις :
for that which is In Another Touches that in which it is , in many places/points ;
το εν αλλω απτεται εκεινου εν ω εστι πολλοις :
accordingly then , The One is not in *any* other .
αρα το εν εστι ου– εν –δενι αλλω .
Then in turn , The One has no beginning nor end ,
Παλιν το εν εχει ουτε αρχην ουτε τελευτην ,
nor does Self Wholly Contain and neither is Self Being-contained ;
ουθ’ εστι ολως περιεχον και περιεχομενον :
for if The One were In Itself , on the one hand , Self would possess that which contains ,
δε το εν ον εν εαυτω μεν εξει το περιεχον ,
and on the other hand , that which is being contained .
δε το περιεχομενον :
Accordingly then , The One is not In Itself ; for it was shown that Self is not in Another ;
αρα το εν εστιν ουκ εν εαυτω : δε δεδεικται οτι ουδε εν αλλω :
accordingly then , The One is neither In Itself nor In Another .
αρα το εν εστιν ουτε εν εαυτω ουτε εν αλλω .
And on the one hand , such are the Inferences which demonstrate that which is Proposed ;
Και μεν τοιουτοι οι συλλογισμοι αποδεικτικοι του προκειμενου ,
by demonstrating to us the object of our search in a Geometrically-Precise Way
επιδεικνυντες ημιν το ζητουμενον γεωμετρικως
from the conclusions that were Previously-agreed-upon .
απο των προωμολογημενων .

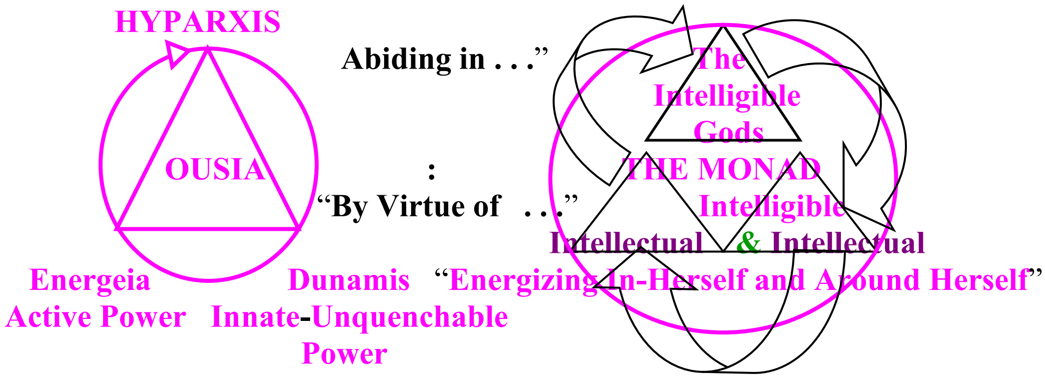
Then let us turn to the examination of these Realities ,
δε μετελθωμεν Επι την εξετασιν των πραγματων ,
and let us consider in what way Parmenides says that
και θεωρησωμεν πως ο Παρμενιδης φησιν
All that is In Another is Contained in A Circle
παν το ον εν αλλω περιεχεσθαι κυκλω
by that in which Self is , and Touches Self , in many ways , at many points .
υπ' εκεινου εν ω εστι , και απτεσθαι αυτου πολλαχη πολλοις .
But now of those that came before us ,
δε Ηδη των προ ημων ,
some have taken The One That Is In Another in a more partial way ,
οι μεν ηκουσαν το εν το εν αλλω μερικωτερον ,
by assuming only That which is in a place and that which is in a container ,
λαβοντες μονον το εν τοπω και το εν αγγειω ,
and by harmonizing/adapting the Logos to these Ways in a reasonable way ;
και εφαρμοσαντες την λεξιν τουτοις εικοτως :
for that which is in a place touches that place ,
γαρ το εν τοπω εφαπτεται του τοπου ,
and that which is in a container , touches the container ,
και το εν τω αγγειω του αγγειου ,
and self is contained on every side by self ;
1141 και περιεχεται πανταχοθεν υπ' αυτου :
for the phrase "in a Circle" is equal to the phrase "on every side" , by clearly-indicating
γαρ το κυκλω εστι ισον τω πανταχοθεν , δηλουν
The Power of The Container which holds That which is being Contained in Herself .
δυναμιν του περιεχοντος εχουσαν το περιεχομενον εν εαυτη .
This then is what they say is being demonstrated to us ; that The One is not in a place ,
Τουτο ουν ειναι φασι το δεικνυμονον ημιν , οτι το εν ουκ εν τοπω ,
if indeed being in a place necessarily implies being many
ειπερ το μεν εν τοπω δει ειναι ον πολλα
and to touch the container of itself in many places ,
και απτεσθαι του περιεχοντος εαυτου πολλοις ,
whereas it is impossible for The One to be Many .
δε αδυνατον το εν ειναι πολλα .
And I will indeed say this , "What is remarkable if The One is not in a place ?"
Και αν εγωγε φαιην τουτο τι θαυμαστον ει το εν μη εν τοπω ;
for this is nothing Venerable , which also belongs to partial souls ;
ουδεν σεμνον , ο και υπαρχει ταις μερικαις ψυχαις :
since that which is being demonstrated must Exclusively Belong to The One
αλλα το δεικνυμενον δει εξαιρετον υπαρχειν τω ενι
and to **The Causal Source** that is Established-Above All The Beings .
και τη αιτια τη υπεριδρυμενη παντων των οντων .
Then others , while Looking at The Realities , have stated that
δε Οι βλεποντες εις τα πραγματα ειρηκασιν ως
He is Denying of The One Every Way of Being In Something , and stated it correctly ;
αποφασκεται του ενος παν το ον εν τινι , και ειρηκασιν ορθως ;

for The One is ***not in any way*** In Something , as it was stated before by us .
γαρ το εν ουδαμως εν τινι , ως ειρηται προτερον παρ′ ημων .
How then do we still Harmonize the phrase with the many ways of being In Something ?
πως Αλλα ετι εφαρμοσομεν την λεξιν τοις πολλοις τροποις ουσι εν τινι ;
For The Point/Seed is said to be in The Line , by clearly being In Another ;
γαρ το σημειον λεγεται ειναι εν τη γραμμη , ως δηλον εν αλλω :
and since The Point is one , while The Line is Another , and seeing that Self is In Another
και γαρ σημειον μεν αλλο , δε γραμμη αλλο , και επειδη εστι εν αλλω
then by This Logos Self is not Contained on all sides by The Line
δια τουτο ουκ περιεχεται πανταχοθεν υπο της γραμμης
and does not Touch The Line at Many Parts/Points of Itself .
και απτεται της γραμμης πολλοις μερεσιν εαυτου .
Surely then on the one hand , it is also be said in answer to this
δη μεν Εστι και λεγοντες απανταν προς τουτο
that if The Line does not Contain The Point According-to-Extension/Interval ,
οτι ει η γραμμη μη περιεχει το σημειον διαστηματικως ,
since Self Contains Self *In Different Way* ;
αλλα περιεχει αυτο αλλον τροπον :
for Self Contains The Characteristics of Self ; for The Point is Solely Limit ,
γαρ περιεχει τας ιδιοτητας αυτου : γαρ το σημειον εστι μονον περας ,
whereas on the other hand , The Line is both
δε η γραμμη και
Limit and Something Else by Being *Breathless* Length
περας και τι αλλο ουσα απλατες μηκος
while The Point is *Extensionless* ,
και το σημειον αδιαστατον ,
Then The Line is both *Without-Extension* , and Extended *in Different Way* ;
Αλλα και η γραμμη και αδιαστατον , και διαστατον αλλαχου :
and since The Point is Wholly not Th'Same as The One ,
και γαρ σημειον εστι ολως ου ταυτον και εν ,
since it is Necessary that The Point Be *Many* by not possessing *Parts*
επει αναγκη το σημειον ειναι πολλα ως ουχ εχον μερη
According to Extension/Interval , for Self is *Partless in This Way* ,
διαστηματικως , γαρ αμερες ταυτη ,
but by possessing *Numerous* Characteristics that are Perfective of Self
αλλ' ως πλειονας ιδιοτητας συμπληρωτικας αυτου
and through *This* Selves Possess The Logos of Parts , which The Line Comprehends
και δια τουτο εχουσας λογον μερων , ας η γραμμη περιεχουσα
may then be said to be Touched by The Point in/at many points/places .
αν λεγοιτο συναπτεσθαι τω σημειω κατα πολλα .
Then that The Point and The One are not Th'Same , is clear ;
δε Οτι σημειον και εν εστι ου ταυτον , δηλον :
for The One is The Archetypal Source of All , whereas
γαρ το μεν αρχη παντων ,
the other is Solely The Source of Magnitudes ; thus The Point is not Prior to The One ;
το δε μονον μεγεθων : αλλ' το σημειον ουδε προ του ενος :

and since **The Monad** is One , so also is That One (The Sudden) in The Partless Time .
1142 και γαρ η μονας εν και το εν (**Parmenides 156**E) τω αμερες χρονω .
Thus on the one hand , it remains that The Point is after The One and Shares of The One ,
ουν μεν Λειπεται το σημειον ειναι μετα το εν και μετεχειν του ενος ,
so that Self is also not One ,
ωστε εστιν και ουχ εν :
but on the other hand , if this is so , then there is nothing to prevent The Point ,
δε ει τουτο , ουδεν κωλυεται ,
from Possessing Many Incorporeal Characteristics which are also Present in The Line ,
εχον πολλας ασωματους ιδιοτητας αι εισι και εν τη γραμμη ,
and from being Contained by Self .
και περιεχεσθαι υπ' αυτης .
Thus on the one hand , we can answer every difficulty in this way ,
ουν μεν δυνατον απανταν Ουτω ,
but that does not help us see in what way Plato took up Being *In Something*
αλλ' εστι ουκ συνορωντος οπως ο Πλατων ελαβε το εν τινι
and what Order of Beings He is Seeing when He Denies This Characteristic of The One .
και τι των οντων βλεπων αποφασκει τουτο του ενος .
Therefore by following Syrianos our Father , it is Better to follow along
ουν ως ημετερος ο πατηρ , Αμεινον υφηγειται κατ'
That Most Mindful and Safest Road , and say that in these cases Self
εκεινην την εμφρονεστατην και ασφαλεστατην οδον , λεγειν ταυτα αυτον
Denies of The One , that which is Affirmed in **The 2nd Hypothesis** of **The One Being** ,
αποφασκειν του ενος , α καταφασκεται εν τη δετερα του ενος οντος ,
and He Denies In **The 1st Hypothesis** *In The Way* that He Affirms In **The 2nd** ,
και αποφασκειν ουτως ως καταφασκεται εν εκεινοις ,
and surely then one must also See That which is Like *In Another* ,
και δη και θεωρειν το τοιουτον εν αλλω ,
such as The Philosopher is clearly taking it to mean in **That Place** .
οιον ο φιλοσοφος εστιν δηλος λαμβανων εν εκεινοις .
Therefore He is clearly Bringing-to-Light a Certain Order of The Gods **There** ,
ουν Σαφως εκφαινων τινα ταξιν θεων εκει ,
and says that **Self** is **In Herself** and *In Another* , insofar as **Self** is in a certain way both
και φησιν αυτην ειναι εν εαυτη και εν αλλω , καθο τι και
Turned-About in Relation to **Herself** *In An Intellectual Way*
εστραπται προς εαυτην νοερως
while Abiding *In An Eternal* and *Monadic Way* In The Causes of **Herself** ;
μενει διαιωνιως και μοναδικως εν τοις αιτιοις εαυτης :
for **Self** is **The Monad** in That Order of The Intellectual Gods ,
γαρ εστιν μονας εκεινη των νοερων θεων ,
on the one hand , by Abiding in The Intelligible Gods Prior to **Self** ,
μεν μενουσα εν τοις νοητοις θεοις προ αυτης ,
by Virtue of The Trancendency/Superiority of **Herself** ,
κατα την υπεροχην εαυτης ,
by Bringing-to-Light The Intellectual Characteristic
εμφαινουσα το νοερον το ιδιωμα

and on the other hand , by Energizing In **Self** and About **Self** .
και δε κατα το ενεργειν εν αυτη και περι αυτην .
Now then **That** which is Like ***In Another*** , is of The Kind that **Abides** in ***The Cause***
τοινυν Το τοιουτον εν αλλω , εστιν το οποιον μενον εν τη αιτια
and Is Being Comprehended by **Her** ***Innate/Proper Cause*** .
και περιεχομενον υπο της οικειας αιτιας .
Therefore this is also , In A Reasonable Way , That which is In Many Places/Points ,
ουν Τουτο εστιν και εικοτως το πολλαχη ,
and Touching The Cause of Itself In Many Places ; for Self is Surrounded by **Self** ,
και απτομενον της αιτιας εαυτου πολλοις : γαρ περιεχεται υπ' αυτης ,
by The Logos that Self is More Particular than **Self** ; since All that is More Particular
διοτι εστιν μερικωτερον αυτης : δε παν το μερικωτερον
is More Multiplied than The More-Comprehensive Cause of Itself ,
μαλλον πεπληθυσται της περιληπτικωτερας αιτιας εαυτου ,
and thus , by Being More Multiplied ,
δε μαλλον πεπληθυσμενον
Self is Conjoined to That by The Various Powers of Itself
συναπτεται προς εκεινο ταις ποικιλαις δυναμεσι εαυτου
and in Different Ways by Various Powers ,
και αλλως αλλαις ,
for This That which Is In Many Places ; for by Virtue of The Different Powers
γαρ τουτο το πολλαχη : γαρ κατ' αλλας δυναμεις
Self is United in Different Ways and Especially to The Intelligible which is Prior to **Self** .
ενουται αλλως και αλλως προς νοητον προ αυτης .
Thus on the one hand , The Self Order of The Real-Beings , to which Being In Itself
Αλλ' μεν η αυτη ταξις των οντων , η το εν εαυτω
along with Being In Another Properly-Belongs , is also Many ;
μετα του εν αλλω προσηκει , εστι και πολλα :
for Self Participates of The Intelligible Multitude and Possesses Parts ;
1143 γαρ μετεχει του νοητου πληθους και εχει μερη :
for Self Partakes of The Middle Genera among The Causes that are Prior to **Self** ,
γαρ μετεχει των μεσων γενων εν ταις αιτιας προ αυτης ,
and In This Way Self Is Circular ;
και πως εστι κυκλικη :
for Self Participates of The Extremity of The Middle Orders ;
γαρ μετεχει της τελευταιας των μεσων ταξεως ,
surely then I mean of The Shape that is There ;
δη λεγω του σχηματος εκει ,
for which Logos Self is not Simply One , but Many ,
διοπερ εστιν ουτε απλως εν , αλλα πολλα ,
nor Partless , since Self Possesses Parts ,
ουτε αμερες , αλλα εχουσα μερη ,
nor Beyond All Shape , since Self Is Circular .
ουτε επεκεινα παντος σχηματος , αλλα κυκλικη .
And on the one hand , by Being Many ,
Και μεν , ως ουσα πολλα ,

Self is Able to Touch Those that are Prior to Self At Many Points/In Many Ways ;
δυναται απτεσθαι των προ αυτης πολλοις :
while on the other hand , inasmuch as Self Possesses Parts ,
δε ως εχουσα μερη ,
Self is also Able to Pre-Eminently Commune with Selves in Many Different Ways ;
και διαφορως κοινωνειν αυτοις πολλαχη :
then , by Being Endowed with Shape ,
δε ως εσχηματισμενη ,
Self is Surrounded in A Circle by Selves ;
περιεχεσθαι κυκλω υπ’ αυτων :
for All that Possess Shape is Embraced by That which Shapes ,
γαρ παν το σχηματιζομενον περιεχεται υπο του σχηματιζοντος ,
whereas **The One** neither possesses Parts nor Participates of The Circle .
δε το εν ουτε εχει μερη ουτε μετειληχεν κυκλου .


HYPARXIS
OUSIA
Energeia
Active Power
Dunamis
Innate-Unquenchable
Power
Abiding in . . .”
:
“By Virtue of . . .”
The
Intelligible
Gods
THE MONAD
Intelligible
Intellectual
& Intellectual
“Energizing In-Herself and Around Herself”

So that it is not possible for there to be *any* Cause Prior to **Self**
Ωστε ου δυνατον ειναι αιτιαν προ αυτου
that touches **The One** in many places and in a circle ,
την απτομενην του ενος πολλαξη και κυκλω ,
since **Self** is Beyond All , by having no Cause that is Superior ;
αλλ’ εστιν επεκεινα παντων , ως εχον ουκ αιτιαν κρειττονα :
for it is Impossible there be anything that touches **Self** in a circle and in many places ,
γαρ αδυνατον ειναι τι απτομενον αυτου κυκλω και πολλαχη ,
“By Being” **One** and **Partless** and by **Not** Partaking of The Circle ;
οντος ενος και αμερους και ου μετεχοντος κυκλου :
for He has added All These Characteristics in order that
γαρ προσεθηκεν παντα ταυτα ινα
The Many are Revealed to have Parts and to Participate of The Circle ,
τα πολλα φανη το εχειν μερη το μετεχειν κυκλου ,
surely then All which Properly-Belong to *This Order* of The Real-Beings ,
δη παντα α προσηκει ταυτη τη ταξει των οντων ,
in which we Refer *The Characteristic of Being In-Itself and In-Another* ;
εν η προσφερομεν το εν εαυτω και εν αλλω :
for *This Order* is both Many , as in Relation to The Intelligible Unity
γαρ εστιν τε πολλα ως προς την νοητην ενωσιν

and Possesses Parts and Possesses a Share of The Circle ,
και εχει μερη και μετειληχεν κυκλου ,
Seeing that Those that are Secondary must Partake of Those that are Prior to Selves .
επειδη τα δευτερα δει μετεχειν των προ αυτων .
Since even when *Self* is called a Monad , since *Self* Is a Monad among The Intellectuals ,
Επει και οταν λεγηται μονας , ως εστι μονας εν νοεροις ,
even if *Self* is Multitude in Relation to The Intelligible Monads ;
και ει εστι πληθος προς τας νοητας μοναδας :
and when *Self* is said to be Whole and Partless , as among The Intellectuals ,
και οταν λεγηται ολη και αμεριστος , ως εν νοεροις ,
and These are said to be by ourselves ;
και ταυτα λεγεται παρ' ημων :
whereas even if *Self* does not Possess Parts ,
δε ει μη εχει μερη ,
although *Self* Possesses Parts both in Relation to Intelligible Wholeness ;
αλλα εχει μερη τε προς την νοητην την ολοτητα :
and when we say *Self* is without Shape , once again *Self* is Among The Intellectuals ,
και οταν ασχηματιστος , παλιν εν νοεροις ,
since it is in every way Necessary for *Self* to Partake of The Shape that is Prior to *Self* .
επει παντως αναγκαιον αυτην μετεχειν του σχηματος του προ αυτης .
Accordingly then , one must remove *This Order* also from **The One** ,
αρα Αφαιρετεον ταυτην την ταξιν και απο του ενος ,
and one must say that **The One** is also **The Cause** of *This Order* ;
και ρετεον ως το εν και αιτιον ταυτης :
for All The Orders taken together Subsist from **The One** ,
γαρ πασαι αι ταξεις αθροως υπεστησαν απο του ενος ,
and **That** which is **Above** All Is **The One Cause** of All Real-Beings ,
και το υπερ παντα εστι το εν αιτιον παντων των οντων ,
but there is no cause of **Self** .
δε εστιν ουδεν αιτιον αυτου .
For if **The One** had a cause ,
γαρ Ει το εν εχοι αιτιον ,
then this cause that is prior to **Self** must be without a doubt
το αιτιον το προ αυτου δει ειναι δηπου
the cause of those that are greater and nobler than those that follow in order ;
1144 αιτιον μειζονων και καλλιονων τοις εφεξης :
for Those that are More-Lofty among The Causes
γαρ τα υψηλοτερα των αιτιων
are Productive of More Lofty Goods for Those that are Secondary to Themselves .
εστιν παρεκτικα υψηλοτερων αγαθων τοις δευτεροις εαυτων .
What then is **More Divine** than **The One** and **The Unity** that The Realities Receive
Τι ουν θειοτερον του ενος και της ενωσεως τα πραγματα εξει
from **That Cause** , which we would think worthy to order beyond **The One** ?
παρ' εκεινης της αιτιας , ην αξιουμεν ταττειν επεκεινα του ενος ;
For if on the one hand , **Self** gives nothing to those that follow **Herself** ,
γαρ Ει μεν δωσει μηδεν τοις μεθ' εαυτην ,

then **Self** will be infertile and have nothing in common with anything at all ,
εσται αγονος και ακοινωνητος προς παντα ,
and we will not know that **Self** exists , by having nothing in Common with **Self** ;
και ουδε εισομεθα οτι εστιν εχοντες μηδεμιαν κοινωνιαν προς αυτην :
for now , All Self-Naturally Seek after **The One** and strain upwards towards **Self** ,
γαρ νυν παντες αυτοφυως επιζητουμεν το εν και ανατεινομεθα προς αυτο ,
whereas we would not have That which Conjoins with **That** ,
δε αν ουκ εχομεν το συναψον προς εκεινην ,
if indeed we Possess nothing from **Self** .
ειπερ μηδεν απ’ αυτης .
Whereas on the other hand , if **That Self** also Gives *Something* to All The Beings ,
δε Ει κακεινη δωσει τι τοις ουσι ,
then will **Self** Give *Something* inferior of **The One** ?
ποτερον δωσει τι καταδεεστερον του ενος ;
Whereas it is not Lawful for **That** which is **Superior** ,
αλλ’ ου θεμις το κρειττον
to only be the cause of those that are inferior .
μονον ειναι αιτιον χειρονων .
Then will it be the cause of those that are superior ?
αλλα ποτερον κρειττονων ;
And what will be superior to **The One** , is not possible to conceive ;
και τι εσται κρειττον του ενος , ουδε δυνατον πλασαι :
for All The Rest are called Better and worse
γαρ παντα τα αλλα λεγεται κρειττω και χειρω
According to Their Greater and lesser Participation of **This Cause** ;
κατα την μειζω και ελαττω μετουσιαν τουτου :
and therefore The Superior Self is Superior by Participating of **The One** .
και ουν το κρειττον αυτο κρειττον μετουσια ενος .
And **This One** would not Wholly Be Desirable by All ,
Και τουτο εν αν ουκ ολως ην περισπουδαστον πασι ,
if we had something superior to **Self** ; nor could we thus wholly-neglect and overlook
ει ειχομεν τι κρειττον αυτου : ουδ’ αν ουτω κατολιγωρουντες και παρορωντες
The Others and not lay-claim to **Justice** and **Beauty** ,
των αλλων και ου προσποιουμενοι το δικαιον και το καλον ,
through our Desire to Preserve **That** which is Reputed to Be **One** .
δια ημιν περιποιησιν του δοκουντος ενος .
If then on the one hand , we disdain All The Other Realities in Favor of **The One** ,
Ει τοινυν μεν καταφρονουμεν παντων των αλλων χαριν του ενος ,
while on the other hand , we never overlook **The One** for the sake of any of The Others ,
δε ουδεποτε παρορωμεν το εν ενεκα τινος των αλλων ,
then **The One** will Reasonably be **The Most Honorable** ,
το εν αν εικοτως ειη σεμνοτατον ,
inasmuch as **Self** Holds together and Preserves All of our Insights/Thoughts/Concepts .
ως συνεχον και σωζον παντα ημων ταις εννοιαις .
Accordingly then , That which Provides The Unity of All will be **The Very First** ;
αρα Το ων παρεκτικον της ενωσεως παντων αν ειη πρωτιστον ,

accordingly then , **This One** is The Very First of All ;
αρα τουτο πρωτιστον των παντων :
accordingly then , there is simply not any cause that is superior to **The One** ;
αρα εστι απλως ουκ τι αιτιον κρειττον του ενος :
accordingly then , **The One** is not In Another ;
αρα το εν ουκ εν αλλω :
accordingly then , it is no small matter that is being indicated ,
αρα ου σμικρον το δεικνυμενον ,
nor such matters that can apply to Souls or generally to Those that are Secondary ;
ουδ' οιον το δυναμενον υπαρχειν ταις ψυχαις η ολως τοις δευτεροις :
thus on the one hand , what is made clear through these demonstrations
αλλ' μεν εστιν δηλον δια τουτων
is that **The One** does not arise from another cause ;
οτι το εν ουκ απ' αλλης αιτιας ;
if on the other hand , **Self Is** The Most Self-Sustaining
ει δε αυθυποστατα
and that **Self** is Superior to All Those that are Self-Sustaining
και οτι κρειττον των αυθυποστατων
He Indicates through These Logos' that follow in Order .
αποδεικνυται δια τουτων των λογων εξης .

Parmenides: But surely , if Self were indeed In Itself , then Self would also
138B αλλα μην αυτο ειη γε εν εαυτω καν
Contain Itself and by Being not other than Self , if indeed Self Is in Itself ;
περιεχον εαυτω και ον ουκ αλλο η αυτο , ειπερ ειη εν εαυτω :
for it is impossible for anything not to be contained by That in which Self Is .
γαρ αδυνατον τι μη περιεχοντι τω εν ειναι .
Aristotle: For it is impossible . (γαρ αδυνατον .)

The Second Part of The Latter of The Premises is Examined by These Logos ;
1145 Το δευτερον μερος της ετερας των προτασεων εξηтασται δια τουτων των ρηματων :
for on the one hand , The Proposition Being Entirely True , that All that Is In Something
γαρ μεν το ον παντaπασιν αληθες , παν το ον εν τινι
is either n Itself or In Another , He does not deem Worthy of Mentioning ;
εστιν η εν εαυτω η εν αλλω , ουδε ηξιωσεν υπομνησεως :
for if Self Is in Something , it is clear that This Something in which Self Is
γαρ ει εστιν εν τινι , δηλον ως τουτο εν ω εστιν
Is either Self or not Self and Is Th'Same as The Other ;
εστιν η αυτο η ουκ αυτο και ταυτον τω αλλω :
so that Self is either Self , or This Other in which The One Is Something .
ωστε εστιν η αυτο η τουτο αλλο εν ω το εν ον τινι .
Whereas on the other hand , whether The One is neither In Another nor In Itself
δε Ει το εν ουτε εν αλλω ουτε εν εαυτω
He states with particular persuasion and special attention and has been prepared beforehand
ειρηκε μετα τινος παραμυθιας και επιστασεως , και κατεσκευασε προτερον
since The One is not In Another , but now , that The One is not In Itself ,
οτι το εν ουκ εν αλλω , δε νυν οτι ουκ εν εαυτω ,

He will make The Logos by Taking The Beginning of His Demonstration
ποιησεται τον λογον λαβων την αρχην της αποδειξεως
from That which is More-Honorable ;
απο του τιμιωτερου :
for This Being In Another is More-Honorable than Being In Itself ,
γαρ τουτο το εν αλλω τιμιωτερον του εν εαυτω ,
and since Being in Their Cause is Superior to Being In Itself .
και επει το ειναι εν τ η αιτια κρειττον του εν εαυτω .
And on the one hand , This Self is The Whole Handling of The Logos' ;
Και μεν αυτη η συμπασα μεταχειρισις των λογων :
whereas on the other hand , that **The One** is not In Itself , He Demonstrates In This Way ;
δε οτι το εν ουκ εν εαυτω , δεικνυσι τον τουτον τροπον :
The One does not Possess One Part of Itself that Comprehends ,
το εν ου εχει το μεν εαυτου περιεχον ,
and Another Part of Itself that is Being Comprehended ;
το δε περιχομενον :
whereas That which is In **Itself** Possesses One Part of Itself that Comprehends ,
δε το ον εν εαυτω εχει το μεν εαυτου περιεχον ,
and another Part of Itself that is Being-Comprehended , and for which Logos
το δε περιεχομενον , και διο
It is In **Itself** as That which is Being-Comprehended is in **That** which Comprehends ;
εστιν εν εαυτω ως περιεχομενον περιεχοντι :
Accordingly then **The One** is not In Itself .
αρα το εν εστιν ουκ εν εαυτω .
On the one hand , Such is The Logos ;
μεν τοιουτος Ο λογος :
on the other hand , we must examine the Other of These Two Premises ,
δε επισκεπτεον την μεν ετεραν τουτων των δυο προτασεων ,
at a later point when Plato Recalls Self again .
εισαυθις οταν ο Πλατων μνησθη αυτης και .
Whereas in what Way That which Is In Itself Possesses One Part of Itself that Comprehends ,
δε Πως το ον εν εαυτω εχει το μεν εαυτου περιεχον ,
and Another Part of Itself that is Being-Comprehended , we must now Discuss ;
το δε περιχομενον , νυν ρητεον :
for one must consider what Is This That Comprehends
γαρ σκεπτεον τι εστι τουτο το περιεχειν
and what Is That which is Being-Comprehended .
και τι το περιεχον .
On the one hand , All which is said to be In Itself
μεν παν ο Λεγεται ειναι εν εαυτω
Is The Cause of Itself and Is Self-Sustained ;
το αιτιον εαυτου και εστιν αυθυποστατον :
for just as we do not agree with anyone who says that
γαρ ωσπερ και ημιν ου ρητεον τινες λεγουσι οτι
All that is produced , is produced by another cause ,
παν το παραγομενον παραγεται υπ' αλλης αιτιας ,

but just as we are Accustomed to Order The Self-Motive Prior
1146 αλλ’ ωσπερ ειωθαμεν προταττειν τα αυτοκινητα
to Those that are Moved by Another ,
των ετεροκινητων ,
so also must The Self-Sustained be Ordered Prior
και ουτω τα αυθυποστατα προθετεον
to Those that are Produced by Another .
των παραγομενων υπ’ αλλου .
For if there is That which Perfects Itself , there is also That which Produces Itself ;
γαρ Ει εστι το τελειουν εαυτο , εστι και το γεννων εαυτο :
then if there is That which is Self-Sustained , then it is clear that Self Is Such as This ,
δε ει εστι το αυθυποστατον , δηλον οτι εστιν τοιουτον ,
Such as to both Produce Itself and to be Produced by Itself ;
οιον και παραγειν εαυτο και παραγεσθαι υφ’ εαυτου :
for This Self Is That which Is Self-Sustained and Self-Produced ,
γαρ τουτο αυτο ειναι το υποστατικον και αυτογενες ,
for by Self-Generative *I do not mean* that which would be produced by nothing .
γαρ αυθυποστατον ου λεγω οτι αν παραγη μηδεν .
In Relation to which some sources say that The First is Self-Sustained ,
Προς ο τινες αποδιδοντες ειπον το πρωτον αυθυποστατον
by having no cause , then by having no cause ; they dare to say that
ως εχον μηδεν αιτιον , ειθ’ ως εχον μηδεν αιτιον : τετολμηκασιν ειπειν
This has its Existence spontaneously/by accident/by chance ,
εκεινο εχειν την υπαρξιν απο ταυτοματου ,
which would then produce itself .
ο αν αλλ’ παραγη εαυτο .
Therefore if The Comprehensive Power Always Comprehends
ουν Της περιεκτικης δυναμεως αει περιουσης
That which is Produced by Itself according to Cause ,
το παραγομενον υφ’ εαυτης κατ’ αιτιαν ,
then it is Necessary that , That which is Productive of Itself be both Comprehensive
αναγκη το παρακτικον εαυτου ειναι τε περιεκτικον
insofar as Self is a Cause and to be Comprehended by Itself insofar as Self is The Caused ,
καθοσον εστιν αιτιον τε περιεχεσθαι υφ’ εαυτου καθοσον εστιν αιτιατον
then by Being At-Once Cause (Active) and Caused (Passive)
δε ον ομου αιτιον και αιτιατον
Self is both Comprehensive and Being-Comprehended .
ειναι τε περιεχον και περιεχομενον .
If then That which is In Another , is This That is Produced by Another Superior Cause ,
Ει τοινυν το εν αλλω ην τουτο το παραγομενον υπ’ αλλης της κρειττονος αιτιας ,
then This that Is In Itself must be said to be
τουτο το εν εαυτω ρητεον
that which Is Self-begotten and Produced by Itself (**ET** Prop. **41**) ;
ο εστιν αυτογενες και παραγομενον υφ’ εαυτου :
and just as That was Comprehended by The Cause of Itself , so also will
και ως εκεινο περιειχετο υπο της αιτιας εαυτου , ουτω

This be Comprehended by Itself , and Self will Be Comprehensive and Cohesive of Itself ;
τουτο περιχσεθησεται υφ’ εαυτου , και αυτο εσται περιεκτικον και συνεκτικον εαυτου ,
The Self both Holding-Together And-At-Once Being-Held-Together by Itself ;
το αυτο και συνεχον αμα συνεχομενον εαυτο ,
by both Comprehending and Being-Comprehended ;
τε περιεχον και περιεχομενον :
for by Preserving Itself , Self will Comprehend Itself . Thus on the one hand ,
γαρ σωζον εαυτο περιεξει εαυτο . ουν μεν
Such has been said about The Laborious Theory Under Consideration ;
Ταυτα ειρησθω περι της πραγματειωδους θεωριας των προκειμενων :
whereas on the other hand , we must take notice that in regards to the phrase
δε επισημαντεον οτι περι την λεξιν
“by Being not Other than Self , if indeed Self Is In Itself ”,
ουκ αλλο η αυτο , ειπερ ειη εν εαυτω ,
on the one hand , Self could easily be made clear if the conjunction *and* were transposed ,
μεν αυτο ραδιως ποιησειας σαφες τον συνδεσμον και μεταθεις ,
in order that the whole phrase be like this ;
ιν’ το ολον η τοιουτον ,
“*and* by Being not Other than Self , if indeed Self Is In Itself ”;
και ουκ αλλο η αυτο , ειπερ ειη εν εαυτω :
for if Self is In Itself , then Self Is That which Comprehends and no other ,
γαρ ει αυτο εστιν εν εαυτω , αυτο εστι το περιεχον και ουκ αλλο ,
for Such is That which Is Self-Sustained .
γαρ τοιουτον το αυθυποστατον .
But some have already assumed that the other person says The Self/Same ,
δε τινες Ηδη υποθεμενοι αλλο προσωπον λεγειν αυτο ,
by being led to assign That which follows in Order to Parmenides ;
εξηγησαντο απονειμαντες το εξης τω Παρμενιδη :
since Aristotle is quite clearly concurring to The Logos’ of Parmenides ,
το Αριστοτελους δηλαδη συννευοντος τοις λογοις του Παρμενιδου ,
“for it is impossible for anything not to be contained by That in which Self Is” ;
1147 γαρ αδυνατον τι μη περιεχοντι τω εν ειναι :
but even if it is indeed so as we said before , it is of no importance in relation to The Theory ;
αλλ’ και ει γε ουτως , ως προειπομεν , ουδεν των πραγματων προς την θεωριαν :
so that we may pass on to The Logos of Plato that Follow in Order .
ωστε ημιν μεταβατεον επι τα ρηματα του Πλατωνος εξης .

Parmenides: Is it not the case then , that on the one hand , **The Self** that Contains
138B ουκουν μεν το αυτο περιεχον
is One Certain Aspect , and on the other hand , **That which is Being Contained** is Another ?
ειη ετερον τι , δε το περιεχομενον ετερον :
For Th’Same Whole will not indeed be both acted upon (Passive) and Produce (Active) At-Once ;
γαρ ταυτον ολον αν ου γε αμφω πεισεται και ποιησει αμα
and since in this way , **The One** would no longer be **One** , but **Two** .
και ουτω το εν αν ουκ ετι ειη εν αλλα δυο .
Aristotle: For therefore , **The One** would not . (γαρ ουν ου .)

The Whole Inference , as mentioned before , is such as this ;
Ο πας συλλογισμος , ως προειρηται , εστι τοιουτος τις :
The One , will not Possess One Part of Itself that Comprehends , and Another Part
το εν ουκ εχειτο μεν εαυτου περιεχον , το δε
Being-Comprehended , so that **Self** not come to Be Two instead of **One** ;
περιεχομενον , ινα μη γενηται δυο ανθ’ ενος :
whereas That which is In Itself Possesses One Part that Comprehends Itself ,
δε το ον εν εαυτω εχει το μεν περιεχον εαυτου ,
and Another Part that is Being-Comprehended ;
το δε περιεχομενον :
accordingly then , **The One** is not In-Itself .
αρα το εν εστιν ουκ εν εαυτω .
Surely then on the one hand , such is one of the Inferences ,
δη μεν τοιουτου οντος τινος συλλογισμω ,
and which He had already taught from what has gone before about one of the premises ;
και ηδη εδιδαξε εκ προτασεων περι της ετεραστων προτασεων :
but on the other hand , in These Logos He adds that which makes
δε εν τουτοις προσθεις οσον ποιει
both This and The Other Premise Clearer ,
και ταυτην και οσον την ετεραν εναργεστεραν ,
by Bringing-to-Completion that which is being proposed ;
συμπεραινεται το προκειμενον :
for if The One that Comprehends is One ,
γαρ ει ετερον περιεχον το μεν ,
but The One Being-Comprehended is another ,
ετερον περιεχομενον το δε ,
then **The One** could not be Comprehending
το εν αν ουκ ειη περιεχον
and Being-Comprehended by **Itself** ;
και περιεχομενον υφ’ εαυτου :
for Self would surely then have to Be Two , and not **One** ;
γαρ αυτο αν που δεοι ειναι δυο , και ουχ εν :
and if One Is In Itself , Self Is This which One Part Comprehends ,
και ει εν εν εαυτω , εστι τουτο ου το μεν περιεχει ,
and another that is Comprehended .
το δε περιεχεται .
Surely then , That which is In Itself must at the very least be **Dual** (Feminine) ;
δη το ον εν εαυτω Δει τουλαχιστον ειναι δυαδα :
for That which Comprehends is Different than That which is Being-Comprehended ;
γαρ το περιεχον ετερον του περιεχομενου :
for it is Impossible for **The Whole Self** to both (Actively) Comprehend *Anything*
γαρ αδυνατον το ολον αυτο και περιεχειν τι
and to be (Passively) Comprehended at the same time .
και περιεχεσθαι κατα ταυτον .
Thus on the one hand , the sequence of The Logos’ is Such as This ;
ουν μεν Η ακολουθια των λογων τοιαυτη :

But on the other hand , we must Examine in detail each part of the text .
δε δει ανασκεψασθαι εκαστον των λεγομενων .
First of all then , let us Contemplate in what Way it is Impossible
Πρωτον ουν θεωρησομεν πως αδυνατον
for **The Whole** to both act and be acted upon , at the same time ; for He has taken
ολον αμφω ποιειν και πασχειν αμα : γαρ παρελαβε
This Logos as A Common Notion (A Self-Evident Truth) also Acknowledged by All .
τουτο ως κοινον και διωμολογημενον παντη .
Might this then no longer Abide/Keep The Self-Motive-Nature of The Soul for us ?
Μηποτε ουν ουκ ετι μενει το αυτοκινητον της ψυχης ημιν ;
For on the one hand , in *Anyone* of The Self-Motive , That which Moves is not One ,
γαρ μεν εν τι τοις αυτοκινητοις το κινουν ου αλλο ,
while on the other hand , That which is being-moved is Another ,
αλλ' δε το κινουμενον αλλο ,
since **The Whole** Moves and is also Moved at the same time ,
αλλ' ολον κινουν τε εστι και κινουμενον αμα ,
just as **This** has been shown by us elsewhere at great length (**The Elements of Theology**)
ως τουτο αποδεδεικται ημιν εν αλλοις δια πολλων .
Therefore we must try to persuade as much as possible
ουν πειστεον καθ' οσον δυνατον
in what Way These Self Evident Inferences and That One are True .
1148 Πως ταυτα κακεινα αληθη .
Now then on the one hand , we say that Some of The Powers of The Soul are Generative ,
τοινυν μεν φωμεν τας Των δυναμεων ψυχικων ειναι γεννητικας ,
while on the other hand , Other Powers are Restorative of The Self of Soul to Herself
δε τας επιστρεπτικας της αυτης ψυχης προς εαυτην
(for we have learned that even among The Gods there are Such Differences of Characteristics) ;
(γαρ μεμαθηκαμεν και εν τοις θεοις ειναι τοιαυτας διαφορας των ιδιοτητων) :
and on the one hand , The Generative Powers , Beginning from The Self of Soul
και μεν τας γεννητικας αρχομενας απ' της αυτης ψυχης
Produce The Life of Herself , and following after This Life ,
παραγειν την ζωην εαυτης , και μετα ταυτην ,
That Life that Proceeds into the body and comes into being in its subject ;
την το προιουσαν εις το σωμα και γιγνομενον εν υποκειμενω :
whereas on the other hand , The Restorative Powers Convolve The Soul into Herself
δε τας επιστρεπτικας συνελισσειν την ψυχην εις εαυτην
According to a Certain Vital/Vivific Cycle/Circle
κατα τινα ζωτικον κυκλον
and According to The Intellect which is Established Prior to The Soul .
και επι τον νουν ιδρυμενον προ της ψυχης .
For just as The Generative Powers Produce The Twofold Life of The Soul ;
γαρ Ως αι γεννητικαι αποτικτουσι διττην ζωην της ψυχης ,
The One which Remains , and The Other which Proceeds towards This Place ,
την μεν μενουσαν , την δε προελθουσαν επι ταδε ,
so also do The Restorative Powers Produce The Twofold Turning-About ;
ουτως αι επιστρεπτικαι ποιουνται την διττην επιστροφην ,

both towards Herself , and towards The Intellect That is Beyond Self .
και προς εαυτην , και προς τον νουν τον επεκεινα αυτης .
Selves then , are Characteristically The Powers that Produce **The Whole** Life ;
Αυται ουν εισιν ιδιως αι δυναμεις γεννωσαι την ολην ζωην :
whereas **The Whole** Soul Partakes of Selves ,
δε πασα ψυχη μετεχει αυτων ,
by The Logos that The Powers Pass through Each-other and Energize with Each-other ,
διοτι αι δυναμεις χωρουσι δι’ αλληλων και ενεργουσι μετ’ αλληλων ,
surely then for which Logos it is said that **The Whole** Soul Generates Herself ,
δη οθεν λεγεται πασα ψυχη γενναν εαυτην :
for Self Participates of Her Generative Powers throughout **The Whole** of Herself ,
γαρ μετεχει των γεννητικων δυναμεων δι’ ολης εαυτης ,
just as She Turns-About In Relation to Herself .
ωσπερ επιστρεφει προς εαυτην .
And neither is That which Produces/Generates un-restorative ,
Και ουτε το γεννων ανεπιστροφον ,
nor is That which Turns-About sterile/un-productive/unfruitful
ουτε το επιστρεφον αγονον
by their coming to Be Participants of each other ,
δια την γιγνεται μετουσιαν αλληλων ,
so that one can say that both of the Logos’ are **True** ,
ωστε αν ειποις αμφοτερους τους λογους ειναι αληθεις ,
both The Logos that Brings to Light that **The Self** of Soul Generates **Self** ,
τε τον αποφαινομενον την αυτην ψυχην γενναν αυτην ,
and also The Logos being stated now ,
και τον λεγομενον νυν ,
that it is not possible for **The Whole** to act and be acted upon At-Once ;
ως ου δυνατον ολον ποιειν και πασχειν αμα ,
for The Generative Power is One
γαρ η γεννητικη δυναμεις αλλη
and The Producer and That which is Produced are One ,
και το παραγον και το παραγομενον εις εν ,
since along with **The Unity** there is also **Otherness**/**Difference** ,
αλλα μετα της ενωσεως εστι και ετεροτητος/ετεροτης–Taylor) ,
through which **Such A Being** does not **Remain Unmultiplied** ;
δι’ ην το τοιουτον ουκ εμεινε απληθυντον :
for on the one hand , **The Whole** will be Produced ,
γαρ μεν ολον εσται παραγομενον ,
but on the other hand , not insofar as **Self** is The Producer ,
αλλ’ ου καθο παραγον ,
and is also being Produced According to **This** ;
και παραγομενον κατα τουτο :
for **That** which is Primarily Productive is **That** which is Productive of The Soul ,
γαρ το πρωτως παραγον εστι το γεννητικον της ψυχης ,
seeing that it is *Indeed* Possible for a Certain Part to Produce (Active) ,
επειδη γε δυνατον τι μερος γενναν ,

Heaven
-Actively/Joyously Singing-

Ourselves
-Passively/Attentively/Joyously Listening-

while another part comes to be Produced (Passive) ,
δε μερος γεννασθαι ,
just as we say that in The Kosmos , on the one hand , Heaven Generates and Composes ,
καθαπερ λεγομεν εν τω κοσμω μεν τον ουρανον γενναν και δημιουργειν ,
while on the other hand , Those Living Under Selene/The Moon are Produced ;
δε τα υπο σεληνην γεννασθαι :
and in turn it is not the part , but rather it is **The Whole** ,
και αυ μηδεν μερος , αλλ’ ολον
that is Produced and Produces at different times ,
1149 γεννασθαι και γενναν αλλον και αλλον χρονον ,
and again it is **The Whole** that Acts and is Acted upon at The Self/Same Time ,
και παλιν ολον ποιειν και πασχειν εν τω αυτω χρονω ,
but a Certain Part Acts , and in turn , a certain other part –not Th’Same Part (that Acts)–
αλλα τι αλλο μεν ποιειν , και αυ τι αλλο δε ου ταυτον
Experiences .
πασχειν .

It is The Whole of God
That Hears , That Sees and Thinks

-Xenophanes , The Founder of The Eleatic Philosophy-
(***Just As*** our Beloved Leader , Pierre Grimes , Lovingly Reminds us .jfb)

For what if while being heated something also becomes cold
γαρ τι ει θερμαινον Και ψυχοιτο
or while turning white something also turns black ?
λευκαινον και μελανοιτο ;
Therefore in order to remove all such objections by This Logos ,
δε ενστασεις αναιρων τας πασας τοιαυτας Δια τουτο
He added *That which is Whole* , *That which is At-Once* and *That which is Th’Same* ,
προσεθηκε το ολον , το αμα , το ταυτον ,
In A Precise Way ,
ακριβως ,
in order that Self may not act in one part , and be acted upon in another part ,
ινα μη ποιη μεν ωδι , πασχη δε ωδι ,
nor at different times , nor do one thing and undergo another .
μηδε κατ’ αλλον και αλλον χρονον , μηδε ετερον και ετερον .
Thus on the one hand , *In This Way* it is clear from These Logos that He has Revealed
ουν μεν Ουτω δηλον απο τουτων απεφηνε
that both That which is Self-Motive and All That is In Itself Participates of **Two** ,
και το αυτοκινητον και απαν το ον εν εαυτω μετεχον δυαδος ,

and that , That which is In Itself is not **One** ;
και εν εαυτω ουχ εν , :
for **Two** does not Exist In **The One** ;
γαρ δυας εν–ου–εστιν εν τω ενι ,
first of all , because All Multitude has been removed from **The One** ,
πρωτον οτι παν πληθος ανηνηται εκ του ενος ,
and therefore **The Dyad** is The Fount and Cause of Multitude
και δε η δυας εστι πηγη και αιτια πληθους
and somehow Possesses **The Whole** of Multitude In **Herself** ;
και πως εχει το παν πληθος εν εαυτη :
and second of all , because **The One** would have to be both Comprehending
επειθ’ οτι δει ειναι και περιεχον
and Being-Comprehended In Itself .
και περιεχομενον εν εαυτω .
On the other hand , it has been shown that there is nothing like this in **The One** ;
δε Δεδεικται ως εστιν ουδεν τοιουτον εν τω ενι :
for it is not possible for **Self** to Comprehend as A Whole Comprehends Its Parts ,
γαρ ουτε δυνατον περιεχειν ως ολον μερη ,
nor in the way that a particular shape Partakes of Ideal-Shape ,
ουτε ως τι σχημα μετεχον του σχηματος ,
so that self will contain itself with one part , and be contained by another part .
ωστε περιεξει μεν μερει , περιεξεται δε μερει .
Whereas it has been previously denied that **The One** has parts ;
δε Προαποτεφαται το του ενος εχειν μερη :
and Accordingly then , if it had been previously shown that
και αρα ει προυδεδεικτο
The One According to **Itself** could not partake of That which is Two ,
το εν καθ’ εαυτο μη μετεχειν το δυαδος ,
since this also follows from what has been said ,
αλλα τουτο και επεται τοις ειρημενοις ,
for which Logos Parmenides also Uses **Self** at this time .
διοπερ ο Παρμενιδες και κεχρηται αυτω νυν .
Thus on the one hand , I think the rest has been *Elegantly Shown* by what has been said ;
ουν μεν οιμαι Τα αλλα μετριως πεπεισθαι δια των λεγομενων :
but on the other hand , it is worth pointing out that with *These Logos*
δε αξιον δεικνυντος εν τουτοις
Plato is placing his *Seal* upon *That Doctrine* ,
του Πλατωνος επισημηνασθαι το εκεινο ,
which Some of The Followers of Self have also *Sufficiently* Prepared/Ordered ,
ο τινες των αυτον και μετ’ ικανως κατεσκευασαν ,
while others have not found it befitting , although they wish to be
δε αλλοι ου προσηκαντο , καιτοι βουλομενοι ειναι
Initiates in The Mysteries of Plato and long to join in The Dance Around Self .
μυσται του Πλατωνος και εφιεμενοι χορευειν περι αυτον .

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